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# ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE

# GREEK TESTAMENT,

WITH

## ENGLISH NOTES,

CRITICAL, PHILOLOGICAL, AND EXPLANATORY,

PARTLY

SELECTED AND ARRANGED FROM THE BEST COMMENTATORS, ANCIENT AND MODERN,

BUT CHIEFLY ORIGINAL.

THE WHOLE BEING ESPECIALLY ADAPTED TO THE USE OF

ACADEMICAL STUDENTS, CANDIDATES FOR THE SACRED OFFICE, AND MINISTERS;

THOUGH ALSO INTENDED FOR THE USE OF THEOLOGICAL

READERS IN GENERAL.

BY THE

REV. S. T. BLOOMFIELD, D.D. F.S.A.

OF SIDNEY COLLEGE, CAMBRIDGE,

AND VICAR OF BISBROOKE, RUTLAND.

Ἐγκύπτετε εἰς τὰς γραφὰς, τὰς ἀληθεῖς ῥήσεις Πνεύματος τοῦ ἁγίου.

CLEMENT. *Epist. ad Corinth.* § 45.

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# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 I. [a] ΠΑΥΛΟΣ, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστο-
2 λος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ([b] ὃ προεπηγγείλατο

a Acts 9. 22. & 13. 2, 9. Gal. 1. 15.
b Acts 3. 18. Tit. 1. 2. Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Deut. 18. 15. 2 Sam. 7. 12. Psal. 132. 11. Isa. 4. 2. & 7. 14. & 9. 6. Jer. 23. 5. & 33. 14. Ezek. 34. 23. & 37. 24. Dan. 9. 24. Mich. 7. 20.

On the Apostolical Epistles in general, and those of St. Paul in particular, and the various points connected therewith (a subject too extensive to be fully treated here), the reader is referred to the Preface of Dr. Whitby, the General Introduction to the Epistles by Dr. Macknight, and Mr. Townsend, vol. ii. p. 207—220, and Mr. Horne, vol. iv. A few general remarks must here suffice. First, it may be observed, that though the *essential doctrines and precepts* of Christianity are to be found in the Gospels,—yet a *fuller and clearer statement* of them was necessary, considering the altered state of things to that which existed during our Saviour's lifetime,—and especially after the uprise of serious corruptions and dangerous errors, originating partly in misconception, but which required to be checked by a more explicit, and yet equally authoritative revelation. Now this was done by St. Paul and the other writers of the Apostolical Epistles. Consequently, though they were written for the immediate purpose of refuting heresies, which had arisen from a blending of Christianity with Judaism or Gentilism, of repressing corruptions, reforming abuses, and composing schisms and differences; yet, in point of fact, they became, and were avowedly, *commentaries* on the doctrines of Christ, as delivered in the Gospels; and though originally intended for particular Christian societies, yet were adapted to the instruction of Christians in *all ages*. Thus, for example, even the decisions of cases of conscience concerning meats and drinks, and the other observances of the ceremonial law, and various points at issue with the Judaizing Christians,—even these are our surest guides in all points relating to Church liberty, and the use of things indifferent, especially as to the abstaining from things innocent in themselves, but likely to give offence to our more scrupulous brethren, or lead them into sin. See Bp. Sanderson's first and fourth Sermons ad Clerum.

On the *cause* of the above less clear promulgation of the doctrines of Christianity in the Gospels, see Mr. Townsend; and on the *nature* and *extent* of those clearer revelations contained in the Epistles, see Mr. Horne's Introd. ubi supra. Suffice it to say, that in the Gospels the moral duties are more exactly specified, and more expressly taught. The general plan of the *Epistles* is,—*first*, to consider and decide various *controversies*, or refute *errors* which had occasioned the writing of the Epistles; and, 2dly, to enjoin the observance of those *moral duties*, which are binding on Christians in every age; with especial reference, however, to those virtues which the disputes or errors above mentioned might lead them to neglect. To advert to the *subject-matter* itself,—clear as the Epistles are in all material points, yet, from various causes, they are far more difficult to be understood than the Gospels; for which very satisfactory reasons may be assigned. See Dr. Graves's remarks on the obscurity of St. Paul's Epistles, and Abp. Whately's Essays on the difficulties in St. Paul's writings. The principal reason is that which applies to *all* epistolary writings,—namely, the being addressed to those who are *supposed* to be, more or less, acquainted with the matters on which they treat; and, therefore, the being not intended to be plain to *others:* in which respect they differ materially from a *history* or narration. 'Qui enim (says Wetst.) *historiam* scribit, iis scribit, quibus ignota est, adeoque omnia clarè et simpliciter narrare debet: *epistola* verò est quasi colloquium cum amico absenti, qui etiam partes suas agit, et ad cujus quæsita vel cogitata, nobis præcognita, respondemus.' Thus in an Epistle some things are omitted, or cursorily touched on, as being well known to the person or persons addressed; though to others, unacquainted with the circumstances, they cannot but be obscure. And if, as can be proved, such was the case with those who lived in the age of the Apostles, how must it be with us who live at the distance of nearly 2000 years, and to whom the language is a foreign one, and who can obtain no knowledge of the circumstances, except what can be gathered from the Epistles themselves? Moreover, the Epistles of the New Test. are occasionally *answers* to *other* Epistles, in which had

διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις,) [c] περὶ τοῦ 3
Υἱοῦ αὐτοῦ, (τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ

c Infra 9. 1—22. John 1. 14. Ps. 132. 11. Matt. 1. 1, &c. Luke 1. 32. & 3. 23, 31. Acts 2. 30. & 13. 23. 2 Tim. 2. 8.

been proposed questions, and without which the answers must be in a considerable degree obscure. But besides these *general* causes of obscurity, which are common to *all* the Epistolary writers of the New Test., there are some which are peculiar to St. *Paul*, as resulting from the character of his style and cast of mind. With an ardent temperament, and uncommon acuteness and readiness of thought, he was, from his 'care of all the Churches,' compelled to write with great rapidity, and, it is supposed, without bestowing much time in methodizing or digesting what he had written. Not to say that method and arrangement are scarcely ever found in Jewish writers; and the mind of the Apostle seems to have been, from its very constitution, peculiarly averse to the trammels of regular composition. Hence the long and involved sentences, the abrupt transitions, the harsh constructions, the perpetual parentheses (sometimes *within* parentheses), the frequent digressions and sudden returns to the original subject, the frequent changes of person, the speaking in the person of another, or as another would speak, by the *μετασχηματισμὸς*, or the *κοίνωσις*; and, lastly, the *propounding objections* and *subjoining answers* to them without any formal intimation thereof; though, indeed, these have been by some exaggerated, and by others too much ascribed to the haste with which it is supposed the Epistles were written. And, indeed, a great part of what are called the *peculiarities* of St. Paul's style are only such as are common,—though in a less degree,—to the other writers of the New Test., and in some measure to all the writers of antiquity, at least before the Christian æra. Thus, of ancient writers, THUCYDIDES possesses most of the characteristics of St. Paul's writings, and that in nearly as great a degree: and yet who ever ascribed the harshness and irregularities of *that* writer to *haste*, when it is known that he bestowed on the formation of a not very long history almost the whole of a lifetime of no ordinary duration? We are warranted, therefore, in ascribing the irregularities of the one to the very same cause as those of the other,—namely, to a sort of *peculiar mental conformation;* the minds of the two writers being, it should seem, cast in the same mould, though, in temper and character, they materially differed. In each the ideas poured in upon him faster than the expressions wherewith to clothe them; especially in the case of the *Apostle*, who was writing in a foreign language. Hence the *brevity* observable in both writers; by which, in some cases, one expression stands for a whole clause or even sentence, and sometimes the meaning is rather *intimated* than expressed. Hence that frequent employment of the *asyndeton*, and the very sparing use of particles,—than which nothing tends more to obscurity; as, on the other hand, the liberal use of them throws much light on the meaning of a writer, and the purpose at which he aims. In the style of both (especially of the Apostle) we recognise all those characteristics, naturally resulting from an ardent temperament, which constitute what Longinus terms *δεινότης*, as consisting in the use of the *apostrophe*, *interrogation*, and *answer by the questioner himself*. Both (especially St. Paul) abound in metaphor and imagery, and no other writers present so many examples of that *συνάθροισις*, or *assemblage of figures*, which Longinus esteems the great component of the sublime. It is true that, in both these great writers, the matters treated of are, in their different ways, so profound,—that, especially to minds of an ordinary calibre, they must necessarily partake largely of obscurity. Indeed, that powerful reasoner and great metaphysician, the late Mr. Coleridge, pronounces the Epistle of St. Paul to the Romans the most profound work in existence, and perhaps that ever existed. The obscurity, however, in both, as it could not be *designed*, so may it be greatly *lessened* by the care and attention of the reader. And since, as Mr. Coleridge observes, 'much of the difficulty in the Apostle's writings arises from the *form* in which the matter is presented, and which would doubtless have been quite different in a state of things so different as that at the present day,—so it may best be removed by representing to ourselves the ratiocinations in the manner they would *now* have assumed,—when the thoughts would have been more carefully evolved, and the parentheses thrown into *notes;* by which, and by other methods, the reasonings would have stood out more distinctly.' Again, as to the excessive *length of sentences*, found in both these writers, it may be doubted whether that does not, to minds somewhat above the ordinary level, tend rather to *abridge* the labour of thought; for when many reasonings are thus linked together in a small compass, the respective bearings of each on the rest are the more clearly perceptible. Not to mention that this sort of *pregnant brevity* may be considered characteristic of deep-thinking minds (such as were, especially, those of Thucydides, Aristotle, and Tacitus, in whom this peculiarity is most observable); insomuch that true is the remark of Rochefoucault, Max. 142, '*C'est le caractère des grands esprits de faire entendre en peu de paroles beaucoup de choses.*'

Lastly, we may observe, as a striking coincidence between these two great writers, their occasionally diverging from the main subject, and then returning to it, and resuming the narrative or the reasoning, as if no interruption had occurred. In which view it has been with equal truth and beauty remarked by Mr. Robert Boyle, Works, vol. ii. 271, 'As rivers are said to run to the sea, though oftentimes the interposition of land, or rising grounds, or other obstacles, force them to such winding meanders, that they seem to retreat from the ocean they tend to; to which, nevertheless, with an increased stream, they afterwards bend again their intermitted course, having watered and fertilized, by their passage, the grounds through which they seem to wander; so the Apostle St. Paul, though he direct his course to his main scope, may, not only without declining it, but, in *order to* it, seem for a while, to abandon it—by fetching a compass, to answer some obvious, or anticipate some tacit objection—and afterwards, more prosperously, resume his former considerations, now strengthened by the defeat of the interposing scruples; having, by-the-bye, happily illustrated those subjects which his incidental excursions led him to handle.'

4 σαρκα, [d] τοῦ ὁρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ

d John 10. 30, &c. Acts 13. 32, 33. Heb. 1. 5. & 5. 5, 6.

To advert to the *style* and *phraseology* of St. Paul's writings, with reference not only to the following Epistle, but to his Epistles generally,—if we consider merely the words and phrases, the structure of periods, and such matters, we meet with not the smooth polished sentences and nice proprieties of pure Greek composition,—but that sort of style, which we might naturally expect from one, like the Apostle, born and educated in a city where the Greek spoken was confessedly provincial, and far from pure, and who had been accustomed to the close study of the Hebrew of the Old Test., and the conversational use of the Syro-Chaldee. However, considering the persons addressed, the idiom and style were the best that could have been adopted: insomuch that had the Apostle possessed the purest Attic style, he would doubtless have preferred that, which might render his writings more acceptable and intelligible to the Jews and Jewish converts, whom he chiefly addressed. And further, if from *manner* we proceed to *matter*—from the shell to the kernel—and consider the general contour, the sublimity of the thoughts, the boldness and richness of the conceptions, the propriety and richness of the imagery, we shall not fail to perceive all the marks of a true eloquence—not that which (to use the words of the illustrious Hemsterhusius in his Oratio de Paulo Apostolo) consists 'in *flosculis* verborum, et orationis calamistratæ pigmentis ——, sed in *indolis excelsæ notis*, in *pondere rerum.* Nihil ejus cogitatis et argumentorum nervis sublimius esse et incitatius fatendum est.' Finally, as regards the power of *reasoning* so eminently united in this great Apostle with the power of eloquence, it has been well said by one above all others qualified to judge on that matter, the profound logician Locke, that 'if any shall say that St. Paul is not a conclusive reasoner, it is a proof that they themselves understand nothing of reasoning.' Indeed, others, including the most competent judges of ratiocination, have recognised the same cogent consecutiveness in the Apostle's reasonings: of which many apt illustrations may be found in a Commentatio of E. F. Hoepfner de consecutione sententiarum in Pauli ad Romanos Epistolâ, Lips. 1829. 8vo. This, indeed, as it is especially applicable to the present Epistle and to the Corinthians, Galatians, and Ephesians, so it is a chief cause of the difficulty therein more or less to be found.

But to proceed to a brief consideration of the Epistle before us,—of its *authenticity* there has never been any doubt entertained; this being attested by the strongest evidence, both external and internal. As to the genuineness of *certain portions*, impugned by some German Theologians of the Rationalist School, see the Note at xv. 1. That the Epistle was written from *Corinth*, is evident from the contents of the composition itself (ch. xv.) as compared with 1 Cor. i. 14. 2 Tim. iv. 20. The *time* when it was indited is, with great reason, supposed to have been towards the close of the Apostle's residence at Corinth, and when he was making preparations for a journey from thence to Jerusalem, ch. xv. 24—27. Acts xx. 2, 3. This fixes the date to the end of A.D. 57, or the beginning of A.D. 58. As to the question, by whom the Gospel was first preached in Rome? we are destitute of any certain information from Scripture; but it is with great probability supposed that it was first preached by some of the 'strangers of Rome,' who, as we learn from Acts i. 10, were at the feast of Pentecost, and were converted by the illustrious miracle of the *gift of tongues.* Be that as it may, at the time when this Epistle was written, the Christians at Rome were numerous, and composed, as in other places, partly of converted Jews, or Jewish proselytes, and partly of converted Gentiles; which will serve to account for various peculiarities in its character and form. The *object* of the Epistle is evident; and though we are but imperfectly acquainted with the *circumstances* of the Roman converts at that time, yet it is plain that the Apostle's aim was to guard them against the attacks made on their faith by the unbelieving Jews on the one hand, and the Judaizing Christians on the other; in short, to confute the unbelieving and instruct the believing Jew, to confirm the believing, and convert the unbelieving Gentile—in short, to remove the prejudices of both Jews and Gentiles. For this purpose the Apostle enters first into a full explanation and defence of the Gospel doctrine of *justification;* on the different views of which, as entertained by the Jews, and as here stated by the Apostle, see Horne's Introd., vol. iv. 356. For a general view of the contents of this Epistle, see the Synopsis of Mr. Young and the Analysis of Prof. Stuart in his recent Translation and Commentary on the Epistle, a work, with which none who wish to understand its contents would dispense.

To advert to the *contents*, the first five Chapters exhibit Christ as the *author of our Justification;* the next three, as our *Sanctification*, and the author of our everlasting *Consolation.* And here terminates the *doctrinal* part of the Epistle. At ch. ix. the Apostle encounters the *objections* which might be made to the foregoing representations of doctrine. At ch. x. xi. he *confirms* his position, that the unbelieving Jews must perish; deducing, however, the cheering assurance, that it will be the occasion of salvation to the *Gentiles.* The rest of the Epistle is *hortatory*, and meant to warn the Roman converts, both Jewish and Gentile, against falling into various errors, and indulging in sundry evil dispositions, to which they were, in their peculiar circumstances, respectively exposed.

I. vv. 1—16 form the *introduction* to the Epistle, containing, 1. a *salutation*, or inscription, by way of exordium, 1—7; 2dly, a brief expression of some personal wishes and concerns, in order to pave the way for the subsequent address at v. 18, which forms the grand theme of the Epistle, and is especially the subject of all that follows, up to the end of chap. v. St. Paul commences with exhibiting the nature of his office of *Apostle*, as set apart to it by Christ himself, and constituted especially to be an Apostle to the *Gentiles*, to promote the knowledge of the Saviour among *them* as well as the Jews; and, accordingly, he wishes them every needful blessing, temporal and spiritual. He thanks God that their faith in Christ is such, as

e Rom. 12. 3. & 15. 15, 16. 1 Cor. 15. 10. Eph. 3. 8. Κυρίου ἡμῶν, (e δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν, εἰς 5
ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος

to be a matter of universal notoriety, and tells them how ardently he has desired to visit them; mentioning what had prevented him from carrying his wish into execution. He expresses his desire to preach among *them* as well as other Gentiles, and his reasons for that desire—namely, because he conceives himself under obligation to preach the Gospel to *all* the Gentiles, and because he knows that that Gospel is able, by God's mighty help, to save all who embrace it, both Jews and Gentiles. See more in the Notes of Young and Stuart.

1. δοῦλος 'Ι. Χ.] The word δοῦλος (contracted from δέολος) was properly an *adjective* signifying *bound*, but as used *substantively*, it denoted a *bond-servant*, usually for life. Now, from the *devotedness* of such service, it was applied to the service of *God*; and the term δοῦλος Θεοῦ was applied first to *Moses* and *Joshua*, afterwards to the *Prophets*, and lastly to the *Apostles*, and the Ministers of the Gospel in general, as 2 Tim. ii. 24: in both of which last uses it denotes one devoted to the spiritual service of Christ in his Gospel. The term κλητὸς here denotes *expressly constituted* (as opposed to being self-appointed),—namely, by Christ himself. See Acts ix. 15.

In the words ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ there is, as Hyperius remarks, an amplification of the preceding assertion at δοῦλος and κλητὸς, denoting that he was not *simply* called to the Apostolical office, 'sed singulari Dei judicio *electum*, imo *selectum*.' They allude to his being *set apart* for the work of the Gospel, not only by the Holy Spirit (Acts xiii. 2), but also by *Christ himself*, Gal. i. 15. So Acts xxvi. 17, ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, &c. Εἰς εὐαγγέλιον Θεοῦ, 'for the preaching of the Gospel of God.' All the Nominatives in this verse depend upon γράφει, which verb is *expressed* in the most ancient Epistles on record, both in Scripture and in the earliest historians.

2. The Apostle takes occasion, from the mention of the word *Gospel*, to interpose a kind of definition or description thereof,—and that for the purpose, 1. of more fully declaring the dignity of his Apostolical office, 2. of illustrating his own profession and doctrine, which he shows to be divine and celestial.

— ὃ προεπηγγείλατο, &c.] 'which he aforetime had promised,' &c. This was meant as a pre-occupation of the objection of the Jews and Heathens, that Christianity was a *novelty*, and was intended to refute the calumny, that he undervalued Moses and the Prophets. See Calvin and Hyperius. It was the constant declaration of the Apostles, that they proclaimed nothing but what Moses and the Prophets declared should take place; and that the Old Test. is full of prophecies respecting the Messiah, is plain.

3. περὶ τοῦ Υἱοῦ αὐτοῦ] 'respecting, or with reference to, his Son,' viz. as the subject of those prophecies. Γενομένου, 'descended,' as Gal. iv. 4, and John i. 14. Κατὰ σάρκα. Notwithstanding what some recent Commentators urge, this must certainly have the sense assigned by the most ancient Fathers and Interpreters, and a majority of modern Commentators, 'according to his human nature,' incarnate state, as Acts ii. 30, infra ix. 5, ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα (where see Note), and 2 Cor. v. 16. There is evidently an allusion to his other and *heavenly* nature and origin. Thus the sense is, 'Christ, even as to his *incarnate* nature and condition on earth, was of kingly descent.' In the next verse, the Apostle adverts to the *exalted* and *glorified* state of Christ.

4. The sense, in this passage, is not very clearly expressed; and, accordingly, some difference of opinion exists as to what it really is. The difficulty rests in the expressions ὁρισθέντος ἐν δυνάμει and κατὰ πνεῦμα ἁγιωσύνης. As to the *former*, the ancient Interpreters almost universally, and a great majority of modern ones, take ὁρισθέντος to mean '*declared*, pointed out to be:' a sense supported by the primary signification of the word; for as ὅρος denotes a *limit*, so ὁρίζω signifies 'to *mark out*, point out,' and figuratively, 'to *declare*.' Of ἐν δυνάμει the exact force depends mainly on the *construction*. If taken with ὁρισθέντος, it will be a phrase for the adverb δυνατῶς, with reference to the force of the evidence of Christ's resurrection. Yet this is so harsh, that we may better take it (with the most eminent Expositors) as a phrase for a participle passive, 'endued with power,' or, 'in possession of power,' with reference either to the power of God, or rather to that power inherent in Christ himself, whereby he rose from the dead (as we learn from John ii. 19 and x. 18), and which evinced his Divine nature. For, as Calvin remarks, 'since a power shone forth in him, which was the property of God, it most undoubtedly showed him to be the very God.' This view, it may be added, is confirmed by the scope of the passage, which is, as Hyperius remarks, 'to demonstrate that Christ was endued with a Divine nature by certain reasons deduced from its marks and effects.'

Of the various senses that have been assigned to the disputed expression κατὰ πνεῦμα ἁγιωσύνης, two only seem worthy of notice. 1. That of the ancients in general, and many eminent modern Expositors, who take it to mean the *Holy Spirit*. But that view, besides being opposed to the doctrine of the Greek Article, is surely at variance with the above cited passages of Scripture, which represent *God* the *Father* as raising up Christ. It is also forbidden by the *antithesis*, which evidently subsists between κατὰ σάρκα and κατὰ πνεῦμα. The true sense seems to be that assigned by the Latin Fathers in general, and, of the modern Expositors, by Cameron, Paræus, Beza, Pisc., Heumann, Wolf, Schleusner, Stuart, and others; namely, 'the holy and blessed Spiritual and Divine nature of Christ.' So in 1 Pet. iii. 18, Christ is said to be θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι. See also 1 Tim. iii. 16, and Heb. xvii. 14.

5. χάριν καὶ ἀποστολήν.] Most Commentators regard this as an Hendiadys for χάριν ἀποστολῆς, meaning, the office of Apostle, and the grace appertaining to it. While others, as Augustin, Tholuck, and Stuart, keep the terms separate; and Stuart renders, 'grace, and the office of the Apostle.' But the former sense is preferable, as being more in the manner of St. Paul, and expressing that humility which so eminently characterised him. Compare 1 Cor. xv. 9, 10.

6 αὐτοῦ· [f] ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ,) f Infra 9. 24. 1 Cor. 1. 2.
7 [g] πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις· g Acts 9. 13. 1 Cor. 1. 2.
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου
Ἰησοῦ Χριστοῦ.
8 [h] Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χρι- h Eph. 5. 20. Heb. 13. 15.
στοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλε- 1 Pet. 2. 5. 1 Thess. 1. 8.
9 ται ἐν ὅλῳ τῷ κόσμῳ· [i] μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ i Rom. 9. 1. 2 Cor. 1. 23. & 11. 31.
λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ Gal. 1. 20. Phil. 1. 8.
αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι, [k] πάντοτε ἐπὶ 2 Tim. 1. 3. k Infra 15. 23, 32.
10 τῶν προσευχῶν μου δεόμενος, εἴπως ἤδη ποτὲ εὐοδωθήσομαι, 1 Thess. 3. 10.
11 ἐν τῷ θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς· [l] ἐπιποθῶ γὰρ l Infra 15. 29.
ἰδεῖν ὑμᾶς, ἵνα τὶ μεταδῶ χάρισμα ὑμῖν πνευματικὸν, εἰς

— *εἰς ὑπακοὴν πίστεως.*] Of these words the sense has been disputed, and is indeed uncertain. Many recent Expositors explain, 'that men might be brought to embrace the Christian faith.' So Acts vi. 8, we have *ὑπήκουον τῇ πίστει.* Others, again, and especially the earlier Commentators, take the sense to be, 'in order to produce obedience on a principle of faith.' An interpretation preferred by Professor Stuart, as yielding a more energetic sense. Yet it may be doubted whether this energy is not produced by forcing out a sense not inherent in the words; though it is very true that by faith alone is the Gospel obeyed. From the words following, however, it should seem that the purpose is here not *individual*, but *general*. And though *πίστεως* cannot mean the Christian faith, since thus the *Article* would be required (as in Acts vi. 7), yet the sense seems simply to be that assigned by Grotius and Beza, 'ut Deo obediatur per fidem Evangelio habitam:' it being, as Hyperius observes, the business of an Apostle 'ut homines ad fidem in Christo adducantur, atque ita salutem fide accipiant;' which may be pronounced the fullest and best exposition of the sense.

7. *πᾶσι—Θεοῦ*] 'to all in Rome, who are beloved of God.' A designation of sincere Christians; which is explained by the words following, *κλητοῖς ἁγίοις*, where *κλ.* adds something *more* to the usual designation, and shows that they are what they are by the effectual calling and grace of God.

— *εἰρήνη.*] Considering that this is connected with *χάρις—ἀπὸ Θεοῦ*, it should not be taken, with some, of *temporal prosperity*; or, at least, it must primarily denote *peace with God* (see Rom. v. 1. Phil. iv. 7), and then *peace one with another.*

8. Here commences the *exordium*, which is one admirably adapted to the purpose in view,—the making the persons addressed well affected to him, attentive, and docile.

— *εὐχαριστῶ.*] This is for the more Classical *χάριν εἰδέναι.* *Τῷ Θεῷ μου* may be best interpreted, 'the God whom I serve;' importing that *thanks*, like *petitions*, are to be offered to God through and in the name of Christ. Compare Heb. xiii. 15.

9. *μάρτυς γάρ μ. ἐ. ὁ Θεός.*] A form used with earnest asseveration, corresponding to the Heb. עד יהוה. The *γὰρ* is *explicative* and confirmatory. The sense of *λατρεύω* is, 'whom I devotedly worship and serve.' And *ἐν τῷ πνεύμ. μου* may either mean, as most explain, 'with my whole mind and soul;' or, as Chrysostom and Theophylact, 'with my spirit,' i. e. spiritually; as opposed to the deadness of external worship. So Phil. iii. 3, *οἱ πνεύματι τῷ Θεῷ λατρεύοντες*, and compare John iv. 23. This sense, however, would require *ἐν πνεύματι*, not *ἐν τῷ πνεύματί μου*: and, in effect, the former interpretation will include the latter.

— *πάντοτε ἐπὶ τῶν προσευχῶν μου δ.*] These words are confirmatory of the preceding, *ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι*, and also declare the *manner*,—namely, in supplicatory prayer to God,

10. *εἴπως ἤδη—ὑμᾶς.*] Render, 'If by any means I might yet ever be so favoured, as to be permitted to visit you.' For so I would understand the *εἴπως*; though it is usually taken for *ὅτι.* In this manner, too, the words are explained by Œcumenius, Kypke, and Koppe, who take *ἤδη ποτὲ* as put for *ὀψέ ποτε*, *ever at length*; observing that 'it is a form denoting earnest desire of averting evil or obtaining good.' I would rather say, that *ἤδη*, when followed by the Future tense, denotes what is soon to take place. So Josephus, Ant. iii. 14. 1, *τὴν μὲν ἤδη ἔχετε, τὴν δὲ ἤδη λήψεσθε*, and see Thucyd. viii. 69. *Εὐοδοῦσθαι* properly signifies, 'to be led or put on the right road;' but often, as here, both in the Scriptural and Classical writers, 'to be prospered, or to be fortunate in any respect.' Thus the full sense of the words will be, 'that, at some time or other, if possible, before long, I may (God willing) be prospered or permitted, i. e. be so happy as to pay you a visit.'

11. *ἵνα τὶ μεταδῶ χάρισμα.*] Here we have an example of the *complete* construction of the verb as found in the New Test., namely, an Accusative of the thing, and a Dative of the person. In the Classical writers it generally has a Genitive of the thing. Yet three examples of the Accusative (from Herodotus, Aristophanes, and Xenophon) are adduced by Matthiæ, Gr. Gr. p. 506. And, indeed, when the Genitive is used, there is, I think, an Accusative to be *understood*, namely, *μέρος.*

By *χάρισμα πνευματικὸν* some of the earlier modern Commentators understand the extraordinary and miraculous gifts of the Spirit, communi-

m Infra 15. 32.
n Infra 15. 23. 1 Thess. 2. 18.
o 1 Cor. 9. 16. Acts 28. 2.
p Ps. 40. 10. 2 Tim. 1. 8. 1 Cor. 1. 18. & 15. 2.

τὸ στηριχθῆναι ὑμᾶς· [m] τοῦτο δέ ἐστι, συμπαρακληθῆναι ἐν 12
ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ. [n] Οὐ 13
θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι πολλάκις προεθέμην
ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο,) ἵνα τινὰ
καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.
[o] Ἕλλησί τε καὶ Βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφει- 14
λέτης εἰμί· οὕτω, τὸ κατ᾽ ἐμὲ, πρόθυμον καὶ ὑμῖν τοῖς ἐν 15
Ῥώμῃ εὐαγγελίσασθαι. [p] Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγ- 16
γέλιον [τοῦ Χριστοῦ]· δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτη-

cated by the laying on of hands. Yet this view is surely forbidden by what follows; since the spiritual *χάρισμα*, it is said, will be a source of mutual consolation. Hence, by others the expression is *better* understood to denote the *graces* of the Holy Spirit, imparted by the faithful preaching of the Gospel. Yet since this (as applied to the chiefest Apostle) might seem too much to *lower* the sense, we may best suppose, with Calvin, the impartment in question to be one both of doctrine, and of the prophetic or spiritual gift so called; on which see 1 Cor. xii. 10. xiii. 2. 8. xiv. 22, and Notes.

12. The *scope* of this verse is, I apprehend, to explain what has been said, and to soften what might seem to savour of harshness and arrogance. Accordingly it is introduced with a formula (*τοῦτο δέ ἐστι*) serving to correction and explanation, that it may not be supposed he *undervalued* their spiritual condition. He therefore intimates that he does not mean to insinuate that the advantage will be all on *their* side; but that he *himself* hopes to derive spiritual benefit; insomuch that, while he is *communicating* and they *receiving* these blessings, the correspondent graces of the Spirit will be working on each side, and mutual edification and confirmation be attained; for such seems to be the meaning of the disputed expression *συμπαρακληθῆναι*.

13. *οὐ θέλω—ἀγνοεῖν*.] The Apostle says this as a reason *why* he had shown his anxiety for them, by wishing to come to them. *Ἄχρι τοῦ δεῦρο.* Sub. *χρόνου*. The phrase occurs in Thucydides, iii. 69, and in other writers. *Τινὰ καρπὸν* for *καρπόν τινα* is found in very many MSS., Versions, Fathers, and early Editions, and is adopted by almost every Editor from Wetstein to Vater. By *καρπὸν* is meant benefit, i. e. in the increase of the Gospel, and the edification of its professors. Thus in Col. i. 6, the Gospel is said *καρποφορεῖσθαι*. *Τοῖς λοιποῖς.* Not *others*, but *the rest*, viz. of those among whom the Apostle had preached.

14. *ὀφειλέτης εἰμί*] scil. *εὐαγγελίζεσθαι*, which must be supplied from what follows. *Ὀφ. εἰμὶ* signifies, 'I am bound by my office [as Apostle of the Gentiles].' For *ὀφειλέτης* here, as at viii. 12, and Gal. v. 3, is used of one morally bound to the performance of any duty by the powers for its performance being entrusted by Providence. Comp. Soph. Aj. 590. On the *distinction* between the two terms *Ἕλλησι* and *Βαρβάροις* see Recens. Synop.; and on the *origin* of the latter appellation see the Note at Acts xxviii. 2. 4. As to the question, here so warmly agitated by Commentators, whether by *Βαρβάροις* St. Paul meant the Romans to be included, it is a most frivolous one. The Apostle doubtless meant simply by Ἑλλ. *καὶ* Βαρβ. to denote *all nations, both civilized and uncivilized.* So Josephus, Ant. xvi. 6. 7, *τὸ δίκαιον δὲ πᾶσιν ἀνθρώποις—λυσιτελέστατον ὂν Ἕλλησί τε καὶ Βαρβάροις*, and Ant. xviii. 1. 5. Thus the words following, *σοφοῖς τε καὶ ἀνοήτοις* (meaning, in the words of Pope, 'the savage and the sage') are added by way of explanation.

15. *τὸ κατ᾽ ἐμὲ, πρόθ.*, &c.] There is here some difficulty, occasioned by the very elliptical character of the phraseology, where the *τὸ* has to be taken twice; 1st, with *κατ᾽ ἐμέ*; 2dly, with *πρόθυμον*, to form a substantive equivalent to *προθυμία*; as often in the Classical writers; unless *πρόθυμον* be supposed to stand for *τὸ πρόθυμον*. From *ἐμὲ* is also to be supplied (by a frequent ellipsis) *ἐστί μοι*, for *ἔχω* followed by an Infinitive. So in Eurip. Iph. 989, *τὸ μὲν πρόθυμον, πρίν σε δεῦρ᾽ ἐλθεῖν, ἔχω, Ἄργει γενέσθαι.* The use, too, of *οὕτω* here is very elliptical. In a similar manner the word occurs (standing, as here, first in the sentence) at Rev. iii. 16, *οὕτως, ὅτι χλιαρὸς εἶ—μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.* Render, 'the matter being thus [that I am under obligation to preach the Gospel], as far as concerns myself (meaning to refer the accomplishment of his wish to Almighty Providence), it is my earnest desire to preach to you Romans also.'

16. *οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγ.*] This is *not* (what many have supposed) a mere *meiosis* for 'I glory in the Gospel;' but, as Calvin observes, 'it is an anticipation of what might be said in objection to it;' suggested, we may suppose, by the association of ideas in writing the words *τοῖς ἐν Ῥώμῃ*; q. d. '*I* should not be ashamed of the Gospel of Christ even *at Rome*;' where riches, pomp, and glory are alone held in admiration, where the height of genius and learning are united with the grossest profligacy of manners; and where, consequently, the humbling doctrines of a religion, which demands severe self-denial, would be likely to attract derision, and might make the preacher and professor of it as it were ashamed. Of course, by telling them *he* shall not be ashamed, the Apostle delicately hints to them that *they* ought not to be so. 'Thus,' as Calvin observes, 'preparing them to bear the shame of the cross, against all the scorn and derision to be encountered from the wicked, and that by a consideration of the excellence which the Gospel of Christ possesses to them which believe.' For, 1. if the *power* of God is to be magnified, surely that is eminently displayed in the Gospel; 2. if his *goodness* is to be adored, the Gospel is the instrument of that goodness.

ρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε, πρῶτον, καὶ Ἕλληνι.
17 [q] Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

q Hab. 2. 4. John 3. 36. infra 3. 21. Gal. 3. 11. Phil. 3. 9. Heb. 10. 38.

This introduces the *subject* on which the Apostle meant to treat, *salvation to be obtained alone by faith in Jesus Christ.*

Τοῦ Χριστοῦ, not found in eight ancient MSS., and several Versions and Fathers, is rejected by Mill and Bengel, and has been cancelled by Griesbach and Knapp; but without sufficient reason.

— δύναμις γὰρ—πιστεύοντι.] Meaning (by the use of abstract for concrete) 'For it is the powerful means appointed by God for the salvation of all who believe and embrace it.' Thus the sentence comprehends two assertions; 1. of the complete *efficacy* of the Gospel to salvation; 2. of the *extent* of this efficacy, that it shall reach unto all who believe and obey it, without distinction of Jew or Gentile; i. e., as far as concerns the gracious design of God, it shall be *universal.*

— πρῶτον has reference merely to the *order* in which the Gospel was then directed by Christ to be preached, namely, to the Jews first, and then to the Gentiles; see Acts xiii. 26. That there is here intended no *preference* of the former over the latter, is clear from the whole Epistle; see infra ii. 9, 10. iii. 29.

17. δικαιοσύνη γὰρ Θεοῦ—πίστιν.] On the exact sense of this verse considerable difference of opinion exists. The difficulty complained of has been occasioned by the brevity of the expression, and the extreme flexibility of the language; which seems susceptible of several senses, though only one can be the true one. Of this, however, we are sure, that (it being, as Calvin says, an explication and confirmation of the foregoing sentiment, that 'the Gospel is the power of God unto salvation') δικαιοσύνη Θεοῦ must here mean (as in the rest of the Epistle, and others of St. Paul) *Gospel* justification, or the mode of obtaining pardon bestowed by God on man. And to suppose, with some eminent Expositors, any *special* or unusual sense of δικαιοσύνη, is absurd; for we cannot imagine that *here* at least, in a passage which contains as it were the *theme* of the whole Epistle, the word would be used in any other sense, than it is employed throughout the Epistle. In further proceeding to determine the sense, the only real difficulty falls on the words ἐκ πίστεως εἰς πίστιν· where we have to decide whether the phrases are to be *conjoined* in construction, or *kept separate*, ἐκ πίστεως being construed with δικαιοσύνη. The *former* mode is adopted by some ancient and several eminent modern Commentators; who suppose the sense to be, that 'this δικαιοσύνη having its beginning in faith is perfected in faith.' But though the sentiment thus arising be true, it is a truth not to the purpose here; because, as Stuart shows, '1st, it does not answer the exigency of the passage, which rather requires the grand theme of gratuitous justification, not the progressive nature of faith connected with it; 2nd, it is contrary to the analogy of homogeneous passages in St. Paul.' There can be no doubt that the phrases ἐκ πίστεως and εἰς πίστιν are to be kept distinct; and that ἐκ πίστεως is put for διὰ πίστεως, as at iii. 22, where the same sentence recurs. But with what ἐκ πίστεως is to be construed is not equally clear. Stuart maintains that it must be taken with δικαιοσύνη, and ingeniously accounts for the separation. Yet he so far distrusts his own arguments, that he concludes with thinking the easiest solution of the difficulty is, to suppose δικ. to be *repeated* here, immediately before ἐκ πίστεως. Thus ἐκ πίστεως will be said κατ' ἐπανόρθωσιν, and be exegetical of what precedes. This, however, would seem a too arbitrary cutting up of the construction. The *foregoing* method is more natural; and if it be thought to involve a too harsh transposition, we may suppose an ellipsis of εἶναι after ἀποκ. Thus the sense will be, 'For the justification which is of God is therein revealed to be by faith.' To advert to a further difficulty connected with the expression εἰς πίστιν. Many Commentators suppose it to mean, 'in order to produce faith.' But the interpretation appears too arbitrary to be admitted. Others take it for εἰς τοὺς πιστεύοντας; which is thought to be proved by the parallel passage of iii. 22, δικαιοσύνη εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας. Yet thus the *Article* would be indispensable. Accordingly, in the similar uses of ἀκροβυστία and περιτομή, to which those Expositors appeal, the Article is always found. Not to mention that the sentiment may be very similar, and yet not quite identical, there can, I think, be no doubt that the true sense of εἰς πίστιν is (as Professor Stuart explains) 'for *belief*,' equivalent to εἰς τὸ πιστευθῆναι. And the true reason why the Apostle added this expression εἰς πίστιν was, as Stuart suggests, because he had just before said, εἰς σωτηρίαν παντὶ τῷ πιστεύοντι. This sentiment the Apostle confirms from a passage of Hab. ii. 4, which, however, we need not suppose *intended* by the Prophet to describe *justification by faith*, but adduced (as Stuart thinks) because it involves the same principle as that which the Apostle is inculcating; the sense there being, that 'the pious man shall be saved by his faith [in God alone]'; and, by implication, not relying on his own merits or deserts, but confiding in the divine declarations. With respect to the *subject itself*, justification from God (the grand theme of the Epistle), it is well observed by Stuart, that 'faith here designates the modus in quo or the *instrument by which*, not the *causa causans seu efficiens*, i. e. not either the meritorious or efficient cause or ground of forgiveness.' 'Every where (continues he) the Apostle represents Christ as this cause. But faith (so to speak) is a *conditio sine qua non;* it is a taking hold of the blessings proffered by the Gospel, although it is by no means the cause or ground of their being offered.' Thus the complete efficacy of the *Gospel* to salvation is strongly asserted; which position necessarily implies the inefficacy of the Law. In the doctrine of justification or salvation by faith alone, is *implied* the ground of its efficacy, namely, its *perfect practicability;* just as, on the other hand, the impossibility under the Law, of

r Eph. 5. 6. [r] ᾿ΑΠΟΚΑΛΥΠΤΕΤΑΙ γὰρ ὀργὴ Θεοῦ ἀπ᾽ οὐρανοῦ ἐπὶ 18
πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν
s Acts 17. 24, &c. ἐν ἀδικίᾳ κατεχόντων. [s] Διότι τὸ γνωστὸν τοῦ Θεοῦ 19
t Ps. 19. 2 &c. Acts 14. 17. φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφανέρωσε· ([t] τὰ 20

fulfilling the *condition* of justification, unsinning obedience (Rom. x. 5. Gal. iii. 10), shows its *inefficacy* to salvation. Accordingly, the Apostle's reasoning concerning justification comprehends, 1. the *efficacy* of the Gospel to salvation; 2dly, the *inefficacy* of the Law; and his proof commences with the *latter*.

18. ἀποκαλύπτεται γὰρ ὀργή, &c.] On the connexion of this passage with the preceding some difference of opinion exists. Stuart maintains that the γὰρ here has reference to ver. 16. Yet the reasons he assigns seem rather specious than solid. If there be any connexion, it is with ver. 17, as Mr. Young supposes, who regards ver. 18 as 'a *prefatory* observation (introductory to the proof which follows of the inefficacy of the Law to salvation, in the case of the Gentiles) intended to show the *reasonableness* of the extension of the Gospel grace to *them*,—namely, because they must, in common with the Jews, stand before the judgment-seat of Christ.' Be that as it may, with this verse commences what Schoettgen calls the *tractatio cum Gentilibus*, in which, as Calvin observes, 'from a comparison of contrary arguments is evinced the position, that justification can alone be conferred, or accrue, by the Gospel.' It is probable, however, that this was meant to serve as a *connecting link* between the *general position*, on the efficacy and universality of the Gospel, and the *proof at large* of the necessity of this justification by faith only—from the inefficacy of the Law, whether of Moses or of nature, to save men; commencing with the latter. This *connecting* portion seems also meant to strike his readers with alarm and awe; by showing that in this revelation of *salvation* is included, by implication, one of *damnation* to those who would not believe and obey the Gospel, and to point out what *would* have been the fate of *all*, had not the Gospel been promulgated; and also to suggest, that as all men are destined to appear before the judgment-seat of God (on which account it was reasonable that this salvation should be offered unto *all*, both Jews and Gentiles), so must those who have had the method of salvation offered, and have *refused* it, be in a much worse condition than those to whom it never was revealed. To evince the *necessity* for the revelation of the Gospel, the Apostle proves the inefficacy of the Law,—whether of nature, or that of Moses,—by pointing out the moral depravity into which both Gentiles and Jews were alike sunk. The expression ἀποκαλύπτεται is to be understood not only of *direct revelation*, by the Holy Scriptures proclaiming the Law of Moses and of the Gospel, but that *indirect* revelation of the Law of nature, or the Moral Law, in the works of creation and providence, and in the conscience or moral sense, called at ii. 15, ἔργον νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως. The exact force of ἀπ᾽ οὐρανοῦ has been much disputed; but without reason; since whatever the Almighty, who is *in* Heaven, doth on earth, he may popularly be said to do *from* Heaven; and that whether for mercy or for judgment: accordingly judgments against sin, which come from God, who is *in* heaven, may be said to come and to be revealed *from* heaven. Such is the view in which the expression is considered by Origen, Cyril, Beza, Calvin, Bengel, and Kypke. If this be thought (as it may) too refined and artificial, we may, with Hyperius, suppose that by the expression ἀπ᾽ οὐρανοῦ it is intimated that the wrath in question is heavy, conspicuous to all, and utterly inevitable.

By ἀσέβειαν is meant impiety towards God; by ἀδικία, injury and crime against men. 'The former,' as Hyperius observes, 'referring to sins against the *first* table; the latter, to those against the *second;* as a proof of which the Apostle proceeds to enumerate in this very order the sins of the heathen world.' The πᾶσαν is here emphatic, meaning *all*, whether of Jews or Gentiles; thus pointing at the *subject* of the following tractatio, and naturally leading to it.

— ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδ. κατεχ.] On the sense of these words two different views have been formed. Some, taking κατεχ. for ἐχόντων, suppose the meaning to be, 'having some knowledge of the truth, but not living agreeably thereto.' Yet this, though an apt sense, is one not to be elicited from the words without considerable violence. It is therefore better, with the ancient and many eminent modern Expositors, to take κατεχ. to mean, as in Luke iv. 42, 'hindering the efficacy, or obstructing the power of religious truth, both in themselves and others, by a wrong use of the mental powers granted them;' see Carpzov, Cudworth's Intell. System, p. 471, and especially Hyperius. Thus ἐν ἀδικίᾳ stands for ἀδίκως, by a Hebraism common in the New Test. How and in what ways *the truth*, meaning that of natural religion, had been kept down and smothered by such as had attained to it, is ably pointed out by Hyperius.

19. διότι τὸ γνωστὸν—αὐτοῖς.] The proof of the inefficacy of the Law to Justification being founded upon the general state of sinfulness among both Jews and Gentiles; and sin and guilt *presupposing* the existence and knowledge of a Law (iv. 15. iii. 20), it was necessary that the Apostle should be able to affirm generally, of both Jews and Gentiles, that a sufficient discovery had been made to them of the nature and demerit of sin, by the Law, either of Moses, or of nature. Accordingly, with respect to the *Gentiles*, he shows that they had a sufficient evidence of God, and his adorable perfections, afforded to them in the works of Creation. (Young.) Διότι, *siquidem*, 'inasmuch as.' Τὸ γνωστὸν τοῦ Θεοῦ, 'what is to be, or may be, known respecting God.' On this force of verbals in τος, like that of the Latin adjectives in *bilis* and *ilis*, see Buttmann, Gr. Gr., or Stuart, who compares Plato, de Repub. l. v. τὸ γνωστὸν καὶ τὸ δοξαστόν.

— φανερόν ἐστι] 'is manifest among them;' namely, by the unassisted exercise of the under-

γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοού-
μενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης·) εἰς
21 τὸ εἶναι αὐτοὺς ἀναπολογήτους. [t] Διότι γνόντες τὸν Θεὸν, t Eph. 4. 17.
οὐχ ὡς Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν· ἀλλ' ἐματαιώθησαν u Deut. 4. 15, &c.
ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν Ps. 106. 20.
22, 23 καρδία. Φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν· [u] καὶ ἤλ- Wisd. 12. 23, &c.
λαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος Isa. 40. 17, 18. Acts 17. 29.

standing, whether they have a written law or not. Ἐφανέρωσε, 'hath manifested it to them,' viz. by his works of creation and providence.

20. τὰ γὰρ ἀόρατα αὐτοῦ.] Meaning, 'his nature and attributes of Godhead, not discernible to mortal eyes.' It is a fine remark of Aristotle, de Mundo, c. vi. (cited by Wetstein), πάσῃ θνητῇ φύσει γενόμενος ἀθεώρητος, ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός. Ἀπὸ κτίσεως κόσμου is for ἀπ' ἀρχῆς κόσμου, Matt. xxiv. 21, or ἀπὸ καταβολῆς κόσμου, Matt. xiii. 35, 'since the creation of the world.' Τοῖς ποιήμασι νοούμενα. The sense is, 'being comprehended by the things which he hath created and ordered;' for we may, with Kypke, extend ποιήμ. to the operations of God's *providence* as well as of His *creation*. So Acts xiv. 17, οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν.

— ἥ τε ἀΐδιος—θειότης.] This is exegetical of τὰ ἀόρατα; and the meaning seems to be, 'his omnipotence, and the other attributes of his Godhead.' See Cudworth, Intell. Syst. p. 471, and Stuart.

— εἰς τὸ εἶναι αὐ. ἀναπολογήτους] 'in order that they should be without excuse.' Here, as Hyperius says, we have an 'amplificatio acceptæ de Deo rebusque divinis cognitionis,' taking away the plea of *ignorance*. *How* they were inexcusable, and how *all natural* religion, without revelation, can only render a sinner such, is shown in an admirable Sermon of Dr. South on this text.

21. The διότι here is, as Stuart remarks, coordinate with that at v. 19; and as at vv. 19, 20 we have the *first* proof of the heathens hindering the truth concerning God by vice, so ver. 21 presents the *second* proof thereof,—namely, that, with all their opportunities for obtaining a competent knowledge of the true God, they made no *use* of it, but were devoted to the basest idolatry: on this the Apostle treats at ver. 25. Γνόντες must be taken with limitation, viz. 'knowing him (i. e. having the means of knowing him, John viii. 28) sufficiently to see his claim to be worshipped as God.'

— οὐχ ὡς Θεὸν ἐδόξασαν.] The glorifying of God as God must consist in the thorough recognition of all his glorious attributes,—his eternity, power, wisdom, goodness, truth, justice, and mercy; and also in such a due consideration of all those attributes, in their various relations to us his creatures, as may induce us to render the homage of prayer and praise, faith and obedience. The words ἢ εὐχαρίστησαν are intended to point out the infinite obligations we are laid under by the infinite *benefits* we receive from the exercise of those attributes; consequently intimating to us the duty of rendering humble and hearty thanks; see more in Calvin and Hyperius. That the heathens ascribed most of the blessings which they enjoyed, to *fortune*, or their own *prudence*, is shown at large by Grotius.

— ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς, &c.] In ἐματαιώθησαν we have a very strong term, but one well suited to the purpose of the Apostle in this and the next two verses, which is, as Crellius remarks, by a yet further amplification on their folly and impiety, to show their utter inexcusableness. Ἐματ. means, 'they were befooled,' or 'infatuated;' the nature of sin, as Scott observes, 'being not only to defile, but to infatuate.' So Jerem. x. 14, (which passage the Apostle seems here to have had in mind) ἐμωράνθη πᾶς ἄνθρωπος ἀπὸ γνώσεως, a good rendering of the Hebr. נבער כל אדם מדעת, the sense there being, as De Dieu has shown, that 'every man has become foolish, from the notion he has of his great knowledge and wisdom;' i. e. is made a fool by his [fancied] wisdom. So, in the next verse, we have similarly, φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν, which words were meant to explain the foregoing. And as the passage of Jeremiah is especially on *idolatry*, so here there seems an allusion to what was, κατ' ἐξοχὴν, termed ματαιότης, namely, 'idol-worship;' see Acts xiv. 15. Similarly it is said at Eph. iv. 17, τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν.

The latter clause is intended to represent the *effect* of what is denoted by the former; the meaning being, that *as* 'they entertained vain and degrading views of the nature and attributes of God and his worship; *so*, in consequence of this, and as its punishment, (see ver. 28,) their understanding, thus abused, became darkened.' Theophylact well explains, τοῖς λογισμοῖς τὸ πᾶν ἐπέτρεψαν, καὶ—μάταιοι ἠλέγχθησαν, οὐ δυνηθέντων τῶν λογισμῶν πρὸς τὸ πέρας ἐξικέσθαι, meaning, in the words of our great epic Poet,

'Found no end, in wandering mazes lost.'

22. What is said in this verse is meant to *illustrate* the foregoing sentiment, and show the *extent* of that fatuity (in the most debasing and disgusting idolatry), and the *cause* of it, in the *vanity* of their minds. So Theophylact, ἐκ τοῦ οἴεσθαι σοφοὶ, διὸ καὶ ἐμωράνθησαν.

— φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν] 'while arrogating to themselves the reputation of being wise.' The pretensions which the heathens made to wisdom will appear from the names σοφοὶ, σοφισταὶ, &c., ascribed to those who were supposed to possess it; see Wetstein and Kypke; though they were not aware that its professors were too often only wise in vain speculation, seeking virtue without finding it. Thus Hegesander ap. Athen. p. 162, speaks of the δοξοματαιοσοφοὶ and the ζηταρετησιάδαι.

23. καὶ ἤλλαξαν, &c.] Meaning, 'they dishonoured the glorious nature of the incorruptible God, by representing him under the likeness of

φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπε-
x Ps. 81. 12. Acts 14. 16. τῶν. [x] Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς, ἐν ταῖς ἐπιθυμίαις 24
τῶν καρδιῶν αὐτῶν, εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ
σώματα αὐτῶν ἐν ἑαυτοῖς· οἵτινες μετήλλαξαν τὴν ἀλή- 25
θειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλά-
τρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς
y Lev. 18. 22, 23. Eph. 5. 11, 12. εἰς τοὺς αἰῶνας! ἀμήν. [y] Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ 26
Θεὸς εἰς πάθη ἀτιμίας. Αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν

corruptible man, and birds, and four-footed beasts, and creeping things;' meaning, reptiles of every kind, not only serpents, but crocodiles and fishes, as in Egypt. A fine periphrasis of *idolatry;* on the full import of which see Hyperius and Calvin. Here each successive term is stronger than the preceding by a kind of climax up to ἑρπετῶν. The substance of this periphrasis is finely expressed by Milton, Paradise Lost, Book i. 369:—

'By falsities and lies the greatest part
Of mankind they corrupted, to forsake
God their Creator, and th' invisible
Glory of him that made them to transform
Oft to the image of a brute, adorn'd
With gay religions, full of pomp and gold,
And Devils to adore for Deities.'

Idolatry of every kind arose from the proneness of men to ascribe the benefits they enjoyed rather to the agency of such *secondary causes* as fell within the range of their senses, than to that of a *Supreme Providence* (see Philo-Judæus, vol. ii. p. 561). Thus great or good kings, and eminent warriors or legislators, were *deified;* and at length even *animals*, whether from their great usefulness, or as being typical of the operations of nature; the origin and progress of which is traced with a masterly hand by Grotius and Perizon., in a work professedly on this subject, and especially by Bp. Warburton, Div. Leg. vol. iii. p. 272, sqq.

24. παρέδωκεν—εἰς ἀκ.] The best Expositors, ancient and modern, are agreed that this must signify '*permitted* them to fall into' (see a similar passage in Acts vii. 42); meaning, that 'God gave them up to the gratifying of their lusts (they being so eager in the pursuit, as to listen to none of the warnings of reason and conscience), and to the dreadful consequences (pointed out in what follows) of such a course. 'Εν ταῖς ἐπιθ., for κατὰ (propter) τὰς ἐπιθυμίας. 'The expression παρέδωκεν (as Professor Stuart truly observes) neither denotes an *active* plunging them into sin, nor an *inactive* letting alone, but a leaving them to pursue their desires, without checking them by such restraints as He usually employs on those who are not yet hardened offenders.' 'The imputation (he continues) is, that in apostatizing from the true God, and running into idolatry, they had become the devoted slaves of lust; which seems, also, by implication, to be considered as the [chief] *reason* of their apostasy.' And no wonder; since among all the various forms of heathenism, *impurity* has been either a direct or indirect service in their religious rites; polytheism and idolatry having ever been a religion of *obscenity* as well as cruelty. 'Ακαθαρσία is a general term (explained by the words following, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς) to denote all those pollutions of the body which are adverted to at ver. 20, sq.

25. This verse connects with ver. 23 (ver. 24 being, in some measure, parenthetical), and contains a repetition of the idea there found, but, as Hyperius remarks, further illustrated, being set in a stronger light by the antithesis between *truth* and a *lie*, the *creature* and the *Creator*.

— τὴν ἀλήθειαν τοῦ Θεοῦ.] Render, 'the true God;' abstract for concrete. 'Εν τῷ ψεύδει is for εἰς τὸ ψεῦδος, 'into a lie,' i. e. a pretended God, an idol; for ψεῦδος, like the Hebr. שקר, denoted not only a *lie*, but any *action* which involved a lie. So Philo, p. 678, where Moses, on seeing the golden calf, is astonished to behold ὅσον ψεῦδος ἀνθ' ὅσης ἀληθείας ὑπηλλάξαντο. Hence the term was very applicable to those *lying vanities*, idols; see Isaiah xliv. 20. Jerem. xxiii. 14. In ἐσεβάσθησαν and ἐλάτρευσαν is designated every sort of religious worship and homage, external and internal. Παρὰ τὸν κτίσαντα, '*more* than the Creator;' or rather, 'to the neglect of' (literally, to the *passing by*) the Creator; *preterito Creatore*, as Hilary renders. Τὸν κτίσαντα is for τὸν κτίστην; the *antithesis* here requiring the *participle* rather than the *noun verbal*.

To this, Commentators observe, the Apostle subjoins a *doxology;* as was usual with the Jews, on occasions where the honour of God was concerned; see Gen. ix. 26. xiv. 20. Gal. i. 5. Rom. ix. 5, et al. Yet surely *doxology* involves the idea of something too *formal* for the present occasion. At least where the honour of God is impeached, the words may rather be considered as a natural *outbreak of indignation*, intended, as Gomar says, 'ad amplificationem sceleris,' to set forth the heinousness of the offence, by contrast with the contrary *duty*. So Calvin explains, 'quem solum honorari adorarique oportuit, et cui fas non fuit quidquam vel minimum auferri.' See also Hyperius.

26. As at ver. 25 we have a repetition and amplification of the sentiment at ver. 23, so in this and the next verse we have a repetition and amplification of the sentiment at ver. 24; in which, too, what was there said *generally*, is now drawn forth into *particulars*.

— πάθη ἀτιμίας] for πάθη ἄτιμα, namely, those whereby, as it is said ver. 24, ἠτιμάζοντο τὰ σώματα αὐτῶν ἐν ἑαυτοῖς.

In addition to the evidence here adduced by Commentators as to the dreadful corruption of morals in the ancient world, it may be noticed that the disclosures lately made by the disinterment of Herculaneum and Pompeii, are such as fully to confirm and illustrate all that the Apostle

27 τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν. Ὁμοίως τε καὶ οἱ
ἄῤῥενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύ-
θησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους· ἄρσενες ἐν ἄρσεσι
τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν
28 ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. Καὶ
καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρ-
έδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθ-
29 ήκοντα· πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλε-

says, or hints, on the tremendous abominations of even the most civilized nations of the ancient world. Indeed, the *most civilized* were those the deepest plunged into the mire of pollution; the *barbarians* being *comparatively* virtuous, as will appear from the Germania of Tacitus.

27. ἀντιμισθίαν] 'punishment.' So Herodot. iii. 15, ἔλαβε τὸν μισθόν. The word is rare, but found in Clem. Alex. and Justin Martyr. And we may compare ἀντίφερνον in Æschyl. Ag. 39. By this ἀντιμισθίαν, considered as the penalty due to their πλάνη (or abandonment of the worship and service of the true God, and that knowledge of his attributes and their own duties, implanted by God in their minds and consciences), there is a reference to all the dreadful *consequences*, both physical and moral, which followed the practice of idolatry, and the abominations above adverted to, consequent on it.

28. καὶ καθὼς οὐκ ἐδοκίμασαν—ἐπιγνώσει.] In the words ἐδοκίμασαν and ἀδόκιμον we have, as Calvin and Hyperius remark, an *allusio* or *paronomasia*, 'quæ æquam peccati et pœnæ relationem eleganter indicat, et apte exprimit Divini judicii æquitatem;' the sense being, 'As they did not choose to receive, or remain in, the knowledge of the true God,—God, in return, gave them up to a perverse mind, which could no longer approve of any thing rightly.' Of this signification of δοκιμάζειν, by which it means 'to regard as approved, to approve, care for, choose,' several examples are adduced by Krebs and Wetstein; ex. gr. Joseph. Ant. ii. 7. 4, τὰ ὀνόματα τούτων δηλῶσαι οὐκ ἐδοκίμασαν.

The Apostle's aim is, to show their errors and sins to be voluntary, and consequently inexcusable. Wherefore (he says) God gave them up εἰς ἀδόκιμον νοῦν. Now ἀδόκιμος properly signifies *reprobus*, *rejectaneus*, as used of *bad money*, which, as it will not pass, is *good for nothing*. Thus (by the same metaphor as in our word *naughty*) it comes to mean what is, in every sense, bad; which is the force here assigned to the word by the recent Commentators universally. Yet this not a little lowers the sentiment; and, as a most important doctrine is involved (namely, the existence of a state the very *opposite* to a state of grace), it ought by no means to be admitted. I therefore prefer to follow the ancient and early modern Expositors in general, and, of later times, Hammond, Wolf, Locke, Wetstein, Doddridge, and A. Clarke, in taking ἀδόκιμον in an active sense, to denote literally, 'mentem non exploratricem,' or, as Wetstein explains, 'unfit to discharge the offices of the mind.' Thus God permitted them to be punished by that wherein they had sinned. And as they had abused their *mind*, so God permitted it to become *insulsa*,—the state of those who are befooled or infatuated. So supra v. 21, ἐματαιώθησαν. As to the objection of Stuart, that 'the *usus loquendi* will not permit this sense,' it is of no force. For certain it is, the *usus loquendi* permits other adjectives in —ιμος to be taken in an *active*, as well as passive sense. And why not *this*? That no example of the sense has elsewhere been found, is no proof that it did not exist. It is difficult to set bounds to the *usus loquendi*, and somewhat too magisterial to pronounce that a usage did not exist, because we can remember no example of it, or that none such is found in those works of the Classical writers preserved to us. Not to mention that the *usus loquendi* was always allowed to be somewhat *stretched* in expressions which dealt in *paronomasia*, or *oxymoron*. Thus, for instance, at Rom. ii. 12, 13, ἄνομος is used for ἄνευ νόμου, though contrary to the *usus loquendi*, on account of the license allowed by the expression being in antithesis with ἐν νόμῳ.

In τὰ μὴ καθήκοντα there seems to be a *litotes*, to signify *turpia*; or, rather, it may be understood to mean, unsuitable to them as reasonable beings, being contrary to nature, reason, &c.

29. πεπληρωμένους πάσῃ ἀδικίᾳ, &c.] Here follows an *enumeration* of the vices which were the natural fruits of the νοῦς ἀδόκιμος. In this list many Commentators trace, or rather endeavour to *introduce*, either by change of position, or by forced interpretations and long parentheses, that *regular order*, in which they would have the whole expressed. But it should seem that the Apostle was here content to enumerate the vices of the Gentiles in a popular manner; thus exemplifying and justifying the charges just made. The *difficulty* which we occasionally find in ascertaining the exact sense meant to be expressed by the Apostle, arises from some of the terms employed being of considerable latitude, and from there being occasionally nothing sufficiently marked in the context to enable us to absolutely *determine* the sense. Ἀδικίᾳ, with which the list commences, seems meant to denote vice and iniquity *in general*; which is followed up by other terms more *special*. Πορνείᾳ Grotius and Koppe think probably not genuine, and arising from a var. lect. of the following word. But there is the authority of only *nine* MSS. and some inferior Versions and Fathers for its omission. And the evidence of *Versions* and *Fathers* is, in such a case as the present, of little weight. The similarity, too, of the two words πορνείᾳ and πονηρίᾳ would easily cause *one* of the two to be omitted; and the word which presented the least difficulty would be most likely to be retained. In short, the two words are similarly associated in Æschines, cont. Ctes. p. 84, where he speaks

ονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακο-
ηθείας· ψιθυριστὰς, καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερ- 30
ηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,
ἀσυνέτους, ἀσυνθέτους, ἀστόργους, [ἀσπόνδους,] ἀνελεή- 31

of τὴν τοῦ Κτησίφωντος πονηρίαν καὶ πορνείαν, where render, 'roguery and whoremongery;' perhaps the very sense in the present passage. We have here, indeed, a *paronomasia*, as a little after at φθόνου, φόνου—ἀσυνέτους, ἀσυνθέτους. And so at Heb. xi. 37 we have ἐπρίσθησαν, ἐπειράσθησαν. See also Is. xxiv. 18. By a similar *paronomasia* it is said, Apul. Met. l. ix., 'mulier scæva, sæva; viriosa (read vinosa), ebriosa; pervicax, pertinax.' Finally, as to the *change of order* in some MSS., they probably proceeded from the endeavours of the Critics to *introduce* that regularity of plan which the Commentators are so fond of. With respect to πορνείᾳ, it may be understood of illicit sexual intercourse in general, and include adultery. Since πονηρίᾳ is used in Matt. xxii. 18 to denote *malice* or *craft*, and in Luke xi. 39 is united with ἁρπαγὴ, in Mark vii. 22 with δόλος, and in 1 Cor. v. 8 with κακία (which here follows), so it must, in the present passage, denote more than *iniquity* in general, and probably means *malignity*. Πλεονεξίᾳ seems to mean *rapacity*, *extortion*. So Thucyd. i. 40, οἵδε βίαιοι καὶ πλεονέκται εἰσί. The word is also united with βίαιος by Pollux, viii. 7, and Xen. Mem. i. 2. 12, πλεονέκ. καὶ βιαιότατος ἐγένετο. Κακίᾳ may be supposed to denote *intentional* and habitual *mischievousness*; as in Eurip. Hippol. 1334, τὴν δὲ σὴν ἁμαρτίαν Τὸ μὴ εἰδέναι—ἐκλύει κάκης. So Thucyd. i. 32, ξυγγνώμη, εἰ μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἁμαρτίᾳ τολμῶμεν. Or we may, with Bp. Taylor (Works, vol. viii. 389), explain it, 'a studying to deceive and circumvent our neighbour.'

29. φθόνου, φόνου, ἔριδος.] These three terms seem meant to form a *group*; and the sense may be 'full of envy and strife, even to murder.' By κακοηθεία, as Kypke observes, is here meant, not *vicious action* in general, but that vice of *the mind* which, according to Aristotle's definition, consists in viewing every action in the worst light, as opposed to εὐηθεία, *unsuspecting candour*.

30. ψιθυριστὰς, καταλ.] These are meant to be coupled; the former, as Theophylact observes, denoting secret, and the latter, open calumniators. See Bp. Taylor, Works, vol. viii. 392.

— θεοστυγεῖς.] The word, according to its different accentuation, may signify either *haters of God*, or *hated by God*. The *latter* sense is the one usually found in the Classical writers, and it is here adopted by some eminent modern Commentators. But the former, which is assigned by the ancients and *most* moderns, seems preferable.

— ὑβριστὰς, ὑπερηφ., ἀλαζ.] These terms seem to form another group. They so far differ, that the first denotes *insolence*, as shown in gross abuse; the 2d and 3d, as evinced in contemptuous behaviour and contumelious words.

— ἐφευρετὰς κακῶν.] This, we may explain, with Chrysostom, Theophylact, Theodoret, and Œcumen., to denote persons who not only perpetrate all the *known* vices, but seek out and *invent more*. So in 2 Macc. vii. 31 Antiochus is called πάσης κακίας εὑρετής; and in Philo, p. 520, we have στασιάρχαι, φιλοπράγμονες, κακῶν εὑρεταί. And so Tacitus calls Sejanus '*facinorum* omnium *repertor*.' Thus the expression is well explained by Bp. Taylor, 'contrivers of all such arts as minister to vice.' Indeed there were in that age (as appears from Tacitus, Suetonius, and Plutarch,) ἐφευρεταὶ ἡδονῶν, persons who lived by inventing new pleasures.

31. ἀσυνέτους.] Some ancient and several eminent modern Commentators take this for ἀσυνειδήτους, *without conscience*, or *sense of religion*. An interpretation, however, so destitute of authority, that it is better, with Theophylact and Wetstein, to take it (by an idiom found in our own language) for '*obstinate*;' a sense of the word sufficiently established by a passage of an inscription in Chishull's Antiq. Asiat., pt. ii. p. 12, cited by Bowyer: Ἀξυνέτων δὲ βουλαῖς ἀνθρώπων τοῦδ' ἔτυχον θανάτου, where see Chishull.

In the terms which follow, ἀσυνθέτους—ἀνελεήμονας, there is some variety of *reading*, and much of *interpretation*. Many ancient MSS. and some Versions and Fathers have not ἀσπόνδους; which Griesbach and Koppe think is very probably an interpolation. If that were the case, I should suspect that ἀστόργους and ἀσυνθ. ought to be interchanged in position, which would keep the subject of *disobedience to parents* distinct from that of *breach of contracts*. And the omission in question may readily be ascribed partly to the *scribes* (ob homœoteleuton), and partly to the *Critics*, who thought the ἀσπόνδους useless after ἀσυνθέτους. But the words are not quite synonymous. Ἀσπ. may have reference to *public*, ἀσυνθ. to *private* life: or rather, ἀσυνθ. may mean *breakers* of covenants, and ἀσπ. those who *enter* into no treaties; i. e. *implacable*, *irreconcileable*; and thus it will consort well with ἀνελεήμονας. However, I cannot but suspect that ἀσυνθέτους and ἀστόργους ought to change places; and although there be no *direct* authority in MSS. for this, yet there is *indirect*; since there is little doubt that in the *archetypes* of those very ancient MSS. which have not ἀσπόνδους, the word was written after ἀσυνθέτους. This also is countenanced by the very ancient MS. 17, and Theophylact. Besides, as ἀστόργους is so closely connected with γονεῦσιν ἀπειθεῖς, ἀσυνέτους, it seems impossible to suppose that the Apostle would have taken the word out of its proper connexion, and inserted it between two other words, which are likewise closely connected, and by which there would thus arise an unnatural disruption.

Ἀνελεήμονας, *pitiless*, seems a *step* in the *climax* beyond ἀσπόνδους in the sense above inculcated. This the historians attest to have been the prevailing characteristic of the period in question all over the Roman empire. By ἀστόργους is denoted a want of the natural affection between children and parents *respectively*: of this the historians supply us with abundant evidence. And no wonder; for, as Bp. Sanderson observes,

32 μονας! [z] οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, (ὅτι οἱ z Hos. 7. 3. Ps. 50. 18.
τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν,) οὐ μόνον αὐτὰ
ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.
1 II. [a] ΔΙΟ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων! a 2 Sam. 12. 5. Matt. 7. 1.

in his Sermon on Ps. xxvii. 10, 'although God has imprinted these natural affections in the hearts of men, in as deep and indelible characters as any other branch of the law of nature, yet, so desperately wicked is the heart of man, that if left to the wildness of its own corruption, it soon shakes off that also, and quite razes out all impressions of the law of nature; at least so blurs and confounds the characters, that the conscience can spell little or nothing of duty out of them.'

With this description of the state of the Gentiles in the age of St. Paul may be compared the fine *moral picture* in Thucydides iii. 82—84, of the state of society in Greece at the time of the Peloponnesian war; also one scarcely inferior in Philo-Judæus, p. 123, of the state of manners in the world during his age, both among Jews and Gentiles; where, among other particulars, he notices ἀσκήσεις ἀκρασίας, ἀφροσύνης μελέται· ἐπιτηδεύσεις αἰσχρῶν, φθορὰ παντελὴς τοῦ καλοῦ. See also Max. Tyr. Diss. xxxvi. 2, and Diss. iii. 3. Pausan. viii. 2. 2. Similarly we read in Wisd. xiv. 23—26, (of the Gentiles,) 'Whilst they slew their children in sacrifice, or used secret ceremonies, or made revellings of strange rites, they kept neither lives nor marriages any longer undefiled, but either one slew another traitorously, or grieved him by adultery; so that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.'

32. τὸ δικαίωμα τοῦ Θεοῦ ἐπιγν.] 'fully knowing the righteous ordinance of God;' i. e. having it written by God on their consciences. What that is, is explained in the subsequent parenthetical sentence. By ἐπιγνόντες, the Apostle means 'such a sufficient knowledge of the great outlines of duty, as should render them inexcusable for neglecting it.' This, indeed, the Philosophers, at least in their *exoteric* doctrines, always professed.

— ἄξιοι θανάτου.] Meaning (as the word is often used in St. Paul) death, both physical and moral, i. e. the perdition of the soul in the next world.

— οὐ μόνον αὐτὰ ποιοῦσιν, &c.] Here we have an amplification *à minori ad majus;* meaning, as the best Expositors, ancient and modern, are agreed, that they not only, hurried away by passion, *commit* such sins, but that they are so devoid of all sense of moral virtue, that they even *approve* of the sins when committed by others, and like the persons the better for practising the same. So the great Greek Historian (in the passage above adverted to): ὥστε εὐσεβείᾳ μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπείᾳ δὲ λόγου οἷς ξυμβαίη ἐπιφθόνως τὶ διαπράξασθαι, ἄμεινον ἤκουον. Certainly, as observes Dr. South (Sermon on this text), 'it argues a higher degree of depravity to deliberately *justify* and *applaud* wickedness committed, than to commit it amidst the influence of violent passion. Therefore the guilt arising from a man's delighting in other men's sins, or (what is all one) in other men for their sins, is greater than he can possibly contract by a commission of the same sins *in his own person.*' See more on this subject in the Greek Commentators, and also Grotius, Calvin, and Bp. Taylor (Works, vol. viii. p. 395).

II. The Apostle, having now convinced the *Gentiles* of sin, proceeds to show that the *Jews* are under the same condemnation, and stand as much in need of the mercy proffered in the Gospel as do the Gentiles. He proves that *they*, having despised the goodness, and broken the law of God, were as obnoxious to his wrath as the *Gentiles*, and therefore could not pretend to arrogate the Divine mercy to themselves; for, in thus condemning the Gentiles, they, in fact, condemned themselves. Since, however, this was a subject unpalatable to Jews, the Apostle argues in a covert way, apostrophizing some one (a Jew, as it should seem) whom he supposes to be present, and, on hearing him enumerate the multiplied abominations of the Gentiles, to break out into bitter condemnation of them. Moreover, he does not at first apply what he says to the Jews; and throughout he proceeds discreetly, *insinuating* himself gradually into the Jew's conscience. To do this, there was no need (as in the case of the Gentile) to prove to the Jew that he was under a law, *that* being his great boast; but there was great need to eradicate those prejudices, which led him to make so wide a distinction between Jews and Gentiles, as to suppose that a *Jew* might safely continue in sins which would be fatal to a Gentile. Thus we have in vv. 1—8 the *general* considerations already named. In vv. 9—16 the Apostle shows that the Jews must be accountable to God, as really and truly, for the manner in which they treat the precepts contained in the Scriptures, as the heathen are for the manner in which they demean themselves with respect to the law of nature; and that each must be judged, at last, according to the means of grace and improvement which he has enjoyed. In vv. 17—29 there is a more direct reference to the Jews, in which it is shown that those who sin against higher degrees of knowledge imparted by revelation, must be more guilty than those who have offended merely against the laws of nature; i. e. he plainly teaches the doctrine that guilt is proportioned to the light and love that have been manifested, and yet been abused.

1. διὸ ἀναπολόγητος, &c.] The connexion here is not very clear, and has been variously traced, but most successfully by Crellius, Taylor, and Stuart, who show that the διὸ serves to draw a conclusion. The sense may be expressed as follows: 'Since it will be conceded that those who know the ordinances of God against such vices as have been named, and still practise them, and applaud others for doing so, are worthy of punishment; it follows (διό, *therefore*,) that all who are so enlightened as to disapprove of such crimes, and who still commit them, are even yet more worthy of punishment.

ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ
αὐτὰ πράσσεις ὁ κρίνων. Οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ 2
Θεοῦ ἐστι κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.
Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα 3
πράσσοντας, καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ
b Infra 9. 23. Isa. 30. 18. Θεοῦ; [b] ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς 4
2 Pet. 3. 9, 15. ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ
c Deut. 32. 34. χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει; [c] κατὰ δὲ τὴν 5
James 5. 3. σκληρότητά σου καὶ ἀμετανόητον καρδίαν, θησαυρίζεις σεαυτῷ

In ὁ κρίνων we have the use of the Participle present with an Article for the verb and pronoun relative (on which see Winer's Gr. Gr. § 39): a mode of expression, in its indefinite force, best suited to the *covert* mode adopted by the Apostle, who chose to make the proposition *general*, though intended to be of particular application. Κρίνεις, 'sittest in judgment, pronouncing sentence.' Τὸν ἕτερον, 'the other party;' meaning the Gentiles. Σεαυτὸν κατακρίνεις. Such, indeed, Grotius observes, is a common law of all men. And this principle he illustrates from various Civilians, Historians, and Orators. Similar is the sentiment of Plato, p. 453, ἐν οἷς ἕτερον αἰτιᾶται, διαβάλλων ἑαυτὸν λέληθεν. By πράσσεις we are to understand, 'habitually committed;' the present tense often denoting what is *habitual*.

That the Jews *did* thus harshly judge the heathens. is well known. So Tacitus, Hist. v. 5, (cited by Wetstein,) 'Ex quo profluebat, ut gentes omnes Deo exosas, et ab eo tandem perdendas crederent; quod nec philosophi, nec gentes aliæ, nec eorum magistratus fecerunt.' And that the Jews were themselves defiled with the same vices as the heathens, on whom they sat in judgment, is proved by the testimony both of Josephus and Philo.

2. οἴδαμεν δὲ ὅτι—πράσσοντας.] The δὲ need not (as it is by some) be rendered *for*, or *besides*, but may be understood in the ordinary *adversative* sense, and be supposed to have reference to a clause omitted, of the following purport: '[He may, indeed, flatter himself with being acquitted, by being tried under a different rule of judgment,] *but* we know and are sure.' By *we* is meant we *all*, whether Jews or Gentiles. Κατὰ ἀλήθειαν is a *phrase* for the *adjective;* meaning, 'agreeably to justice,' just and right. See Note on John iii. 21.

3. λογίζῃ δὲ—τοῦ Θεοῦ;] An animated and not unusual mode of speaking (also found in a passage of Galen, cited by Wetstein, οὐ βούλει μαθεῖν, ἄνθρωπε, τὴν τῶν Ἕλληνων διάλεκτον) by which an argument is *pressed home*, and which involves grave and severe expostulation. So in Joseph. Ant. xviii. 6. 10, ἤπου λήσειν με ὑπονοεῖς θανάτου τοῦ αὐτοκράτορος καταψευσάμενος, ἀλλ' οὐ κεφαλῇ τῇ σῇ τοῦτον ἀναμαξάμενος τὸν λόγον; and a passage of Diphilus, cited by Grotius: Οἴει σὺ τοὺς θανόντας, ὦ Μικήρατε, Τρυφῆς ἁπάσης μεταλαβόντας ἐν βίῳ Πεφευγέναι τὸ Θεῖον; This δεινότης is continued throughout the following verse.

4. ἢ τοῦ πλούτου—καταφρονεῖς.] Ἢ, for *num* or *an*, as in 1 Cor. xi. 14. xiv. 36. In τοῦ πλούτου τῆς χρηστότητος many recognise a Hebraism, for 'rich mercy.' Yet Grotius cites from Philo, ὑπερβολὴ τοῦ πλούτου τῆς ἀγαθότητος Θεοῦ, and Palairet from Aristæn., p. 10, ὡραϊζομένην ὑπὸ πλούτου τῆς εὐπρεπείας, and Simplic. on Epict. ὑπερβολὴ τοῦ πλούτου τῆς ἀγαθότητος τοῦ Θεοῦ. Of the terms χρηστ., ἀνοχῆς, and μακροθυμίας, the two last are nearly synonymous. The first denotes a disposition to do good, and to benefit others. Καταφρονεῖν here signifies 'to care not for, to slight,' &c. This καταφρόνησις, imputed to the Jews, seems to be a slighting of the mercy of God held out, under the notion that it was not *needed*, inasmuch as no sin committed by any of the posterity of Abraham could finally deprive him of the divine favour.

— ἀγνοῶν] i. e. 'not knowing, from want of reflection.' Τὸ χρηστὸν, for χρηστότης: a very rare phrase. The nearest approach to it I have met with is in a passage of Eurip. Phœn. 1754, τὸ χρήσιμον φρενῶν.

— εἰς μετάνοιάν σε ἄγει.] By μετάνοια is to be understood 'such a *change of mind* as shall operate on the *life* and conversation.' Ἄγει many explain, 'is intended to lead thee;' on the principle that verbs denoting *action* or effect are sometimes used of *endeavour* only. But it is better (with Chrysostom, Carpzov, and Schleusner) to take it as put for ἐπάγει or ἑλκύει, *impels;* namely, by the use of all moral means and fit motives. Render, 'is exerting a force calculated to bring thee to repentance.' So John x. 16, ἄλλα πρόβατα ἔχω, ἅ με δεῖ ἀγαγεῖν, and vi. 44, οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ Πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν. The very expression here used occurs in Polyb. v. 15 (cited by Wetstein), πεπεισμένος—ταχέως εἰς μετάνοιαν ἄξειν τὸν βασιλέα. Appian, l. i. 2, p. 766, Θεοῦ σφᾶς ἐπὶ μετάνοιαν ἄγοντος τὸ ἁμάρτημα ἥδοῦντο. Josephus, Ant. (cited by Kypke), ἐπειρᾶτο τοὺς νέους ἐπανορθεῖν, καὶ εἰς μετάνοιαν ἄγειν, ὧν ἔπραττον.

5. κατὰ δὲ τὴν σκληρ.] Κατὰ has here the sense *because of;* as in Eph. iv. 19, κατὰ σκληρότητα for σκληρότητι: a signification often found in Herodotus and Thucydides; chiefly, however, in the phrase κατ' ἔχθος. Ἀμετανόητον, 'impenitent.' Grotius compares a similar *active* sense in ἀμετακίνητος, ἀλάλητος, and ἀμετάθετος.

— θησαυρίζεις.] The word is properly used of what is *good;* but sometimes, as here, and James v. 3, and often in the Old Test., and sometimes in the Classical writers, of what is *bad.*

ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ
6, 7 Θεοῦ, [d] ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· τοῖς μὲν
καθ' ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν
8 ζητοῦσι, ζωὴν αἰώνιον· [e] τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι
μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή·
9 θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ
κατεργαζομένου τὸ κακὸν, Ἰουδαίου τε, πρῶτον, καὶ Ἕλληνος·
10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθὸν,

d Job 34. 11. Ps. 62. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. Rom. 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10 Rev. 22. 12.
e Job 24. 13. 2 Thess. 1. 8.

— *ἐν ἡμέρᾳ ὀργῆς*] for *εἰς ἡμέραν*, 'unto the time of severe punishment.' *Ἀποκαλ. δικαιοκρ. τοῦ Θεοῦ* is for *ἐν ᾗ ἀποκαλυφθήσεται ἡ δικ.*, a periphrasis to denote the day of judgment. *Δικαιοκρισία* is a rare word, found in no writer earlier than St. Paul, except an anonymous Greek Translator at Hosea vi. 6. *Δικαιοκρίτης* occurs in 2 Macc. xii. 18.

6—11. After having overturned these Jewish prejudices, the Apostle proceeds to assert that there is no such *προσωποληψία*, or acceptance of persons, by God at the day of judgment, merely because they are of this or that nation; have or have not a revealed law; are circumcised or uncircumcised; but that all will be judged with strict impartiality, according to the degree of light and knowledge afforded to each in particular. (Young.)

This portion is intended partly to describe the *nature* of the judgment just mentioned, and evince its *justice;* but is, I conceive, chiefly introduced in order to enable the Apostle to engraft on the description of God's impartial justice to *individuals* his impartial justice to *nations*, which is skilfully brought in at vv. 9, 10.

7. *καθ' ὑπομονὴν ἔργου ἀγαθοῦ.*] Here *καθ' ὑπομονὴν* is to be construed with *ζητοῦσι*. And *καθ' ὑπομονὴν ἔργου ἀγ.* stands for *ἐφ' ὑπομονῇ* ('by patient perseverance in') *ἔργων ἀγαθῶν*; the singular, as denoting the *genus*, being (as often) put for the plural; see ver. 15. infra, xv. 58. 1 Thess. i. 3. 2 Thess. ii. 17. The terms *δόξαν* and *τιμὴν* are by most Commentators regarded as synonymous, but conjoined to strengthen the sense; of which several examples are adduced by Wetstein from Thucydides and other writers. *There*, however, the two terms are not quite synonymous; the former denoting the *honour* and *dignity* assigned to any one; the latter, the *glory* thence resulting. *Καὶ ἀφθαρσίαν* is added by way of raising the idea yet higher; q. d. 'even *immortality* of honour and glory.' It is, however, to be borne in mind, that such modes of expression as these are not to be *pressed upon*, as if the persons in question are to be supposed to seek for aught more exalted than to see God, and to be with God and Christ; but they are to be regarded (as Calvin and Hyperius suggest) in the light of *periphrases* descriptive of beatitude, accommodated to human views, feelings, and language, yet capable of salutary application to things spiritual and eternal: in like manner as in 1 Cor. ix. 25, to *φθαρτὸν στέφανον* is opposed *ἄφθαρτον*: and in the same light may we view the expression at 1 Pet. v. 4, *κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.* Thus the idea is raised as far above whatever this world can supply, as immortality exceeds the longest life; and thus fulfilling the most ardent wishes of man: for, according to the sentiment of an ancient writer, cited by Grotius, *ὧν τοῖς θεοῖς ἄνθρωπος εὔχεται τυχεῖν, τῆς ἀθανασίας κρεῖττον οὐδὲν εὔχεται.*

8. *τοῖς ἐξ ἐριθείας.*] Supply *οὖσι*, for *τοῖς ἐρίζουσι*, i. e. *ἐριστικοῖς*; as in the expression *οἱ ἐκ πίστεως* and *οἱ ἐκ νόμου.* By *ἀλήθεια* is here meant true doctrine, embracing the truths both of natural and revealed religion; for what is said in this verse is meant for *Jews* as well as Gentiles. It has, indeed, been disputed whether the expressions *ἀπειθοῦσι μὲν τῇ ἀληθείᾳ*, and *πειθομένοις δὲ τῇ ἀδικίᾳ* are to be understood of *opinions*, or of *dispositions* and *actions*. The latter view is supported by John iii. 21, and viii. 44. And thus *ἀπειθεῖν τῇ ἀληθείᾳ* will signify to be *indisposed* to do what is 'lawful and right;' see Calvin. The passage may, however, with Beza, be understood both of *contentiousness in opinion*, and (what is often united therewith) *disobedience in practice.*

At *θυμὸς καὶ ὀργὴ* must be supplied from the context *ἔσται* (for *ἀποδοθήσεται*); though grammatically there is an *anacoluthon.* There is great force in the expressions *θυμὸς—στενοχωρία*, probably formed on Ps. lxxviii. 49, Sept. *ἐξαπέστειλεν εἰς αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ, θυμὸν καὶ ὀργὴν καὶ θλίψιν.* And we may observe, with Calvin, that 'of these four particulars the two latter are, as it were, the *effects* of the two former; and in each pair the sense in the first term is merely intended to be heightened by the second; the import of the former being extreme anger; of the latter, intense anguish.' The very expression occurs in Artemid. Oneir. ii. 51, and iii. 57. And it may be noticed, that the present passage has been imitated by the Pseudo-Sibylla (Orac. Sibyll. p. 29. Gall.) as follows:

Τοῖς *ἀγαθοῖς ἀγαθὸν προφέρων πολὺ μείζονα μισθὸν,*
Τοῖς *δὲ κακοῖς ἀδίκοις τε, χόλον καὶ θυμὸν ἐγείρων.*

9. *πᾶσαν ψυχὴν ἀ.*] A Hebraism taken from כל נפש האדם, as in xiii. 1. Acts ii. 43. Τὸ *κακὸν*, for *κακίαν*. The *κατὰ* in *κατεργ.* is intensive. The use of the Present, and the nature of the term *κατεργ.* alike denote *habitual* action. On *Ἰουδαίου—Ἕλληνος* see Note supra i. 16.

10. *εἰρήνη.*] In this kind of repetition of what was said at ver. 7, *εἰρήνη* is substituted for *ζωὴ αἰώνιος*, as being better adapted to the antithetical expressions *θλίψις καὶ στενοχωρία*; while it yields the same sense; as denoting that peace and reconciliation with God, by which all other blessings are crowned, and which implies

f Deut. 10. 17. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. g Luke 12. 47. h Matt. 7. 21. James 1. 22, 25. 1 John 3. 7.

Ἰουδαίῳ τε, πρῶτον, καὶ Ἕλληνι. [f] Οὐ γάρ ἐστι προσωπο- 11
ληψία παρὰ τῷ Θεῷ. [g] ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως 12
καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθή-
σονται, ([h] οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ 13
Θεῷ· ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. (Ὅταν γὰρ 14
ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι,

an eternity of bliss; nay, sometimes is applied to that state of felicity where 'the wicked cease from troubling, and where the weary are at rest.'

11. In the weighty words contained in this verse the Apostle means not only to give a *reason* for what he has just said, but also to anticipate a latent *objection* on the part of the Jews, as if by so speaking he had given them no such advantage over the Gentiles, as they thought themselves entitled to. To this the reply is, that 'it is right so to do, since there is no respect of persons with God.' So in Deut. x. 17, the Deity is described as a God who 'regardeth not persons;' a Hebrew form of expression, meaning, that He does not accept any through favour, nor show undue partiality, but judges both nations and individuals according to the opportunities they have enjoyed. The word προσωποληψία is one occurring only in the New Test.

12. This verse is confirmative, and explanatory of the preceding.

— ἀνόμως] for ἄνευ νόμου; of which sense one example is adduced by Alberti from Isocrates, τοὺς Ἕλληνας ἀνόμως ζῶντας καὶ σποράδην οἰκοῦντας. Such, indeed, was formerly the sense of our word *lawless*.

It has been disputed whether by *law* here and just after be meant the *law of Moses*, or *law in general*, namely, the will of God, or what he would have done, as expressed by revelation; of course including the so-called Law of nature, since the human race was never so circumstanced as to be without that. The *latter* view has been adopted by the most eminent modern Expositors; and with reason; as will appear from the purpose of this and the succeeding verses. A view, indeed, confirmed by the *absence of the article* here, as the *presence* of it in the next verse points at the law of *Moses*. On the use of the term νόμος and the course of argument, Bp. Middleton has the following luminous observations. 'In order to show that by the Gospel alone men can be justified, and that the Mosaic revelation is in this respect of no more avail than is the light of nature (a proposition, the proof of which is the main object of the whole Epistle), the Apostle has occasion to refer to the different *rules of life* with which the Gentiles and Jews had respectively been furnished; to the latter more than one revelation had been granted; for from the earliest ages to the time of Malachi, the Almighty favoured them (the Patriarchs and Prophets) with repeated indications of his will. Hence νομος is used by St. Paul of every rule of life, of every revelation, especially of the Mosaic law, and even of the moral and ceremonial observances, one or both of which it is the object of every νόμος to inculcate. With respect to the present passage, I am of opinion that by τοῦ νόμου the law κατ' ἐξοχὴν, that of Moses is meant, and that the Apostle meant to reprove the presumption of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will: in which case the reasoning will be, As many as have sinned without a revelation shall be punished without incurring the additional penalties which such a revelation would have enacted; and as many as have sinned under a revelation shall suffer the severer punishment, which that revelation, whatever it be, has denounced against their crimes. If it be thought strange, saith St. Paul, that such indulgence should be shown to the former class of persons, I will add, that not *the hearers even of the law itself, but*, &c. Then the Apostle subjoins, For when Gentiles, who have not any revelation, practise, by natural impulse, morality as pure as that which even the Mosaic law enjoins, though they have not actually a revelation, they become a revelation to themselves, and may therefore hope for all the rewards of virtue, which an actual revelation would have taught them to expect.'

13. This verse is illustrative of the preceding, and respects the whole subject of law and its observance; while the two next verses refer only to the case of the Gentiles. The construction here will be sufficiently plain by attending to the parenthesis. By ἀκροαταὶ we are to understand hearers *only*, as in Isocr. Nic. (cited by Wetstein), ἀλλὰ τῶν μὲν ἀκροατὴς γίνου, τῶν δὲ μαθητής. An emphasis is also to be laid upon ποιηταί, q. d. 'the doers, and those only.' The expression οἱ ποιηταὶ τοῦ νόμου occurs also at 2 Macc. ii. 67. The sentiment (as Stuart observes) is this, that 'not those who merely enjoy the external privilege of a revelation have any just claim to Divine approbation; it is only those who *obey* the precepts of such a revelation that have any ground to expect this.' Several similar sentiments are adduced by Wetstein from ancient writers.

Certainly there is here no occasion to stumble at what is said in this and the next verse, as if justification had ever been actually *attained* by any endeavours whatever to observe the law, whether of nature or of revelation; for, as Stuart justly observes, 'St. Paul is only laying down a principle;' and merely means to say, that 'the Gentiles may have the same kind of claims to be justified before God as the Jews (which, of course, has an important bearing on ver. 11); but as the sequel shows most fully, neither Jew nor Gentile has any claim at all, since both have violated the law under which they have lived.'

14. In this verse an objection is anticipated and overruled. It might be replied, that the *Gentiles* have no revelation, and therefore this cannot apply to *them*. To this the answer is, that the Gentiles *have* a law as really and truly as the Jews, written, though not on parchment, yet on the tablets of their hearts. (Stuart.)

— φύσει.] Meaning, by the instinctive sense of right and wrong, supplied by the light of rea-

15 νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος· οἵτινες ἐνδείκνυνται
τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμ-
μαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων
16 τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,) [i] ἐν i Matt. 25. 31.
ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ Acts 17. 31. 1 Cor. 4. 5.
εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.
17 ‡ [j] Ἴδε, σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, j Infra 9. 4. John 8. 33, 41.

son and conscience, as opposed to the dictates of law. So Aristotle, Eth. v. 10, opposes the *φυσικὸν* to the *νομικόν*. By *τὰ τοῦ νόμου* we are to understand 'the moral dictates enjoined by the Law.' Ἑαυτοῖς εἰσι νόμος: meaning, 'they, by the dictates of reason and conscience, have a law supplied to themselves.' So Aristotle, Eth. iv. 11 (cited by Wetstein), says the truly enlightened person will so conduct himself as being a law to himself, *οὕτως ἕξει οἷον νόμος ὢν ἑαυτῷ*.

15. *οἵτινες ἐνδείκνυνται — ἀπολογουμένων.*] These words are meant to *establish* and *illustrate* the foregoing assertion. *Οἵτινες* may be rendered, *quippe qui, inasmuch as they*. *Τὸ ἔργον τοῦ νόμου* is by many modern Expositors thought to be put for *τὸν νόμον*. But Chrysostom and the Greek Commentators, together with Erasmus, Menoch., Taylor, and Mackn., seem right in retaining the full force of *ἔργον*: and they suppose the sense to be, 'the effect, or proof of the existence, of that law,' namely, in discovering the obligation to the moral duties, which revelation, by its precepts, lays open and enjoins. Wahl and Professor Stuart, however, take it to mean *the work or duty of the law*, meaning, 'what the law demands;' comparing 1 Thess. i. 3, *τὸ ἔργον τῆς πίστεως*. 2 Thess. i. 11, *ἔργον πίστεως*. John vi. 28, and 2 Tim. iv. 5. Upon the whole, this latter view seems preferable, and is supported by a passage of Aristotle, Rhet. i. 15. 6, *νόμος ὁ γεγραμμένος οὐ ποιεῖ τὸ ἔργον τοῦ νόμου*. Thus also Diogenes Laert., in his preface, says the barbarians have the *ἔργον τῆς φιλοσοφίας*, though destitute of the express *form* of it. And further, the Scholiast on Eurip. Alc. 606, says, *πᾶν τὸ τῆς σοφίας ἔργον ἐν τοῖς ἀγαθοῖς ἐστιν*. And so Chrysostom must have taken the expression, when he says 'there are three kinds of law, the written, the natural, and that *ἐν ἔργοις*.'

By *γραπτὸν* is meant, 'deeply imprinted,' like the characters traced with the iron *style* on the waxed tablets of the ancients. The metaphor is found both in the Old Test. and the ancient writers in general. So Æschyl. Prom. 814, *ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν*, and Julian, Orat. vii. p. 209, *ἀλλὰ καὶ τοὺς ἐκ τῶν θεῶν ἡμῖν ὥσπερ ἐγγραφέντας* (scil. *νόμους*) *ταῖς ψυχαῖς*.

— *συμμαρτυρούσης αὐτῶν τῆς συνειδ.*, &c.] This is explanatory of what precedes, presenting two *confirmations* of what was before said, that the demands of the moral law are inscribed on the heart of man in a state of nature: the meaning (as Professor Stuart shows) being, that 'the *voice of conscience*, which proceeds from a moral feeling of dislike or approbation, and the judgment of the mind, when it examines the nature of actions, unite in testifying that what the moral law of God requires, is impressed, in some good measure, even on the hearts of the heathens.'

— *μεταξὺ ἀλλήλων*, &c.] Meaning, 'at mutual intervals,' as occasion may serve; namely, on the subject of moral good and evil. The sense, then, is, 'their reflections alternately, as occasion may serve, either condemning them [when they act contrary to the dictates of right reason], or acquitting and justifying them [when they act conformably to those dictates].'

On the force of conscience, as bearing this testimony both of good and evil, several passages have been adduced from the Classical and Rabbinical writers.

16. *ἐν ἡμέρᾳ*, &c.] It has been not a little disputed with what these words are to be connected. The ancient and early modern Expositors (followed by Tholuck) join them with what immediately precedes, namely, the participles *κατηγορούντων* and *ἀπολογουμένων*. But (as Stuart has shown) that yields a sense little apposite. I rather acquiesce in the opinion of most eminent Expositors, from Grotius downwards, that *ἐν ἡμέρᾳ* is to be joined with *κριθήσονται* at v. 12, and that vv. 13—15 are a parenthetical explanation, or confirmation of v. 12.

The words *ἐν ἡμέρᾳ ὅτε κρινεῖ—ἀνθρώπων* form a fine periphrasis of the great day of final account, and one most apposite to the present purpose; with which compare a similar one at 1 Cor. iv. 5, where it is said that 'the Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.' By *τὰ κρυπτὰ τῶν ἀνθρώπων* most modern Commentators understand 'the secrets of men's hearts,' as 1 Cor. xiv. 25, *τὰ κρυπτὰ τῆς καρδίας αὐτῶν*, meaning their 'secret *counsels*.' Others (as the ancient and some modern Expositors) take it to denote 'the secret *sins* of men;' (see Ps. xix. 12. xc. 8.) others, again, 'the secret *actions*.' It should rather seem, however, that *thoughts* and *counsels* are chiefly meant, yet so as to include their *effects* in deeds and actions. In this view we may compare what Grotius relates of Thales, who being interrogated whether any action (meaning secret action) could escape the notice of God, answered, 'No, nor even any *thought*.' To this purpose also is the impressive saying of Juvenal, Sat. xiii. 210 (cited by Grotius), 'Nam scelus intra se tacitum qui cogitat ullum, Facti crimen habet.'

— *τὸ εὐαγγέλιόν μου.*] Meaning, 'the Gospel as preached by me.'

17. The Apostle now proceeds to convince the Jews of sin, and show them that they are obnoxious to Divine punishment; overruling the plea, that

k Phil. 1. 10. καὶ καυχᾶσαι ἐν Θεῷ, [k] καὶ γινώσκεις τὸ θέλημα, καὶ δοκι- 18
l Matt. 23. 16. μάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου· [l] πέποι- 19
θάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,
παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρ- 20
m Psal. 50. 16, &c. φωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. [m] Ὁ οὖν 21
Matt. 23. toto. διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ

they are circumcised, and may therefore claim a covenanted right to salvation. Previously, however, in order to deprive them of all excuse, he adverts to the things of which they made their chief boast. He admits, for the sake of argument, their claim to pre-eminence; but shows that these, if abused, would only increase their *guilt*, and lead to heavier condemnation.

— ἴδε, σὺ, &c.] Some MSS., Versions, Fathers, and the Ed. Princ. have εἰ δὲ, which has been edited by Bengel, Griesbach, Knapp, Koppe, Tittman, Vater, and Scholz; but without sufficient warrant. The *external* evidence for it is but slender, and the *internal* by no means strong. For as to εἰ δὲ being, as Koppe says, the more *difficult* reading, that canon does not apply to cases where the words are so similar, that one might easily be mistaken for the other. Again, the testimony of *Versions*, in a case like this, is far from strong, and the authority of *Fathers* is precarious; for in most of them the MSS. have ἴδε: from which it appears that the text was altered from the Ed. Princ. *Theophylact* certainly read ἴδε, as appears from his commentary; and so did Chrysostom. Finally, ἴδε is at once agreeable to the Hellenistic style, and the manner of the Apostle, and is more suitable to the context, as being more *pointed* and forcible; its purpose being (as Crellius suggests) 'to rouse the torpid Jews from their overweening self-complacency, as they quietly slumbered in sin, and to draw them to a consideration of their offences, and the awful consequences which must result from them;' q. d. 'Mark, now, and attend; thou bearest the honourable name of Jew, and art a professor of the only true religion. Now consider how far thy conduct corresponds to thy profession.'

— ἐπαναπαύῃ τῷ νόμῳ] 'thou restest on and confidest in the law [as fully able to save thee, without any exertion on thy part].' So Mic. iii. 11 (which passage was probably in the mind of the Apostle) ἐπὶ τὸν Κύριον ἐπανεπαύοντο. This use of the word is, however, not wholly unknown in the Classical writers. Thus Arrian, Epict. i. 9 (cited by Wetstein), mentions a φιλόσοφον ἄλλοις θαῤῥοῦντα καὶ ἐπαναπαυόμενον.

— καυχᾶσαι ἐν Θεῷ.] Meaning, 'thou boastest of thy knowledge of God, and that thou standest in a covenant relation to him, as *thy* God.' See Deut. iv. 7. Ps. cxlvii. 19.

18. The intent of vv. 18 & 19 seems to be, to *exemplify* the knowledge of God, whereof the Jews boasted. Consequently the Apostle has here adopted the kind of language which the Jews were accustomed to use of themselves, when claiming superiority over the Gentiles.

— γινώσκεις τὸ θέλ.] scil. αὐτοῦ, i.e. τοῦ Θεοῦ, which is in the subject-matter. Δοκιμάζεις τὰ διαφέροντα, for ἐπίστασαι δοκιμάζειν. With respect to the *meaning* of the expression, the best modern Commentators (in common with the Greek Expositors) are justly of opinion, that it must be (as the context suggests), 'canst distinguish between things that differ,' namely, according to the estimation to be formed of them, as things to be done, or as things to be avoided: respecting which, both the Jewish Rabbis and the Heathen Philosophers boasted of being great casuists. Of this sense of διαφέρειν one example has been adduced by Elsner from Andocid. adv. Alcib., p. 121. Δεινὸν μὲν οὖν ἐστι καὶ ὑπὸ τῶν ἀγνοούντων τὰ δίκαια πάσχειν κακῶς· πολὺ δὲ χαλεπώτερον, ὅταν τις ἐπιστάμενος τὰ διαφέροντα, παραβαίνειν τολμᾷ.

19, 20. The several phrases in these two verses seem meant to form *two pairs*, of which the first has reference to the faculty of *knowledge;* the second, to that of *communicating* it by instruction. In the first two of these expressions there seems an allusion to those high-sounding titles which were claimed by the Jewish Rabbis, as פקחים, 'the seers,' 'those who have their eyes open,' or are lights of the world. The two latter ones are equivalent, denoting an instructor of the ignorant. Comp. 1 Pet. ii. 15.

Of ἔχοντα τὴν μόρφωσιν, &c. the sense is, 'having, in the Law, the [very] form and figure of true knowledge.' Μόρφωσις properly signifies a *sketch* of the *outlines* of any figure with chalk, &c., on a plane surface, as τύπος is the *delineation* of any thing by *stamp*. Now as both are supposed to represent the *true* form of any thing, so they are *both* metaphorically applied (τύπος in Rom. vi. 17, and μόρφωσις in the present passage) to denote an *accurate knowledge* of any thing. In τῆς γνώσεως καὶ τῆς ἀληθείας there is a *Hendiadys*, equivalent to 'true knowledge.'

21. ὁ οὖν διδάσκων—διδάσκεις;] This appears from the illustrations adduced from ancient writers, Classical and Rabbinical, to have been a common *argumentum ad hominem*. With respect to the heads of accusation which follow, there has been much learning and industry needlessly expended. There can be little doubt that these, and many other crimes, were committed by the *different orders* of people, either in the full, or in a qualified sense. From the state of society in Judæa, as described by Josephus, *theft* and *rapine* must, and we find *did*, extensively prevail among the lower orders. See Joseph. Bell. v. 26. And there is no reason to doubt the existence of *rapacity* in the Priests, and the *higher ranks* in general. *Adultery*, too, seems to have defiled all classes, as indeed it had always done. See Jerem. v. 8. As to *sacrilege*, we have no historical evidence on which to sustain the charge, in the *literal* sense, of robbing temples; and therefore the expression here used is perhaps meant of *other* crimes, which *partook of the nature* of sacrilege; such as that of defrauding the Temple

22 κλέπτειν, κλέπτεις; ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ
23 βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς; [n] ὃς ἐν νόμῳ καυ- n Rom. 9. 4.
χᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις;
24 [o] Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς o 2 Sam. 12. 14.
25 ἔθνεσι, καθὼς γέγραπται. Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν Isa. 52. 5.
νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή Ezek. 36. 20, 23.
26 σου ἀκροβυστία γέγονεν. Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαι-
ώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς
27 περιτομὴν λογισθήσεται; καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυ-
στία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ

and priesthood of the tithes appropriated to their support; and, in the lowest ranks (especially of Jews resident in foreign countries), the eating of meats offered to idols. Or it may denote, in a general way, profanation of the Divine majesty, by robbing God of the honour, worship, and obedience due unto him: a view supported by the words following, which form, I apprehend, not so much *another* head of accusation, as they are rather intended to be an *inference* from the preceding, or an *exegesis* thereupon; and which, though expressed *interrogatively*, are to be taken *declaratively*; q. d. 'So, then, thou who boastest thyself of the law, dishonourest God and his religion by the neglect of it.' For, as God was the *author* of the Law, so the transgression of it was a dishonouring of *him*, by contemning his authority. Διὰ τῆς παραβ. τοῦ νόμου, in v. 23, should be rendered, 'by the (i. e. thy) transgression of the Law.'

24. τὸ γὰρ ὄνομα.] Here the Apostle brings directly home the charge, at which he had before only *hinted*. The words are not, properly speaking, a *quotation* of any one passage, but, while formed chiefly from Is. lii. 5, they have a reference also to Ezek. xxxvi. 23, and probably 2 Sam. xii. 14. Neh. v. 9. A similar sentiment occurs in Joseph. Bell. ii. 8. 9, σέβας—ὄνομα τοῦ νομοθέτου· καὶ ἂν βλασφ. τις εἰς τοῦτον (read τοῦτο), &c. The full sense intended is as follows: 'The foregoing charges are not without foundation; for to you may be applied the reproach occasionally cast on your forefathers by the Prophets. The name of God is by your means (i. e. on account of you) evil spoken of among the heathens.' For the heathens reasoned, 'What sort of a *religion* must that be which produces *such a life*?'

25. The words of this verse are meant to anticipate and reply to an objection, which the Jews might make to the whole of what the Apostle had said; namely, 'Ay, but circumcision is surely, you will grant, a great thing, as being a seal of the covenant. *Ans.* True; circumcision is effectual, *if*,' &c.; i. e. 'did you live answerably to the obligations implied in this covenant-sign, it were well; otherwise the privilege to which you are entitled as a Jew, will avail you nothing for salvation.' How deeply rooted was their notion of the complete efficacy of circumcision to salvation, has been shown by Grotius, Schoettgen, and Macknight. The Apostle *takes for granted* the superiority of the Jews over the Gentiles, and the efficacy of the Law to salvation, if its moral precepts (called τὰ δικαιώματα τοῦ νόμου in the next verse) be but observed; otherwise, he intimates, the advantage would be lost. By νόμος here Bp. Middleton thinks is meant, not the *Law itself*, but *moral obedience*, or virtue, such as it was the object of the Law to inculcate. And he directs νόμου to be so taken at v. 27. Yet *there*, as νόμου corresponds, by *apodosis*, to τὸν νόμον, it is clear that νόμου is equivalent to τοῦ νόμου. And this must decide the sense of νόμου in the kindred passage of the present verse. By νόμον we are to understand the *whole Law*, both moral and ceremonial, but chiefly the former; q. d. 'If ye indeed perform the whole Law [and not the ceremonial only, to the omission of the moral], then,' &c.

In περιτομὴ here we have the *sign* for the *thing signified*,—i. e. the being a member of the Jewish Church, and entitled to all the privileges thence resulting. And so, in the next clause, ἀκροβυστία stands for the *state* of the ἀκρόβυστοι, or those not in possession of those privileges.

26. The Apostle, after having proved that the sins of the *Jews* must render them obnoxious to the Divine wrath, as well as those of the *Gentiles*, proceeds to demonstrate what he had said, vv. 7, 10, that the righteousness of the circumcised *Gentile* must also render *him* acceptable to God, and rewardable by him, as well as the righteousness of the *Jew*. (Whitby.)

— ἐὰν οὖν ἡ ἀκροβυστία, &c.] Here ἡ ἀκροβυστία is put for οἱ ἀκρόβυστοι; abstract for concrete. By τὰ δικαιώματα τοῦ νόμου are meant the moral precepts of the Mosaic Law, which the Jews so grievously neglected.

27. The Apostle now openly affirms,—what he had at first only intimated,—that their neglect of the means of grace would bring condemnation and punishment upon them.

At καὶ κρινεῖ, &c. repeat οὐχί. Κρινεῖ is for κατακρινεῖ, as Matt. xii. 41, 42, and Luke xi. 31, 32. Ἡ ἐκ φύσεως ἀκροβυστία is for οἱ φυσικῶς ἀκρόβυστοι, 'heathens in their natural state.' Τελοῦσα is for ἐπιτελοῦσα, 'after having performed its injunctions.'

— τὸν διὰ γράμματος—παραβάτην νόμου.] The διὰ is best rendered *under*, i. e. with, although with, the advantage of. See Rom. iv. 11. viii. 25. xiv. 20. By γράμμ. some understand the *letter*, as opposed to the *spirit*; others, the *divine revelation* given to the Jews, by a tacit opposition to the *unwritten* law of nature; q. d. 'If a Gentile should perform what the Law requires, would not this show, that you are worthy of condemnation who *transgress* the law, although you enjoy the

p John 8. 39. infra 9. 7. q Deut. 10. 16. & 30. 6. Jer. 4. 4. Col. 2. 11. Phil. 3. 2, 3. 1 Pet. 3. 4. 1 Cor. 4. 5. 1 Thess. 2. 4. a Deut. 4. 7, 8. Ps. 147. 19, 20. supra 2. 18. infra 9. 4. b Num. 23. 19. infra 9. 6. 2 Tim. 2. 13. Heb. 4. 2. c Psal. 51. 4. & 62. 9. John 3. 33.

περιτομῆς παραβάτην νόμου; [p] Οὐ γὰρ ὁ ἐν τῷ φανερῷ, 28
Ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκὶ, περιτομή·
[q] ἀλλ' ὁ ἐν τῷ κρυπτῷ, Ἰουδαῖος, καὶ περιτομὴ καρδίας, ἐν 29
πνεύματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ'
ἐκ τοῦ Θεοῦ.

III. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ 1
ὠφέλεια τῆς περιτομῆς; [a] Πολὺ κατὰ πάντα τρόπον. πρῶ- 2
τον μὲν γὰρ, ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. [b] Τί 3
γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν
τοῦ Θεοῦ καταργήσει; [c] μὴ γένοιτο! γινέσθω δὲ ὁ Θεὸς 4

light of revelation, and the privileges which a state of circumcision confers?' This latter sense (supported by Grot., Crellius, Estius, and Wolf,) is preferable, from its being (as Crellius has shown in a very masterly *exegesis*) far more agreeable to the context than the preceding one; which cannot be extracted from the words without some violence.

28. οὐ γὰρ ὁ ἐν τῷ φαν., &c.] These words suppose the answer of the *foregoing* to be made in the affirmative; and the γὰρ has reference to a clause omitted: q. d. 'Yes, truly; for he,' &c. Ἐν τῷ φανερῷ is for φανερῶς, *externally;* and supply, from what follows, Ἰουδαῖος; meaning ὁ ὄντως Ἰουδαῖος. The full sense is: '*He* is not so much the real Jew, who is only such openly, publicly, and externally (i. e. by birth, habits, language, &c.); neither is *that* circumcision, which is manifest and external, the true one.'

29. Here περιτομὴ must be taken *twice,* as was Ἰουδαῖος before: and by περιτομὴ is to be understood ἡ ὄντως περιτομὴ, meaning (as it is then explained) the *spiritual* circumcision,—namely, that of the heart, by cutting off evil affections. See Deut. x. 16. So a Rabbinical writer, cited by Wetstein, says: 'If a man believe as he ought, circumcision will not *make* him a Jew; but if he believe as he ought, he *is* a Jew, though he be not circumcised.'

— ἐν πνεύματι, οὐ γράμματι.] Many refer this to the Holy Spirit, and the precepts of the Law. But the context rather requires the sense assigned by others, 'in spirit,' or Calvin, 'in *spiritu* posita.' By γράμμ. is meant the external observance without piety; by πνεύμ., the *end* of the ceremony, which is spiritual. So in 2 Cor. iii. 6 the Gospel is designated as a ministration οὐ γράμματος, ἀλλὰ πνεύματος.

— οὗ ὁ ἔπαινος, &c.] The general meaning is: 'Such an one aims not at (and may not gain) the praise of *men;* but he will receive both praise and acceptance from *God,* who seeth not as man seeth, and who trieth the heart.'

III. In the present Chapter the Apostle is chiefly occupied in refuting such *objections* to the preceding statements as might be supposed to occur to Jews; this being, indeed, as Schoet. shows, a *digressive* discourse on the nature and extent of the advantages of the Jews over the Gentiles, drawn up in the Jewish [or rather popular] style; which is to bring forward certain objections, and then briefly answer them. Having done this, he draws the conclusion, that the Law is insufficient to justify a man before God; and that, for that justification, he will need the *righteousness of God,* through faith; which will, however, by no means tend to *dispense with,* but rather *confirm* the obligations of, the moral law. At vv. 1—20 there are *four* objections made, or difficulties started, which are removed by the Apostle. The first, at v. 1, is this: 'If the circumcised and the uncircumcised be treated alike at the last judgment, and the Jews are equally guilty with the Gentiles, and if the external observance of the Mosaic Law will not avail to justification, of what advantage, then, (οὖν) can Judaism be?' To this the answer, at v. 2, is, that the benefit, of greater spiritual knowledge, was thereby conferred on the Jews, by their being entrusted with the oracles of God.

1. τὸ περισσὸν] for ἡ περισσεία.

2. κατὰ πάντα τρόπον] 'in every way' or respect.

— ἐπιστεύθησαν τὰ λόγια τ. Θ.] 'they (meaning 'the Jews,' to be supplied from 'the Jew' preceding) were entrusted with the oracles of God.' On this syntax (which involves the principle, common both to the Scriptural and Classical writers,—that where a verb in the *Active* governs an Accusative of *thing* and a *Dative* of *person,* the Accusative is retained after the verb when in the *Passive*), see Winer's Gr. Gr. § 40. 1. Λόγιον signified properly an *effatum,* or something spoken, and, by use, came to denote an oracular *response,* mostly *favourable.* The diminutive form is, it should seem, used, because such responses (as we find by several specimens in the ancient Historians and Pausanias) were almost always very brief. In the New Test. the word is applied to the revelation of the will of God made known in the Scriptures (as here and Acts vii. 28); and sometimes it denotes that will, as made known, through Christ, in the doctrines of the Gospel. See Heb. v. 12. 1 Pet. iv. 11.

3. Here we have the *second* objection, namely, how the Apostle's views can be reconciled with God's faithfulness to his promises, made to the Jews? q. d. 'Supposing that many Jews *have* been unbelieving and disobedient, shall this make the pledged promise of God [to bless the seed of Abraham] of none effect?' Τί γάρ; 'What, then?' So Demosthenes, cited by Wetstein: τί γὰρ, εἰ ἀδικεῖ Φίλιππος;

— μὴ ἡ ἀπιστία—καταργήσει;] The interrogation (which is more pointed by the use of the μὴ, an? num?) involves a strong negation, which is *expressed* in μὴ γένοιτο following.

4. γινέσθω—ψεύστης.] The difficulty, which many have here found, may be obviated, by bear-

ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται· Ὅπως
ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν
5 τῷ κρίνεσθαί σε. Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιο-
σύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπι-
6 φέρων τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω.) [d] Μὴ γένοιτο! d Gen. 18. 25.
7 ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; εἰ γὰρ ἡ ἀλήθεια τοῦ Job 8. 3. & 34. 17.
Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν
8 αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μή· (καθὼς

ing in mind that the strong negation in μὴ γένοιτο! contains, *by implication*, an assertion of the contrary; q. d. 'God is *not* proved unfaithful.' This, indeed, seems to be *hinted at* in the next words, γινέσθω, &c., of which the full sense seems to be, 'Let but God be found true and faithful [to his promise, as he assuredly will], though every man were proved to be a violator of the covenant.' Or the meaning may be, as Calvin explains (who has ably traced the scope of the passage), 'adeo non everti Dei fidem perfidiâ hominum, ut illustrior appareat.' The first member of the sentence contains, as Calvin observes, the primary axiom of Christian philosophy. Why the *second* was added (taken from Ps. cxvi. 11), is well accounted for by Hyperius.

This assertion by implication is more plainly developed in the words following, ὅπως ἂν δικαιωθῇς, of which the sense seems to be, 'So that the result may be (to use the words of Scripture), that thou shouldest be justified, or brought in clear, when thou art called to account for thy dealings.' Here there is a *forensic* allusion: though the Deity is not considered as the *judge*, but as a *party impleaded*; and any defendant, who is brought in clear of blame, may be said νικᾶν, because he carries his cause. Thus the sentiment, obtained by this *accommodation* of the words of David, may be expressed (in the words of Prof. Stuart) as follows: 'Whenever God speaks by way of reproving or condemning men, let him be accounted altogether just, and let him be fully vindicated.'

5. Here the Apostle supposes *another* objection on the part of the Jew; q. d. 'If our unrighteousness display the righteousness of God (the mode appointed by God of becoming righteous by faith, i. 17), would he not be unjust, if he *punished* us for this unrighteousness?'

— συνίστησι.] This is not well rendered *commends*. It is plain, from the context and the course of reasoning, that it must signify *establishes*, or *proves*, as the word is used in various passages cited by the Commentators. The *proper* signification of the word is 'to *place together*;' and as *juxta-position* is necessary to *proof*, hence arises naturally the sense in question.

At μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; there is great delicacy in the wording; the Jew not meaning positively to *deny* the justice of God in punishing, but only to hint that it may be *questioned*. The full sense is, 'Is, or is not, God unjust?' A milder way of saying, 'Is not God unjust?' The phrase ἐπιφ. τὴν ὀργὴν may be rendered, 'who visits with his anger;' i. e., by implication, *punishes*. The phrase has been found no where else, except in Polyb. xxii. 14. 8, and is synonymous with ἐπιφέρειν τὴν ποίνην, *pœnam immittere*, found in Josephus, Ant. iii. 13.

The Apostle, though he here speaks in the person of the Jew, yet, to prevent any mistake of the words μὴ ἄδικος, &c., apprises his readers that he speaks in that quality. For the phrase κατὰ ἄνθρωπον λέγω is best explained to mean, 'I speak as men (meaning the objectors in question) are accustomed to speak in self-justification, and when thus circumstanced.'

6—8. In these verses the objection is removed, and that on grounds conceded by the Jew.

— ἐπεὶ—κόσμον;] 'Since [if this be the case], how shall God judge the world?' viz. in righteousness, which is involved in the very idea of *God's* judging: a sense of ἐπεὶ found before questions implying a negation (as here and in 1 Cor. xiv. 16. xv. 29. Heb. x. 2), and before similarly hypothetical clauses. By the expression κόσμον are denoted *Gentiles* as well as *Jews*; and as no Jew denied that the *Gentiles* were to be judged, this is slaying the opponent with his own weapon. The force of the answer in v. 6 is well expressed by Stuart thus; 'Not at all;' for, on the same ground, you might object to the truth, that God will judge the world, and consequently punish the wicked; for his justice will be so displayed, as to redound to his glory.'

7. In this verse the sentiment of v. 5 is resumed and completed, and the words are from the *objector*. See Calvin and Locke.

The sense of the passage may be expressed as follows: 'If the fact of the Jews having broken the covenant [by not believing in Christ] has been the cause that the promise of God has been extended (ἐπερίσσευσεν) to a still greater number of people, why are the Jews punished as sinners for unbelief? It would be enough for them to lose the privileges of the covenant; or rather, they should continue to live wickedly, because good redounds from it to the world at large.'

Ψεύσματι may be rendered 'false dealing, unfaithfulness,' by an idiom frequent in the Old Test. The term, as Mr. Locke justly observes, was here used in preference to ἀδικίᾳ or παρανομήματι, for the sake of *antithesis* to 'the *truth* or *veracity* of God.'

8. καὶ μή· καθὼς—τὰ ἀγαθά;] Of the many methods which have been proposed of adjusting the construction and determining the sense here, the only satisfactory one (as I have proved at large in Recens. Synop.) is that of Chrysostom and the Greek Commentators, as also Zeger, Pisc., Crellius, and Stuart. The Apostle is here speaking *in his own person*, not in that of the objector, and the words are an answer to the preceding objection; not, indeed, a *regular* one, but meant to show its futility, by pushing the argu-

βλασφημούμεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν,) ὅτι
ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα
ἔνδικόν ἐστι.
e Gal. 3. 22. [e] Τί οὖν; προεχόμεθα; Οὐ πάντως· προῃτιασάμεθα γὰρ 9
f Psal. 14. 3. & 53. 3. Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι· [f] καθ- 10
ὼς γέγραπται· ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· οὐκ ἔστιν 11
ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. Πάντες ἐξ- 12

ment as far as it will go. With the *μὴ* we must repeat *τί* from the preceding. Thus the sense *may* be, 'And why [at this rate] may not we (as we are slanderously reported to do, and some say that we *maintain*) do evil that good may come?' Yet I prefer (with Grotius, Hammond, Wolf, Limborch, and Stuart,) at *καὶ τί μὴ* to supply, from the *λέγειν* of the parenthesis, *λέξωμεν*, and at *βλασφημούμεθα, ὡς λέγοντες*. The words following, *καὶ καθώς φασί τινες ἡμᾶς λέγειν* are exegetical of the preceding, 'Why may we not maintain (as we are slanderously reported to do), let us do evil?' &c. This supplying of a word from a *parenthetical* clause is, indeed, an irregularity in composition, but occurs in the best writers, especially Thucyd. By the *we* is meant we *Christians;* and consequently the *τινες* may mean *non-Christian* calumniators, whether Gentiles or Jews, and the whole passage may be freely translated: 'Why, then, may we not say (as some do actually, though slanderously [whose condemnation is just], accuse us of saying), Let us,' &c.? By *ὧν τὸ κρίμα ἔνδικόν ἐστι* is simply meant, 'whose offence is such as to justly merit punishment [from God];' i. e. they will be called to a strict account for this, and justly punished.

Here, as Erasmus and Grotius truly remark, the Apostle does not think it worth his while to enter into a *refutation* of the above calumny; as a wise disputant does not choose to answer *all* objections, but despises some, when manifestly calumnious, and only adverts to the accountableness of those who forge or circulate them.

9—20. The Jew, resuming his interrogation, asks, 'What, then, have we Jews any pre-eminence over the Gentiles?' To which the Apostle, in effect, replies, 'You have none, in respect to the matter that I am discussing. All are sinners. Your own Scriptures do abundantly bear testimony that your nation are transgressors, as well as the heathen. Prophets of different ages have borne testimony to this point; and testimony which conveys charges of the most aggravated nature,' vv. 10—18. Now as what is thus said in the Scriptures was plainly said concerning the Jews, it follows, that your own sacred books bear testimony to the same doctrine which I affirm to be true. Consequently, the whole world, Jews and Gentiles, are guilty before God, ver. 19. It follows from this, that salvation in any other way than by gratuitous pardon through Christ is altogether impossible,' ver. 20. (Stuart.) The words *τί οὖν; προεχόμεθα;* evidently contain *another objection*, which is immediately answered in the words following. It has, however, always been a disputed point among Interpreters whether we should point *τί οὖν; προεχόμεθα;* or *τί οὖν προεχόμεθα;* In the former case, the sense will be, 'What, then? have we any superiority [or not]?' In the latter, 'What, then, is our superiority?' A sense sufficiently good, but liable to this strong objection,—that the answer, *οὐ πάντως*, will not then be suitable; since that can only mean, *No, certainly;* i. e. certainly not; as in Theophrastus de Caus. Plant. vi. 25, *ποιεῖ γὰρ οὐ πάντως*, and Aristotle, Metaphys. vi., *οὐ γὰρ πάντως*, &c. According to the other punctuation the answer will be very suitable.

9. The Apostle now returns to the subject he had before been treating of, which had been interrupted by the above digression. (Calvin.)

— *προῃτιασάμεθα.*] This has been by some interpreted, 'we have before convicted;' by others, 'we have before (or already) shown or proved.' The expression may perhaps admit of either sense; for *αἰτιάομαι* signifies properly 'to prefer or assign an *αἰτία*:' and as by *αἰτία* may be meant either *cause*, or *blame;* so *αἰτιάομαι* may signify either to show cause, or to impute blame, make a charge against, i. e. accuse any one. Either of these senses is borne out by the *usus loquendi;* but that of 'convicted' would make the next words almost unnecessary. And the sense usually assigned, '*proved*,' is wholly unauthorized. Perhaps it is best to suppose, with Crellius, a *sensus prægnans*, in which the idea of *proving* is engrafted on that of criminating; q. d. 'we have already, on well grounded charges, proved.'

— *ὑφ' ἁμαρτίαν εἶναι*] 'are brought under and liable to be [truly] charged with sin' (as *ὑπόδικος* at ver. 19); implying liability to Divine punishment. This weighty truth is then *confirmed* by several testimonies from various parts of the Old Test., though all of them are found together in some good MSS. at Ps. xiv. The object of these is, as Stuart remarks, to show that the charges of guilt made in times so far back, were not less severe than those now advanced by the Apostle; the Scriptures abounding in such.

10. *καθὼς γέγραπται*, &c.] Meaning, 'So that we may here apply the words of Scripture,' &c. The quotations which follow are made with some laxity, and occasionally *ad sensum* rather than *ad literam*. Indeed, it should seem that the Apostle meant at first to express only the *substance* of the words of Ps. xiv. (Sept.), and then proceeded to advert to what *follows*, as also to *five other passages;* namely, from Ps. v. 9. x. 7. xiv. 1—3. xxxvi. 1. liii. 3. cxl. 3. Prov. i. 16. Isaiah lix. 7. The alteration at ver. 14 of *αὐτοῦ* into *αὐτῶν* is merely adopted for *accommodation* sake.

11. *ὁ συνιῶν.*] Meaning, according to the Hebrew idiom, 'to be righteous and godly, to be so wise as to fear God.' Here the expressions *ὁ συνιῶν* and *ὁ ἐκζητῶν τὸν Θεὸν* are *not synonymous;* but the latter is a stronger term than the former, and meant to heighten the idea contained therein.

ἔκλιναν, ἅμα ἠχρειώθησαν. οὐκ ἔστι ποιῶν χρηστό-
13 τητα, οὐκ ἔστιν ἕως ἑνός. [g] Τάφος ἀνεῳγμένος ὁ g Psal. 5. 9. & 140. 3.
λάρυγξ αὐτῶν· ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν·
14 ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν· [h] ὧν τὸ στόμα h Psal. 10. 7.
15 ἀρᾶς καὶ πικρίας γέμει· [i] ὀξεῖς οἱ πόδες αὐτῶν i Prov. 1. 16. Isa. 59. 7.
16 ἐκχέαι αἷμα. Σύντριμμα καὶ ταλαιπωρία ἐν ταῖς
17 ὁδοῖς αὐτῶν· καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. [k] οὐκ k Psal. 36. 1.
18 ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
19 [l] Οἴδαμεν δὲ, ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· l Ezek. 16. 63.

12. *ἠχρειώθησαν.*] This might mean, 'they have become useless.' But from the context it appears that there is here a *meiosis*, such as exists in all languages, by which the mild term *useless* is employed to denote what is positively bad and injurious. Thus the sense must be, 'are become corrupt,' or depraved. So the Hebrew has נאלחו from אלח, to turn; i. e. turn sour or corrupt. Ποιεῖν χρηστότητα is a Hellenistic phrase for ποιεῖν ἀγαθόν.

13. *τάφος ἀνεῳγμένος.*] On the nature of the metaphor some difference of opinion exists. Most Commentators refer it to offensive and poisonous discourse, sent forth from the throat of the wicked, as noisome stenches from an opened sepulchre. More natural, however, is the view of others (as Grotius, Crellius, Calvin, Paræus, Taylor, Koppe, and many recent Commentators), who regard this as a description of the deadly calumny, by which the wicked destroy (figuratively, swallow up) their fellow-creatures. Thus *ἀνεῳγμένος* is taken in the sense *gaping*, to denote their readiness to destroy them (so Prov. i. 12, 'let us swallow them up alive as the grave'), as a grave seems ready for, and as it were *expects*, the dead, and 'cannot be satisfied;' see Hab. ii. 5. Τάφος, too, may have an allusion to the stomach of the devourer being sometimes figuratively considered as the *grave* of the devoured. So in a multitude of instances adduced by Wetstein.

— *ἐδολιοῦσαν*] for *ἐδολίουν*: a Macedonian and Hellenistic form; though said to be derived from the Bœotian dialect.

As the *last* clause was descriptive of that calumny, of the worst kind, by false accusation, whereby its victims are brought to utter destruction; so *this* and the next are, I apprehend, meant to designate that lower species of the same vice, which deals not in open false accusation, but in secret back-biting, and often disguises its purpose under glosing and deceitful speeches, to lure its intended victims. The second clause intimates the extreme *noxiousness* of the slander, by comparing it to the mortal poison of asps; designating that virulent slander, which cankers the brightest reputation, and those bitter biting speeches which sting even to death; see James iii. 8. The next clause *ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει*, designates the *opposite* to this secret insidious slander; namely, open and bitter expressions of hatred, malice, and all uncharitableness. Thus, as Calvin observes, the whole may be summed up as follows: 'If they speak smoothly and covertly, they deceive, and, under bland speeches, convey poison; but if they draw forth what is really in their minds, hence proceed bitterness and cursing.'

At ver. 15 the sins of the heart and tongue are represented as carried into *action*, and that eagerly and promptly; q. d. 'quick are they to carry into effect the mischiefs they meditate.' So Thucyd. i. 70, *ἐπινοῆσαι ὀξεῖς καὶ ἐπιτελέσαι ἔργῳ ὃ ἂν γνῶσιν.* Here *ὀξεῖς* answers to *ταχινοὶ* in the passage of Isaiah. And in *πόδες* we have a highly graphic expression, as infra x. 15, and Acts v. 9. Similarly Appian, p. 873, calls the murderers of Cæsar *ἄνδρες ταχυεργεῖς καὶ φόνου πλήρεις.*

16, 17. Here we have, in words derived from Is. lix. 7, 8, 'a fine representation,' as Calvin says, 'of savage ferocity, which, wherever it makes its attacks, spreads devastation and ruin.' The next words, *ὁδὸν εἰρήνης οὐκ ἔγνωσαν*, contain a further trait of evil; not, however, I apprehend (what they are usually supposed to import), that 'all their doings are opposite to peace; that they will neither be at peace themselves, nor suffer others to be so' (see Thucyd. i. 70. 8); but that 'peace never enters into their thoughts or cares; all their counsels being only evil continually, never to do *good* to any one.'

At ver. 17 we have the last touch of the picture; not, indeed, to show (as has been commonly supposed) that they are destitute of piety, and do what they list without any fear of God (see Luke xviii. 2): the words are rather meant (as Calvin and Wolf suggest) to indicate the *fountain* whence such bitter waters flow, namely, the want of that fear of God by which men depart from evil (see Prov. xvi. 6). For, as Calvin says, 'seeing that the fear of God is the beginning of wisdom, when we have departed from that, nothing right or sound remains behind.'

I would here compare a passage of Hesiod, Ἔργ. 185, where, after inveighing at considerable length on the vices of the men of his age, he thus concludes: *Σχέτλιοι! οὐδὲ θεῶν ὄπιν εἰδότες.*

19. *ὅσα ὁ νόμος λέγει*] 'whatsoever the law saith [on that head].' In *οἴδαμεν* we have a *popular* expression, equivalent to 'it is well known, it must be admitted.' *Τοῖς ἐν τῷ νόμῳ* is for *τοῖς ὑπὸ τὸν νόμον.* Moreover, in *τοῖς*, &c., is implied *καὶ περὶ τῶν*, &c.; q. d. 'It is addressed to Jews, and consequently *meant of* Jews.'

This seems intended to anticipate the objection, which might be made by his Jewish opponents,—'these heavy charges were not directed against us.' To which the reply is, that they have reference to *them;* for what the Scriptures there say, is said with a reference to persons under the law, i. e. Jews, the elect people of God; see Calvin. The argument, then, is, that 'as the Jews believed that the *Heathens* deserved the condemnation

ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος
τῷ Θεῷ. [m] Διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα 20
σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
[n] Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, 21
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· [o] δικαιο- 22
σύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ

m Infra 7. 7. Gal. 2. 16. & 3. 11. Ps. 143. 2. Acts 13. 39.
n John 5. 46. Acts 15. 11. & 26. 22. supra 1. 17.
o Infra 10. 12. Gal. 3. 28. Col. 3. 11.

of God, and as their Scriptures represented *the Jews* as being all deeply guilty in the sight of God, so it may reasonably be concluded (as is done in the next verse) that the whole world is to be regarded as liable to condemnation.'

19. ἵνα πᾶν στόμα φραγῇ.] Ἵνα is here for ὥστε, and to be rendered *so that*, as denoting *conclusion;* for, as Hyperius remarks, the words ἵνα πᾶν, &c., form a conclusion to the whole of the first part of the confirmation. Moreover, ἵνα, denoting the result of action, implies that something really has taken or will take place, and consequently would properly require the Indicative: yet in the New Test. it always carries the Subjunctive; though it should be rendered as if in the Indicative. Φράττειν and its compounds are often used by the later writers in the sense 'to put to silence,' by leaving any one without an apology; see Job v. 16, and Ps. cvii. 42. There is, as Calvin points out, a forensic allusion; since, in courts of justice, a conscience-stricken silence is condemnatory. Render: 'So that every mouth is stopped;' meaning, every man, both Gentile and Jew, is convicted of sin, is prevented from pleading personal holiness for an admission into the Gospel covenant.

20. διότι.] Render, not, 'propterea quod,' 'wherefore,' but, with the Syr. and Vulg., *quia*. Νόμου is by many taken for τοῦ νόμου, 'the Mosaic, or Ceremonial Law.' But besides the grammatical objections which lie against this view, it may truly be said, with Bp. Middleton, that 'any such explanation falls short of the Apostle's argument. It is his purpose to show, that no man whatever can be justified by the works either of the Jewish law, or of any other. Πᾶσα σὰρξ, like ὁ κόσμος in the preceding verse, cannot but be understood universally; and what follows, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας, is plainly an universal proposition.' Accordingly, νόμου must here mean the *moral* law, whether written or unwritten, i. e. law in general, any law, whether applicable to Gentile or Jew, any rule which prescribes a duty, by obedience to which men might claim a promise of reward. Such, too, is the view of the sense adopted by Beza, Calvin, Hyperius, Grotius, Whitby, Bengel, and Taylor. With respect to δικαιωθήσεται, it has been proved by Vitringa, Bp. Bull, and Dr. Doddridge, that the term is here used, not in the mere sense of *forgiving*, but in a forensic one, as used with reference to a judicial process, and carrying the idea of 'being pronounced and treated *as* righteous in the day of judgment.'

In διὰ γὰρ νόμου ἐπίγνωσις ἁμ. (at which supply μόνον), we have an *argumentum à contrario;* q. d. 'since by law, so far from being justified, you will only know that you are a sinner.' Ἐπίγνωσις denotes the act of coming to the full knowledge of any thing.

21. Having shown the utter insufficiency of human merit to attain salvation, the Apostle proceeds, vv. 21—30, to point out the method whereby alone men, whether Jews or Gentiles, can be justified; namely, the *righteousness of God*, or *the justification by faith revealed in the Gospel*, and through the propitiatory sacrifice of Christ, by which all boasting is excluded, since this justification, from its very nature, must be gratuitous. Thus all, both Jews and Gentiles, are placed on the same footing; and this doctrine is no other than that of the Old Test. also. Here, then, the Apostle reverts to the subject he had touched on at i. 17,—namely, that by the *Gospel* alone is shown the way to salvation; which great truth he now proceeds more fully to assert.

— νυνὶ δὲ χωρὶς νόμου, &c.] Meaning, 'But *now* (i. e. under the present dispensation) the Gospel (as opposed to the Law), a method of justification appointed by God, without reference to (lit., apart from) obedience to law of any kind, is revealed and promulgated; a method [by no means a novelty, but] whose existence is attested by the Law and the Prophets.' In πεφανέρωται there may also be, as Beza and Gomar are of opinion, an allusion to the doctrine of justification by faith being obscurely intimated in the Old Test.

22. δικαιοσύνη δὲ Θεοῦ] q. d. 'even that method which admits all into covenant through faith in Jesus Christ.' The δὲ is supposed to be explicatory, or exemplificatory. But it may rather be said to be *resumptive, for explanation sake*. Διὰ denotes the efficient or instrumental cause; as at ver. 24. 30. Gal. ii. 16, where the death of Christ is said to be the *efficient*, and faith in Christ the *cause* of our salvation.

Some difficulty exists in determining the sense of εἰς πάντας καὶ ἐπὶ πάντας, in which I can neither agree with those who recognise an unnecessary repetition, nor with those who consider the words merely as expressing the same sense, for emphasis sake, in two ways. There would seem to be (what many eminent Interpreters suppose) a *different* sense intended; though in what that difference consists, it is not easy to determine. It *may* be, as some explain, that this righteousness is proclaimed unto all, and extends to all. But if that difference should seem too minute to be thought worthy of being dwelt upon, we may suppose, with Stuart, that the ἐπὶ denotes, as often, *intent;* intimating that, though intended for all believers, it will not be *bestowed* on all. With the force and elegance of the expression, εἰς πάντας καὶ ἐπὶ πάντας, I would compare a similar one in Thucyd. vi. 11, περὶ πλείστου καὶ διὰ πλείστου δόξαν ἀρετῆς μελετῶσιν, and v. 111, fin. ἣν (scil. πατρίδα) μιᾶς πέρι καὶ ἐς μίαν βουλὴν, &c. Similarly, at ver. 30, we have περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως. To place here, as some have done, a comma after the first πάντας, and take the καὶ in the sense *even*, cannot by any means be tolerated; since it violates the

ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστι διαστολή· p Infra 11. 32.
23 [p] πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Gal. 3. 22. q Matt. 20. 28.
24 Θεοῦ· [q] δικαιούμενοι δωρεὰν, τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπο- Eph. 1. 7. & 2. 8.
25 λυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· [r] ὃν προέθετο ὁ Θεὸς Tit. 3. 5, 7. 1 Pet. 1. 18.
ἱλαστήριον, διὰ τῆς πίστεως, ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδει- r Acts 13. 38, 39. Col. 1. 20.
ξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγο- 1 John 2. 2. & 4. 10.

plain construction, by which the first *πάντας* as much belongs to *πιστεύοντας* as does the second. And the sense thus assigned, that 'this justification, though announced to all, will be bestowed on believers only,' is quite factitious, and nothing better than a vain gloss; insomuch that Calvin himself did not adopt it, however favourable to his system: and Hyperius strongly reprobates it, as unjustifiably detracting from the universality of the offer of justification by faith. Again, it would render almost nugatory the next words, *οὐ γάρ ἐστι διαστολή*, which, as they must refer to *πάντας τοὺς πιστεύοντας*, are plainly meant in the most general sense, of all persons of whatever class, whether Jews or Gentiles. So, in a similar passage infra x. 12, it is said, *οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.* All stood alike in need of this gratuitous justification, since, as the Apostle has shown, perfect obedience to any law of works is impossible.

23. Here we have set forth the *reason* (and that, as Hyperius remarks, *à contrario* et *per antithesin*) why this was impossible; 'inasmuch as *all* have fallen short of the glory of God;' and, consequently, as salvation by works was impossible, it was necessary that this justification by faith should be manifested to all.

*Ὑστερεῖσθαι* properly signifies 'to be left behind in a race;' but is here used in a *figurative* sense. *What* that *ὑστέρησις* is, will depend on the meaning ascribed to *τῆς δόξης τοῦ Θεοῦ*, which some interpret, 'the image of God, in which man was created;' while others, more rightly, I think, understand, 'the glory and happiness of heaven,' as supra ii. 10. v. 2. viii. 18. Yet it should rather seem to mean (as Grotius, Crellius, Calvin, Hyperius, and Rosenmuller explain) 'what will *produce* that,' namely, the favour and approbation of God, which is beyond all human praise, and 'better than life' itself. So at John xii. 43 we have *ἡ δόξα τοῦ Θεοῦ* opposed to *ἡ δόξα τῶν ἀνθρώπων*: and the Genitive is, in both passages, used as if *ἐκ* or *παρὰ* had preceded; as in John v. 41, *δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω*, and at 1 Thess. ii. 6, *οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε*, &c. Thus the expression *ὑστεροῦνται* will be very suitable; since, as *ὑστερεῖν* often signifies 'to come too late for any thing,' so it may mean 'to fail attaining.' We may render, freely, *destituuntur*, 'are devoid of;' the expression (as Doddridge remarks) denoting a deficiency of what might have been obtained, rather than the loss of what is actually possessed.

24. *δικαιούμενοι.*] We have here, as often, a use of the Participle for the verb finite. Render, 'all being justified;' i. e. since all must be justified. This is necessary to be attended to; since the words (as Hyperius remarks) form a 'propositionis generalis summa,' and, indeed, form the counterpart of the one just preceding; viz., that all who obtain this justification must obtain it *δωρεὰν*, of mere bounty, without reference to any return. In the words following, *τῇ αὐτοῦ χάριτι*, we have not, what some suppose, a tautology, but an emphatical repetition; or rather (as Hyperius suggests) 'the Apostle meant by this to point at the principal efficient cause on the part of God in our justification; namely, His mere grace and favour.'

— *διὰ τῆς ἀπολυτρώσεως.*] Denoting (as Calvin says) the *materia*, or instrumental cause of our justification; namely, that 'by his obedience unto death Christ satisfied the justice of the Father, suffering in our stead, to free us from the tyranny of death, by which we had been held in bondage.' *Ἀπολύτρωσις* signifies properly, 'the act of delivering any one' from death or slavery by paying the *λύτρον* or price paid for ransom. It here denotes (with allusion, however, to the idea of ransom) the method of redemption provided by Jesus Christ.

25. *προέθετο.*] Of the several senses assigned to this expression, that of 'set forth' (meaning, publicly appointed) deserves the preference. There may, however, be a sacrificial allusion; as in Eurip. Iph. Aul. 1592. *Ἱλαστήριον*, from the adjective *ἱλαστήριος*, often in the Sept., by an ellipsis of *ἐπίθεμα* (*expressed* in Ex. xxv. 17) denotes 'the covering of the Ark.' Thus many eminent Commentators take *ἱλ.* here as a highly figurative expression, meaning, that 'as the pardon of God was formerly dispensed from the *mercy-seat*, being procured by the victim offered before it, so it was now dispensed from *Christ*, the true mercy-seat, being procured by his sacrifice of himself, through faith in his blood.' This view, however, is open to objection on several grounds, and especially from the incongruity of metaphor which it involves. It should rather seem, as Grotius, Le Clerc, Bp. Bull, Kypke, Turretin, Elsner, Tholuck, and Stuart, are of opinion, that *ἱλαστήριον* is (as in Dio Chrys. Orat. vol. ii. 184) an adjective used substantively (like *χαριστήριον*, *σωτήριον*, &c.) to denote an expiatory victim, or a propitiatory sacrifice. *Ἐν τῷ αὐτοῦ αἵματι* ought not (as it has generally been) to be connected with *διὰ τῆς πίστεως*, but, as some of the best Expositors are agreed, with *ἱλαστήριον*. Thus *διὰ τῆς πίστεως* will be kept apart, as it ought to be; since it here denotes, as Hyperius remarks, the *efficient* instrumental cause, on our part, of our justification; while *ἐν τῷ αἵματι* denotes the *formal* instrumental cause thereof.

— *εἰς ἔνδειξιν τῆς δικ. αὐτοῦ.*] These words show the *purpose* of the setting forth above mentioned; namely, 'for a proof or display of the mode of justification which he proffers.' The next words, *διὰ τὴν πάρεσιν*, denote the *instrument*, or immediate cause; and may be rendered, 'by means of (or, through) the passing over the sins.' By *προγεγονότων ἁμαρτ.* are meant sins committed before the revelation of the Gospel. *Ἐν*

νότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς ἔνδειξιν 26
τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν
δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ 27
καύχησις; Ἐξεκλείσθη. Διὰ ποίου νόμου; τῶν ἔργων; Οὐχί·
s Acts 13. 39. Gal. 2. 16. ἀλλὰ διὰ νόμου πίστεως. [s] Λογιζόμεθα ‡ οὖν, πίστει δικαι- 28
οῦσθαι ἄνθρωπον χωρὶς ἔργων νόμου. Ἢ Ἰουδαίων ὁ Θεὸς 29
t Infra 4. 2. Gal. 3. 8. μόνον; οὐχὶ δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν. [t] ἐπείπερ εἷς ὁ 30
Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν

τῇ ἀνοχῇ τοῦ Θεοῦ, 'through the forbearance of God.'

At ver. 26 we have a resumption and emphatical repetition of what had been before said (as supra 21, δικαιοσύνη Θεοῦ—δικαιοσύνη δὲ Θεοῦ), the sense being, 'for a proof or demonstration (I say) of his method of justification.' The words ἐν τῷ νῦν καιρῷ are intended to correspond to προγεγονότων, and consequently must denote the time of the Gospel dispensation.

26. εἰς τὸ εἶναι αὐτὸν δίκαιον.] On the exact sense of δίκαιον no little difference of opinion exists. Some interpret it *merciful;* others, 'faithful to his promise.' But, however these two significations, especially the latter, may be permitted by the usus loquendi, yet neither is here allowed by the context and the course of reasoning. It is, therefore, better to retain the sense commonly assigned, *just;* meaning, 'that he might be (i. e. appear to be) just in requiring this satisfaction for our sins, and yet be the Justifier,' &c.; perhaps said in contrast with the idea of God under the Law, where (as Bengel remarks) he is represented as just and justly condemning; while under the Gospel he is just and the Justifier or Absolver, &c. 'In the clause εἰς τὸ εἶναι —Ἰησοῦ, the Apostle (says Stuart) looks back to the whole sentiment proposed in vv. 21—24; which is, that all men are sinners, and that a regard merely to the Law, i. e. a sense of justice merely on the part of God, or he being δίκαιος merely, does not in itself permit justification by overlooking or setting aside the penalty of the Law; but the death of Christ is an expedient of infinite wisdom, by which the full claims of the Law may be admitted, and yet the penalty avoided, because a moral compensation or equivalent has been provided, by the sufferings of him who died in the sinner's stead.' Thus the satisfaction of the Redeemer has made the exercise of God's mercy consistent with his justice. And so, with reference to the four Divine attributes *parted* at the fall of Adam, having *met* at the birth of Christ, it is said, Ps. lxxxv. 10, 'Mercy and Truth are met together; Righteousness and Peace have kissed each other.'

27. The Apostle now infers from what has been said, that all reason for boasting of their proper merits was excluded, both to Jews and Gentiles.

— νόμου.] The word here simply signifies, *norma, a rule of action* or judgment.

— διὰ νόμου πίστεως.] Meaning, 'by the law which requires faith as the condition of justification, and refers every thing to faith alone, and the grace of God.'

28. We have here a repetition of the main proposition, here again inculcated, both as a *conclusion* from the above premises, and to serve as a *text* whereon to adduce further arguments on the same subject.

— λογιζόμεθα οὖν, πίστει, &c.] 'We come, then, to this conclusion; that man (meaning men at large, both Jews and Gentiles) is justified by faith, apart from, and without reference to, the works of any law,' and wholly in a gratuitous manner by faith in Christ. The being justified by faith is here plainly opposed to justification by works, i. e. on the score of *merit*, or perfect obedience.

29. ἢ Ἰουδαίων—ἐθνῶν;] What is here said seems intended to refute an objection of the Jewish adversary, who might lay hold on the term ἄνθρωπον in the generic sense, and ask, 'What, then, is God the God of the *Gentiles* as well as of the Jews?' For that is, I conceive, the sense contained in the timidly expressed question ἢ Ἰουδαίων—μόνον; see supra vv. 5. 9, and Notes. To this the Apostle replies first by an *interrogation*, and then by a *plain assertion*, which is, in the next verse, supported by the *reason;* namely, that one and the same God hath himself established this method of justification both for Jews and Gentiles, and therefore must be the God of the *latter* as well as of the former.

30. On the difference, if any, between ἐκ πίστεως and διὰ τῆς πίστεως, and why the Apostle should have used both expressions, and not been content with either one or the other, much has been said, but nothing determined. The Apostle, I apprehend, did not mean the very *same* sense in both, nor use the difference solely for the sake of verbal *antithesis;* but meant thereby to express a real, though minute, difference. His meaning is, that the Jews would be justified *out of* faith [in the Gospel], namely, by Christian faith being *added* to their Jewish faith; but the Gentiles solely *through the faith* [of the Gospel], without any part of the religion they had professed being left as a substratum. Or, as Calvin expresses it, 'the Jews are justified out of faith, because they are born heirs of grace, the right of adoption being transmitted to them from the fathers; the Gentiles, through faith, because the covenant is a thing adventitious to them.'

31. In this verse we have (as Hyperius observes) an anticipation of an objection on the part of the Jews; and the Apostle here contrasts the law of faith to that of works. For νόμον must, as Taylor and Bp. Middleton have shown, mean, not '*the* law' (there being no Article), but '*a* law' (i. e. whether of Revelation or of nature), meaning, as appears from the context, *moral obedience*, as opposed to faith and grace. Here the Apostle is evidently guarding against that perversion of his doctrine, which St. James found

31 διὰ τῆς πίστεως. Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως;
μὴ γένοιτο! ἀλλὰ νόμον ἱστῶμεν.
1 IV. [a] ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρη- [a] Isa 51. 2.
2 κέναι κατὰ σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει
3 καύχημα· ἀλλ' οὐ πρὸς τὸν Θεόν. [b] Τί γὰρ ἡ γραφὴ λέγει; [b] Gen. 15. 6. Gal. 3. 6.
Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη James 2. 23.

it so necessary to encounter more directly and largely.

— διὰ τῆς πίστεως.] Meaning, 'by introducing the law of faith as the condition of obtaining acceptance with God.' (Abp. Newcome.)

IV. Here commences Part II. of the Epistle (extending from hence to the end of ch. viii.), in which it is proved, that the Gospel doctrine of justification by faith, or gratuitous justification, does *not* make void any Law, whether natural or revealed, but is quite consistent with both. The Apostle had before evinced, 1. that justification and salvation are by faith only, gratuitous, and not by works of law; 2. that to this the Gentile has an equal claim with the Jew. But there existed two prejudices in the mind of the Jew; *one* founded on their notions of the merit of *circumcision*, as *entitling* them to the favour of God (which would lead them to hold that justification is by works of the Law); *the other* founded on their birthright, as the children of Abraham, and heirs of the promise made to him. And this would lead them to deny that the Gentile has an equal claim to justification with the Jew. These two prejudices the Apostle now proceeds to encounter; the *former*, by adverting to *Abraham*, the father of circumcision; the *latter*, by examining the grounds of the covenant made with Abraham and his seed. He thus confirms both the above conclusions; proving, 1. that Abraham himself was justified by faith, and not by circumcision, since it was before he was circumcised that he obtained that justification (iv. 1—12); that therefore justification is by *faith*, i. e. is gratuitous, and not by works of law; and belongs to the uncircumcised Gentiles, no less than to the Jews: 2. That the believing Gentiles are part of the true seed of Abraham, intended in the promise (iv. 13—18); and that therefore the Gentiles, by faith in Jesus Christ, have equal claim with the Jews to justification, and all other benefits of the covenant. See Young and Stuart.

— τί οὖν ἐροῦμεν, &c.] The οὖν is *conclusive;* the general sense being, 'What, then, shall we say that Abraham our father obtained [for justification] as to [any advantage from] the works of the flesh, or fleshly and external ordinances?' Κατὰ σάρκα *may* be construed either with τὸν πατέρα ἡμῶν, or with εὑρηκέναι. The *former* of these modes is preferred by several ancient and many modern Interpreters. And the sense thus produced is sufficiently apt (namely, 'naturally, and of himself'); but a harsh *transposition* must then be supposed, and the sense at εὑρ. will be left deficient; nay, perhaps be hardly such as can be borne out by truth. It is therefore better, with other ancient and most modern Commentators, to take it with εὑρηκέναι, whereby the reasoning will be complete. Κατὰ σάρκα does not, as is commonly supposed, refer *exclusively* to *circumcision;* but extends also to the other external rites of the Law, as opposed to κατὰ χάριν at vv. 4. 15, and denotes (as is said at Heb. vii. 16. ix. 10) such as are performed κατὰ νόμον ἐντολῆς σαρκικῆς. Thus σάρξ sometimes (as at Gal. iv. 23. Rom. ix. 8) denotes what is *external* or *physical*, in opposition to what is *internal* and *spiritual;* see also 1 Cor. x. 18. Phil. iii. 3. Gal. vi. 12. The interrogation implies, as often, a strong negation, which is *supposed* in the following εἰ γὰρ, where we have a *reason* for the negation.

2. εἰ γὰρ Ἀβραὰμ—Θεόν.] Here the Apostle argues, that if Abraham had been justified by works, he would have had reason to plead their merit with God. But he did *not* do so; and God acquitted him (ver. 3) on account of his *faith.* Hence his justification must have been of mere favour, not of debt (vv. 4. 8). It has been well remarked, that the general declaration in this verse, in fact, includes *two*, forming the major and the minor of an hypothetical syllogism, from which the *conclusion* (here suppressed) is easily to be *collected.* Thus the sense may be expressed as follows: 'I grant that Abraham had advantages from his external privileges; he was, however, not *justified* by any works or merit of his own; certainly not in the sight of *God* [however he might of *men*]; for the Scripture saith,' &c. This the Apostle proceeds to prove from what we read of Abraham in the Old Test.

3. τί γὰρ ἡ γραφὴ λέγει;] 'Probatio est minoris, seu assumptionis, ubi negavit Apostolus Abrahæ esse argumentum gloriandi.' (Calvin.)

— ἐπίστευσε δὲ Ἀβρ. τῷ Θεῷ] i. e. 'implicitly believed in God's assurances;' and especially as to what seemed, at the time of the promise, highly improbable—his having a numerous offspring.

— ἐλογίσθη αὐτῷ εἰς δικ.] On the interpretation of these words some difference of opinion exists. By the ancient and early modern Commentators they are understood to express the doctrine of *imputed righteousness;* while others (consisting of the recent Commentators in general) take them (as did Grotius) to mean no more than this: 'Abraham believed in God, and his faith was accounted in him as righteousness, and, accordingly, he obtained the favour of God.' Such, too, it may be added, was evidently the view taken of the words by Philo, p. 493, who, in the course of a copious explanation of the nature of this faith, says it was εἰς ἔπαινον τοῦ πεπιστευκότος. And so also Chrys. vol. i. 489. Savill. Indeed, St. James, ii. 23, applies the passage in this sense, which the words will doubtless *admit;* but they are surely susceptible of a far higher import, and from the context it is evident that far *more* is meant by these words than the recent Commentators are willing to allow. The truth here, as often elsewhere, probably lies mid-way; and the following seems to be the sense intended, 'Abraham placed entire confidence in God and his promises,

c Infra 11.6. αὐτῷ εἰς δικαιοσύνην. [c] Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ 4
λογίζεται κατὰ χάριν, ἀλλὰ κατὰ [τὸ] ὀφείλημα· τῷ δὲ μὴ 5
ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ,
d Psal. 32. 1, 2. λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. [d] Καθάπερ καὶ 6
Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογί-
ζεται δικαιοσύνην χωρὶς ἔργων· Μακάριοι ὧν ἀφέθησαν 7
αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.
μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν. 8
Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν 9

with respect to offspring, &c. performing all such things as, by the light of nature, reason, and conscience, he supposed would be acceptable to God, though unenlightened by that future revelation of his will which he anxiously anticipated. Therefore God reckoned his pious reliance and devotedness to him for, and took them *instead of*, all those more perfect observances of faith and practice which a future revelation of his will should promulgate and enjoin;' lit., 'his faith was put to the account of his righteousness:' or, 'in consequence of his faith, Abraham was treated or accepted as righteous;' i. e. he was gratuitously justified. See vv. 4, 5. Of this sense of λογίζεσθαι (by which it is synonymous with ἐλλογεῖν) examples are adduced by Stuart from Levit. xvii. 4. Hos. viii. 12. 1 Sam. i. 13. Lam. iv. 2, and infra vv. 5, 6, 9, 10, 11, 22, 23, 24. Of course this falls short of establishing the Calvinistic doctrine of imputed righteousness; and it is well observed by Macknight, that neither here, nor in Gal. iii. 6, nor any where else, do we find such a doctrine; but merely, that God will treat them as such, on account of what Christ hath done to procure them that favour. On the nature of *faith* and *works*, as here contradistinguished by St. Paul, see Bp. Bull's Harm. Apost. and Prof. Stuart on the present passage.

4. τῷ δὲ ἐργαζομένῳ, &c.] We have here an illustration taken from common life; the sense being, 'Now to the *labourer* his wages are not reckoned as a *favour*, but regarded as the payment of a *debt*.' Of course it is *implied* that the work is *done*; for that is indispensable to the *application*, which is here, as often, mixed up with the *illustration*. Wetstein compares Thucyd. ii. 40, οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων. I add Herodian, ii. 11. 14, χάριν οὐκ ᾔδεσαν· ὄφλημα γὰρ αὐτὸν ἀποτίνειν, ἀλλ' οὐ δωρεὰν διανέμειν, ἐλογίζοντο. By τῷ ἐργ. must here be meant, 'to him who performs all the ἔργα νόμου, who yields entire obedience to the precepts of the law.'

5. τῷ δὲ μὴ ἐργ.] This is to be explained from τῷ ἐργ., and must therefore mean, 'he who does not perform his duty thoroughly, and therefore has nothing whereof to boast, cannot pretend to have wrought all righteousness, and therefore cannot rest on it.' See Bp. Bull's Harm. Apost. p. 29. The words πιστεύοντι δὲ—ἀσεβῆ, then, must be explained with reference to μὴ ἐργαζομένῳ. And hence Commentators have done wrong in limiting the sense to *believing*, since it seems to include abandonment of all claim to salvation on the score of *works*, and such hearty and entire acceptance of the plan of salvation *through grace*, as shall secure, by the aid of the Holy Spirit, such a fulfilment of the conditions on which justification and acceptance are suspended, as may through mercy be accepted. Now if this be the sense of πιστ., it will follow that τὸν δικαιοῦντα τὸν ἀσεβῆ must signify who *justifieth the sinner*; for it clearly appears from the context, that τὸν ἀσεβῆ is only a variation in phrase for τὸν ἐργαζόμενον, and is to be explained in conformity to that term.

To such a person, it is added, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην, by which is meant, that 'his faithful though imperfect service (in many things μὴ ἐργαζομένη, and therefore ἀσεβὴς) is *accounted* and *reckoned for righteousness*; or, in other words, he is *treated as* the ἐργαζόμενος, and hath, κατὰ χάριν, the μισθὸν assigned to him, as if it were an ὀφείλημα.'

6. Having adduced the example of Abraham, as being *gratuitously* justified through faith, the Apostle now goes on to add the example of David, in order to show (what he had before asserted at iii. 31) that he does not disannul the Old Testament Scriptures by avowing the doctrine of *gratuitous justification*. (Stuart.)

— καθάπερ καὶ Δαυὶδ, &c.] q. d. 'This mode of justifying men is agreeable to what David says, when he speaks of the blessedness,' &c. Χωρὶς ἔργων, 'apart from works,' 'without any consideration of the merit of the works, and consequently by grace only. It is plain that, to *impute*, or *reckon*, *righteousness without works*, is the same as to *impute faith* for righteousness. On this and the next two verses, see Bp. Bull's Examen, p. 23.

7. ἐπεκαλ.] Literally, 'are covered up,' 'put out of sight,' i. e. (as the parallelism requires) *forgiven*.

8. οὐ μὴ λογίσηται ἁμ.] This is plainly equivalent to the foregoing phrase, and (as Stuart observes) plainly shows what Paul means by faith being imputed for righteousness. As to the *ratio metaphoræ*, Camer. and Grotius remark that it is drawn from the *accounts* of men who have dealings in trade; where, if any expense be justly *charged*, it must be *paid*; but it may be *crossed out*, or *withdrawn*, and then it is not liable to be paid.

9. The Apostle has now prepared the way to refute the special allegation designed to be made by the question at ver. 1. He has already shown that justification on the ground of *merit* is out of the question; for even Abraham and David were justified gratuitously, and not ἐξ ἔργων. (Stuart.) He now proceeds to prove (up to v. 25) that the blessedness of justification without reference to works is not confined to the *Circumcision* (i. e. the *Jews*), but extends to the *Gentiles* also;

ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ
10 πίστις εἰς δικαιοσύνην. Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ
ὄντι, ἢ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκρο-
11 βυστίᾳ. [e] Καὶ σημεῖον ἔλαβε περιτομῆς, σφραγῖδα τῆς e Gen. 17. 11.
δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι Gal. 3. 7.
αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας· (εἰς
12 τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην·) καὶ πατέρα περι-
τομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι
τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς f Gen. 15. 6.
13 ἡμῶν Ἀβραάμ. [f] Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ & 17. 2, &c. Gal. 3. 18.

which position is established, 1. from Abraham having been justified before he was circumcised (v. 9—12); from which it is argued that the Gentiles, therefore, who have the same faith as Abraham, will have it in the same way counted to them for righteousness. 2. This extent of blessing is proved from God's promise to Abraham.

— λέγομεν γὰρ, &c.] There is here a short clause omitted, to which the γὰρ belongs; q. d. [We may see this, too, by the case of *Abraham*,] *for* we have said, &c. With respect to the *facts* themselves, Abraham was not circumcised till he was 99 years old, v. 25. But before Ishmael was born, Abraham had his faith counted to him for righteousness, Gen. xv. 6, compared with Gen. xvi. 16. Whence it is evident that Abraham was justified in uncircumcision more than 13 years before he and his family were made the visible church and people of God by circumcision.

11. καὶ σημεῖον ἔλαβε περιτομῆς.] The Apostle's meaning is, that though Abraham's receiving circumcision *after* he was justified was a proof that circumcision did not *cause* that justification, nevertheless circumcision was not without its use, being a σημεῖον, nay, a σφραγίς. Most recent Commentators, indeed, regard the σφραγῖδα as exegetical of σημεῖον, and suppose both words to be intended to express the same thing; though here conjoined, in order to strengthen the sense. But it is better to keep the terms distinct, especially as the latter is far stronger than the former. See Hyperius. Indeed, σημεῖον περιτομῆς is (the Genitive being one of *species* or *kind*) for περιτομὴν ὡς τὸ σημεῖον, scil. διαθήκης. For the Apostle had doubtless in mind the passage of Gen. xvii. 11, περιτμηθήσεσθε τὴν σάρκα, καὶ ἔσται εἰς σημεῖον διαθήκης ἀνὰ μέσον ἐμοῦ καὶ ὑμῶν, and v. 13, καὶ ἔσται ἡ διαθήκη μου ἐπὶ τῆς σαρκὸς ὑμῶν, i. e. 'shall be [marked] in your flesh;' probably with allusion to the *mark* (or scar, the original sense, indeed, of the word σημεῖον, on which see my Note on Thucyd. ii. 49. 7) left by circumcision, and which may have had reference to the spiritual intent of circumcision, as a symbol of the true circumcision, of the *heart*. See Rom. ii. 29, and Col. ii. 11. So in Just. Mart. Dial. cum Tryphone (cited by Grotius) it is said, εἰς σημεῖον ἡ περιτομὴ αὕτη δέδοται, ἀλλ' οὐχ ὡς ἔργον δικαιοσύνης. By σφραγῖδα far *more* is denoted; the word having reference, not to external signs, but to internal and spiritual effects; not merely a testimony of approbation of the *past*, but a sacred pledge and assurance of *future* blessings, even the earnest of a joyful resurrection. See Eph. i. 13. iv. 30. Finally, τῆς δικαιοσύνης τῆς πίστεως is for τῆς δικ. τῆς ἐκ πίστεως γενομένης.

— δι' ἀκροβυστίας] for ἐν ἀκροβυστίᾳ, 'in an uncircumcised state.' Comp. Gen. xvii. 5. At τοῖς οὐκ ἐκ περιτομῆς, in v. 12, supply οὖσι; meaning 'the uncircumcised.' The construction is as though the words had stood thus: καὶ πατέρα περιτομῆς, εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην, τοῖς οὐκ ἐκ περιτομῆς μόνον, &c. The general sense intended is, that 'Abraham is the exemplar of all *uncircumcised* believers, as well as of those Jews, who not only carry the same external mark, (namely, of circumcision,) but exercise the same faith, as did their father, and the Originator of their Covenant.'

13. The Apostle now adduces another argument in refutation of the Jewish prejudice,—that the Gentiles, as not being Abraham's seed, could not be entitled to the promises. With respect to the promise of a heavenly inheritance, it did not rest upon legal observances, so as to include only the natural seed of Abraham, but upon the *righteousness of faith* (v. 13). If, indeed, it had rested upon the *Law*, God's faithfulness would have been void, and the promise of no effect, inasmuch as the condition could not have been performed (vv. 14, 15). It was therefore made to depend on the condition of faith, in order that it might be of *free grace;* and include all the spiritual seed of the great patriarch, who, in the sight of God, and in accordance with the Scriptures (Gen. xvii. 5), is the father of all the faithful (vv. 16, 17). (Young.)

— διὰ νόμου] 'through law;' meaning, by obedience to a law of works, like the Jewish Law. With respect to the *nature* of the promise, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, some (consisting, for the most part, of the ancient and earlier modern Commentators) take the words in a *spiritual* sense; referring them to the universal extension of Gospel privileges, as comprehended in the promise, 'in thee shall all the nations of the earth be blessed;' all believers being regarded as Abraham's children. See Gal. iii. 8. Others, as Glass, Crellius, Paræus, Gomar, Piscator, Bp. Bull, Macknight, Ammonius, Hardy, Hammond, Parkhurst, Schleusner, and others, understand by τοῦ κόσμου, not *the earth*, but *the land*, viz. of Canaan; that being a type of a better country, even a heavenly (Gen. xvii. 7, 8. Heb. xi. 14, 16), promised to the sons of Abraham in every age; meaning those who, like him, practically believe the word of God. Hence τοῦ κόσμου,

Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι
[τοῦ] κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. Εἰ γὰρ οἱ ἐκ 14
νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ
ἐπαγγελία. [g] ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ γὰρ 15
οὐκ ἔστι νόμος, οὐδὲ παράβασις. [h] Διὰ τοῦτο ἐκ πίστεως, 16
ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ
τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ
πίστεως Ἀβραὰμ, ὅς ἐστι πατὴρ πάντων ἡμῶν, ([i] καθὼς 17
γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε·)
κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ζωοποιοῦντος τοὺς νεκροὺς,

g Supra 3. 20. infra 5. 13, 20. & 7. 8, 10. John 15. 22. 1 Cor. 15. 56. 2 Cor. 3. 7, 9.
h Gal. 3. 16, 18, 30.
i Gen. 17. 5. Heb. 11. 12.

they think, refers primarily to the Land of Promise, and secondarily to the blessings vouchsafed to all believers. Of these two interpretations, I am inclined to prefer the *latter*, understanding the promise to Abraham and his seed as two-fold: 1. as taken literally, of the possession of the land of Canaan; 2. as spiritually, of the *spiritual* seed of Abraham (referred to supra v. 11), and importing that they shall be co-extensive with the world; by which would be fulfilled the promise, that in him should all the families (i. e. nations) of the earth be blessed.

14. Here we have, as Calvin says, an *argumentum ab impossibili vel absurdo;* q. d. (in the words of Abp. Newcome,) 'For if the observance of a positive law was the ground of the divine favour, faith is of no avail (which is contrary to v. 3), and the promise is annulled, because the conditions of it are too hard.'

— οἱ ἐκ νόμου] scil. οἱ δίκαιοι; meaning 'those who are righteous by performing injunctions of law, and who rest on it for justification.' So the phrases οἱ ἐκ περιτομῆς, οἱ ἐκ πίστεως, οἱ ἐξ ἐριθείας, &c.

— κεκένωται, καὶ κατήργηται.] These two terms differ as κενὸς and ἀργός; the former signifying *vain* and *unnecessary;* the latter, ineffectual and *useless.*

15. ὁ γὰρ νόμος ὀργὴν κατεργ.] 'for the law (i. e. such a law) only worketh out, or produces, penal wrath;' q. d. 'the tendency of law is to make persons amenable to punishment for the violation of it;' inasmuch as laws give occasion to offences (which are but the *breach of laws*), and offences lead to punishment. Of this sense of ὀργὴ (to denote the punitive wrath of the law) examples occur in Rom. v. 9. Ecclus. vii. 16, and Demosth. 528. 4. Reiske, τῷ δράσαντι δ' οὐκ ἴσην τὴν ὀργὴν—ἔταξεν ὁ νόμος.

— οὗ γὰρ οὐκ—παράβασις.] The γὰρ seems to refer to a clause omitted; q. d. '[And this is the case with *any* law,] *for*,' &c. We should, indeed, have expected οὗ γάρ ἐστι νόμος, &c.; and accordingly Beza would cancel the οὐκ. But this is unnecessary; for (as it has been seen by Paræus and Crell.) 'since the Apostle is arguing from the necessary connexion of *causes* and *effects*, the proposition is *convertible*, and contains, by inference, the *affirmative* one, that where there *is* law there is transgression.'

16. The argument may be thus summed up, with Calvin: 'Si per opera nobis eveniat hæreditas salutis, collabetur ejus fides, abrogabitur ejus promissio; sed utramque oportet esse certam. Ergo per fidem nobis obtingit, ut in sola Dei bonitate fundata ejus stabilitas certum effectum habeat.' Or, as Estius, Paræus, and Menochius state it, 'either the inheritance is of the law or of faith. Now if it be *not* of the law (as was proved at v. 14, 15), it must therefore be of faith.'

— ἐκ πίστεως.] Repeat, from v. 13, ἐπαγγελία [γέγονε], 'the promise of inheritance.' See i. 4. Also at ἵνα supply ᾖ, scil. δικαιοσύνη. Κατὰ χάριν, 'on account of gratuitous favour.' Παντὶ τῷ σπέρμ., i. e. to both the kinds of Abraham's seed above-mentioned, not only to the *Jews*, but to those who were ἐκ πίστεως Ἀβραὰμ, followed the faith of Abraham, in consideration of which, they, though uncircumcised, are called Abraham's seed. Πατὴρ πάντων ἡμῶν, viz. by the descent of faith, and spiritually.

17. καθὼς γέγραπται] 'agreeably to what is written in Scripture.' Gen. xvii. 5. Sept. Of τέθεικά σε, the sense seems to be, 'I have [now] constituted thee, or, I do hereby constitute thee,' &c.; 'a promise of which (observes Hardy) the true and real fulfilment must be spiritual, and therefore belongs to the *spiritual seed*, of which Abraham is father in respect of faith.' 'In fact, there is (as Stuart remarks) a *double* paternity assigned to Abraham. Many nations are to descend from him *literally:* his seed are literally to possess the land of Canaan. But he is also to become the *spiritual* father of many nations; and in him are all the families of the earth to be blessed.'

— κατέναντι οὗ ἐπίστ. Θεοῦ.] The construction is, κατέν. Θεοῦ, οὗ (for ᾧ) ἐπίστευσε. Render: 'who (i. e. Abraham) is the father of us all in the sight of that God on whom he believed.' It is plainly a case of grammatical *attraction*, and the only strangeness is in the *order* of *the words;* which, however, has a parallel at Mark vi. 16. Acts xxi. 16.

— τοῦ ζωοποιοῦντος—ὡς ὄντα.] The sense here has been disputed; some taking ζωοπ. in a physical, others in a metaphorical acceptation. The latter view involves considerable harshness, and is little accordant with the words following. Far more natural, simple, and satisfactory is the *former*, adopted by Theodoret, Toletus, Paræus, Estius, Elsner, Carpzov, Loesner, Doddridge, Schleusner, Rosenmuller, Jaspis, and Koppe. It should seem, indeed, that the words, while alluding to the circumstances of Abraham and Sarah, v. 19, and of Abraham being the father of many nations yet unborn, were, however, principally

18 καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. [j] Ὃς παρ' ἐλπίδα j Gen. 15. 4, 5.
ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν
ἐθνῶν, κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ σπέρμα
19 σου· [k] καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε τὸ ἑαυτοῦ k Gen. 17. 17. & 18. 11. Heb. 11. 11, 12.
σῶμα ἤδη νενεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ
20 τὴν νέκρωσιν τῆς μήτρας Σάῤῥας· [l] εἰς δὲ τὴν ἐπαγγελίαν l Heb. 11. 18.
τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ
21 πίστει, δοὺς δόξαν τῷ Θεῷ, [m] καὶ πληροφορηθεὶς ὅτι ὃ m Ps. 115. 3. Isa. 57. 19. Luke 1. 37.
22 ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. διὸ καὶ ἐλογίσθη
23 αὐτῷ εἰς δικαιοσύνην. [n] Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, n Infra 15. 4. 1 Cor. 10. 6, 11.
24 ὅτι ἐλογίσθη αὐτῷ· [o] ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογί- o Acts 2. 24.
ζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον
25 ἡμῶν ἐκ νεκρῶν· [p] ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, p 1 John 1. 7. & 2. 2. Rom. 8. 32. 1 Cor. 15. 17.
καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

1 V. [a] ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως, εἰρήνην ἔχομεν a Eph. 2. 13.

intended to express the omnipotence of God by examples especially illustrative of omnipotence,—raising the dead, and exercising creative power. A spiritual sense may, however, be engrafted on the literal one. See Eph. ii. 1, and Scott on the present passage. In confirmation of the above, Loesner and Carpzov (besides several passages of the Rabbinical writers) compare 2 Macc. vii. 28, where God is said to have created the universe ἐξ οὐκ ὄντων. By καλεῖν, &c. (as Stuart observes) is meant calling into existence things that have at present no existence, and employing them for his purposes, as he directs and disposes of things that already exist. So Isaiah xli. 4 (Sept.), τίς ἐνήργησε, καὶ ἐποίησε ταῦτα; ἐκάλεσεν αὐτὴν ὁ καλῶν αὐτὴν ἀπὸ γενεῶν ἀρχῆς, and xlviii. 13, καὶ ἡ χείρ μου ἐθεμελίωσε τὴν γῆν, καὶ ἡ δεξιά μου ἐστερέωσε τὸν οὐρανόν· καλέσω αὐτούς, καὶ στήσονται ἅμα. Also Philo, p. 728, τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι, and Clem. Rom. Epist. 11. v. 1, ἐκάλεσεν ἡμᾶς, οὐκ ὄντας, καὶ ἠθέλησεν ἐκ τοῦ μὴ ὄντος εἶναι ἡμᾶς.

18. The Apostle having shown that the doctrine of gratuitous faith does not impugn the *Scriptures*, by appealing to the example of Abraham, and the declarations of David; and having insisted on the justification of Abraham previous to the covenant of circumcision, and independently of it, concludes the chapter by an animated description and commendation of Abraham's faith, and showing the happy consequences of imitating it to all who profess to be disciples of Christ. (Stuart.) First (at vv. 18—22) the nature and energy of Abraham's faith are stated.

— παρ' ἐλπίδα ἐπ' ἐλπίδι, &c.] An elegant *Oxymoron*, with which Grotius compares the *spes insperata* of the Latin writers. Render, 'who, contrary to all grounds of hope, believed with a confident hope.' In this and the similar expression at Acts ii. 26, κατασκηνώσει ἐπ' ἐλπίδι, there is some *Genitive understood* at ἐλπίδι, which is supposed to be supplied from the context and the subject. *Here* it is ἐπαγγελίας, 'the assurance,' namely, that he should be the father of many nations, Gen. xv. 5. The words εἰς τὸ γενέσθαι are to be closely united with the preceding, and are for ὥστε γεν., 'that he should become.'

— οὕτως—σου.] Namely, 'as numerous as the stars of heaven,' which is to be supplied from the context of the passage in Genesis.

19. καὶ μὴ ἀσθενήσας.] An elegant litotes for 'being *strong* in faith.' So οὐ διεκρίθη at ver. 20. Οὐ κατεν., 'did not mind or regard,' namely, in the way of distrust.

— νενεκρωμένον.] That Abraham forty years after had six children by Keturah, does not invalidate this assertion; for (as Whitby and Mackn. observe) since Abraham's body had been miraculously renewed, as also was that of Sarah (Heb. xi. 11), it might preserve its vigour long after.

20. οὐ διεκρίθη] for οὐκ ἐδίστασε or ἐνεδοίασε. Εἰς is frequently, as here, used in the sense *at*. Before τῇ ἀπιστίᾳ supply ἐπὶ, *by*, *through*. See infra xiv. 1. Matt. xxi. 21. Acts x. 20.

— δοὺς δόξαν τῷ Θεῷ] i. e. 'ascribing to God the glory due unto him,' by acknowledging his attributes of omnipotence and truth, whereby, as is added, he was fully persuaded, &c. On the expression πληροφ., see Note at Luke i. 1.

22. ἐλογίσθη] scil. ἡ πίστις αὐτοῦ.

23. οὐκ ἐγράφη, &c.] This (as Theophylact remarks) is an answer to a tacit objection; q. d. 'What is that to us?—*Answ.* Much; it was written *on our account*, so that we may obtain the like justification, if we have a like faith.' In the same light the words are viewed by Calvin, who has here some excellent remarks on the mode of attaining edification by examples in Scripture.

24. τοῖς πιστ.—νεκρῶν] i. e. (as Stuart explains) 'those who believe in what God has done and said with respect to the Messiah will be justified through *their* faith, in like manner as Abraham was by his.'

25. διὰ τὰ παραπτώματα ἡμῶν] 'for,' i. e. in expiation of, 'our sins;' since our sins had made such an atonement necessary. See Note on 1 Cor. xv. 3, and Bp. Bull's Harm. p. 5.

— διὰ τὴν δικ. ἡμῶν] 'on account of our justification' (i. e. in order that the work of justification might be completed; for if Christ be not risen, then our faith is vain), or 'to assure us that *we* shall be justified through faith.'

V. Having established these two points; 1. the

b John 10. 9. & 14. 6. 1 Cor. 15. 1. Eph. 2. 18. & 3. 12. Heb. 3. 6. & 10. 19. c 2 Cor. 12. 10. James 1. 2. d James 1. 3.

πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· [b] δι᾽ 2
οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν
+ ταύτην ἐν ᾗ ἑστήκαμεν· καὶ καυχώμεθα ἐπ᾽ ἐλπίδι τῆς δόξης
τοῦ Θεοῦ. [c] Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς 3
θλίψεσιν· [d] εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ 4
δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα. ἡ δὲ ἐλπὶς οὐ 5

efficacy of the Gospel to justification, for which end the Law had failed; and the extension of this grace to *all*, both Jews and Gentiles, through faith; the Apostle proceeds (as Calvin says) to illustrate what he had said on justification through faith, by adverting to its *effects* and fruits in the principal Gospel-graces, each in their order, as thus stated by Mr. Young: 1. *Justification, or pardon of sins past.* 2. *Peace with God* (vi. 1.), which ensues immediately upon Justification, and is the same with Reconciliation (v. 10.) and a State of favour (v. 2.). 3. *The Hope of glory* (v. 2.) or of the glorious inheritance of the sons of God in heaven; see 1 Pet. i. 3, 4. 4. *The Gift of the Holy Spirit* (v. 5.), which is the seal of our adoption (viii. 15.) and the earnest of our heavenly inheritance, Eph. i. 14. These are privileges freely conferred upon us by God, upon our admission by Baptism into the Christian Covenant. 5. *Sanctification of heart* and life, through the sanctifying influence of the Holy Spirit (vi. 2. 4. 6. 11. 14. 22. viii. 3, 4. 12, 13.). This is the *condition* to be fulfilled on our part; upon which there follows: 6. *A grounded Hope of a glorious resurrection* (v. 11. vi. 5. 8. 22. viii. 14. 16, 17, 18. 23, 24, 25.). 7. *Salvation* finally perfected in the everlasting possession of the heavenly kingdom (v. 9, 10, 11. vi. 22, 23. viii. 13. 17, 18, 19. 23.).

To advert to the contents of the present chapter, it is shown that being thus justified, 1. We have peace with God (with whom we were before in a state of enmity, being alienated from him), and we enjoy, through Christ, free access to a state of favour with God, and thus are led to rejoice in the hope of future glory, vv. 1, 2. 2. We are supported and comforted in all our afflictions during the present life; nay, we may even rejoice in them as the instruments of spiritual good to us, vv. 3. 5. 3. All this good is rendered certain, and the hope of it ensured, by the fact, that Christ, having died for us while in a state of enmity and alienation, and having thus reconciled us to God, will not fail to perfect the work which he has thus begun, vv. 6. 10. 4. We may now rejoice in God (who is as truly *our* covenant God, as he had been that of the Jews), on account of the reconciliation which Christ has effected, ver. 11. 5. This state of reconciliation with, or filial relation to God is now extended to all men (i. e. proffered to all, laid open for all, rendered accessible to all), in like manner as the evils occasioned by the sin of our first parent have extended to all, vv. 12. 14; yea, such is the greatness of Christ's redemption, that the blessings procured by his death far exceed the evils occasioned by the sin of Adam, vv. 15. 19; they even exceed all the evils consequent upon the sins of men, who live under the light of revelation, vv. 20, 21.

1. εἰρήνην ἔχομεν] 'we have reconciliation and friendship with God (as opposed to a state of alienation and enmity, ver. 10) through the redemption which is in Christ Jesus.' Koppe compares Jerem. xvi. 5.

2. προσαγωγὴν.] The word properly denoted *approach*, but was often used of the *permission* of approach to great persons; and thus, by an easy transition, might denote *introduction to* a state of favour and acceptance, χάριν.

— καυχώμεθα.] Meaning, 'we exalt or rejoice.'

— δόξης.] The felicity of the saints in heaven is so called, here and elsewhere (as 1 Cor. ii. 7. 2 Thess. ii. 14. 2 Tim. ii. 10. Heb. ii. 10. 2 Pet. 1. 3), in order to console them while suffering here on earth. So in 2 Cor. iv. 17, afflictions are said to work out for them αἰώνιον βάρος δόξης.

3. καυχώμεθα ἐν τ. θλ.] Almost all the recent English Expositors have thought that καυχ. should be rendered not, 'we *glory*,' but 'we *rejoice*.' This, however, very inadequately represents the sense; there being here a sort of *climax*, i. e. 'not only rejoice under, but glory in.' This will sufficiently appear by considering the scope of the Apostle, which is ably pointed out by Bp. Warburton, Div. Leg. vol. v. p. 139, as follows: 'St. Paul (he observes) opposing the advantages which the Gentile converts had by *Faith*, to those which the Jews gloried to have by the *Law*, adds, in order to show those advantages in the highest superiority, that the Christian Gentiles could *glory* even in that which was an opprobrium among the Jews, namely, *tribulation*. But the followers of Christ, who were taught that we must *through much tribulation enter into the kingdom* of God, had the same reason to glory in the roughness of the road, as the ancient AGONISTÆ had in the toils which procured them the victory.' So Theodoret (after Chrysostom) explains it, σεμνυνόμεθα, καὶ μέγα φρονοῦμεν, ὡς κοινωνοῦντες τῷ Δεσπότῃ τῶν παθημάτων. Comp. 1 Pet. iv. 13.

3, 4. εἰδότες ὅτι—ἐλπίδα.] A beautiful climax, as at ix. 29, 30. x. 13, seqq.; with which Schoettgen compares the following similar one in a Rabbinical writer: 'Industry leads us to innocence; innocence to purity; purity to holiness; holiness to humility; humility to fear of sin; fear of sin to piety; piety to the Holy Spirit; the Holy Spirit to the resurrection of the dead; the resurrection of the dead to Elias the Prophet.'

— κατεργάζεται] 'is productive of;' at least in the obedient children of God.

4. δοκιμήν.] I would not render this *probationem*, with some, nor *experientiam*, with others. The sense intended seems to be (with an allusion to the δοκιμὴ, by which the goodness of certain articles was put to the proof) the same as that in which we sometimes use the word *proof*, to denote something approved, and shown to be excellent, by proof and test; as, for instance, arms

καταισχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς
καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.
6 [e] Ἔτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ e Eph. 2. 1. Col. 2. 13.
7 ἀσεβῶν ἀπέθανε. Μόλις γὰρ ὑπὲρ δικαίου τὶς ἀποθανεῖται· 1 Pet. 3. 18.
(ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τὶς καὶ τολμᾷ ἀποθανεῖν·)
8 [f] συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι, f John 15. 13.
ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. Heb. 9. 15. 1 Pet. 3. 18
9 [g] Πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, g 1 Thess. 1. 10.
10 σωθησόμεθα δι᾽ αὐτοῦ ἀπὸ τῆς ὀργῆς. [h] Εἰ γὰρ, ἐχθροὶ h 2 Cor. 5. 18.
ὄντες, κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ Υἱοῦ Col. 1. 21, 22.
αὐτοῦ, πολλῷ μᾶλλον, καταλλαγέντες, σωθησόμεθα ἐν τῇ ζωῇ 2 Cor. 4. 10, 11.

of proof. Thus it denotes the *effect* of what will stand the test, that just estimate of ourselves and our spiritual state, which results from the self-examination that we are induced to institute by affliction.

5. ἡ δὲ ἐλπὶς οὐ καταισχ.] Meaning, 'and the hope [in question] puts one not to the shame of disappointment.' The metaphor has allusion to the *shame* felt by having relied on delusive promises. So καταισχύνω is used infra ix. 33. x. 11. 1 Pet. ii. 6; and sometimes in the later Classical writers.

6—10. In these verses we have a confirmation and illustration of what was just before said, of the *power of Christian hope*, as founded on the abundant *love of God;* and, by way of obviating any objection thereto, founded on desponding doubts and fears, the greatness of the Divine love is now set forth by an *argumentum à majori ad minus* (or *à fortiori*) deduced from the unspeakable love of God *already* manifested in giving his Son for their redemption, when they were yet in the state of heathens and enemies; q. d. 'Give not way to desponding fears; for if Christ hath already done the *greater* work for you by reconciling you to God, when ye were his *enemies* by evil works, will he not much more do that for you, when his friends,—nay, children,—which is far less difficult, by keeping you from evil, preserving you in his word and truth, saving you by his omnipotent grace,—so that his finished ransom and perpetual intercession may terminate in your finished salvation, by being, through his atonement and intercession, presented faultless before the presence of his glory with exceeding joy?'

6. ἀσθενῶν.] The term properly denotes *weak*, generally through sickness, and with an adjunct notion of *misery*. Now, considering the effect of sin in depraving and weakening both the mental and moral energies (see Isaiah i. 5), it well expresses the *helplessness* of sin. Ἀσεβῶν, just after, seems used κατ᾽ ἐπανόρθωσιν, q. d. 'when we were yet in a state of extreme spiritual weakness, nay, *sinfulness*, Christ,' &c.

7. μόλις γὰρ, &c.] The magnitude of the benefit is now set forth by a *popular* mode of illustration, showing the difference between the *voluntary* sacrifice of *Christ* for sinners, and the possible case of any *man* dying for an eminently good and beneficent man, but scarcely so of one dying for a merely *just* man. Of the two γὰρs the first is meant to introduce the illustration, and may be rendered *now;* the second is meant to introduce a *limitation;* q. d. [I do not say none,] *for*, &c. It is strange that there should have been any difference of opinion on the scope of δικαίου and τοῦ ἀγαθοῦ, which some take of *things*, not *persons*. But thus the *Article* would be required at δικαίου, and the force of the illustration much weakened. Both are undoubtedly meant of *persons;* and so far from there being, as some have thought, a tautology, the difference is marked; δίκαιος signifying one who is *strictly just;* ἀγαθὸς, one who is *benevolent*, χρηστός. There is, indeed, a climax, or ascending gradation. The Apostle's object (says Bp. Jebb) is to illustrate the exceeding love of Christ, by a contrasted analogy, derived from human feelings. Look around you in the world; where will you find a person ready to die for *a just man?* Is it more than a remote probability, a mere *perhaps*, that you will find a person with magnanimity to die even for that rare character, THE GOOD MAN? But not such was the love of Christ; he died for those who not only were not *good*, who were not even *just;* for the *weak*, and the *ungodly;* for *sinners*, and for *enemies*.

8. συνίστησι] 'sets forth, or displays;' see supra iii. 5, and Note. The ὅτι should be rendered, *namely that;* as in x. 9. 2 Cor. v. 14. Phil. i. 27. ii. 22. Col. i. 19. 1 Thess. i. 5. ii. 14.

10. Here we have a repetition of the same general sentiment; yet so as to be explanatory thereof, by an amplification taken from life and death. The antithesis is very strong; and we may, with Stuart, express the sense as follows: 'If we were reconciled to God, when enemies, by a dying Saviour, *à fortiori* shall we now attain salvation, when thus reconciled, through a *living one;*' i. e. 'if Christ, in his humble and suffering state, reconciled us to God, much more in his exalted and glorified state will he complete the work thus begun, by acting as our Intercessor.'

— κατηλλάγημεν] 'were brought back to the favour of.' Koppe regards κατηλλ. as put for δικαιωθέντες; which may, in a popular acceptation, be true; but there is this difference between the two terms, that the one represents God as a *monarch*, the other, as a *judge*. Here καταλλάττεσθαι can only imply, *on the part of God*, the granting of pardon, and affording the means of obtaining and preserving his future favour; and, *on the part of man*, a humble and thankful acceptance of the offered boon.

— ἐν τῇ ζωῇ αὐτοῦ.] This is, as Koppe remarks, expressed antithetically, for ζῶντος

αὐτοῦ. Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ 11
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν
ἐλάβομεν.
i Gen. 2 17. & 3. 6. infra 6. 23. 1 Cor. 15. 21. ⌐ [i] Διὰ τοῦτο, ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν 12
κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως
εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες
k Supra 4. 15. ἥμαρτον— [k] ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία 13
l 1 Cor. 15. 21, 22, 45. δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου. [l] Ἀλλ' ἐβασίλευσεν 14

αὐτοῦ, his living for the purposes just adverted to, viz., to complete the work of our redemption, by acting as our Intercessor. See Heb. vii. 25.

11. *οὐ μόνον δὲ*] scil. *τοῦτο*. Chrysostom and the Greek Commentators rightly supply *ἐσώθημεν* from *σωθησόμεθα* at ver. 9, ver. 10 being parenthetical. *Καυχώμενοι* is in construction dependent upon *σωθησόμεθα*; but, in fact, it may be regarded as employed instead of a *verb finite*. The general scope of the argument being this: 'And not only have we this hope of *future* salvation, but at *present* we rejoice in God,' as our covenant God, our supreme and eternal joy; for, as Calvin remarks, 'nunc ad summum gradum gloriandi conscendit.'

— *τὴν καταλλαγήν*.] The accuracy of our common version has been impeached by Doddridge, Macknight, Newcome, and Hey; but defended by Abp. Magee, on the ground that the word corresponds to what Whitby and Taylor call the *first justification*, which is distinct from the *final salvation*. A more satisfactory defence is advanced by Bp. Burgess, who remarks that 'the alteration of the word reconciliation makes no difference in the signification of the passage; since the reconciliation obtained by Christ's death, is the consequence of the atonement and expiation made by him, as is obvious from various passages of Scripture;' see Heb. ii. 17. 2 Cor. v. 18, 19. Heb. ix. 26.

12—19. 'The main purpose of this portion is,' as Stuart observes, 'to heighten our views respecting the *blessings*, which Christ hath procured for us, by comparing them with the *evils* which ensued upon the fall of our first parents; and by showing that the blessings in question not only extend to the removal of those evils, but *far beyond*; so that the grace of the Gospel has not only abounded, but *superabounded*.'

12. *διὰ τοῦτο*.] This may be best rendered, 'quæ cum sint,' 'such being the case,' 'there being this reconciliation;' as infra xiii. 6. Matt. xiii. 13. xiv. 2. xxi. 43.

In the words following, the best Commentators are agreed, that 'the *latter* part of the comparison is left to be supplied from the subsequent verses; the sense being suspended, on account of intervening explanations and illustrations, till we come to verses 18, 19, and 21.' Render, 'As by *one man* sin entered into the world, and death on all as its consequence, so by one *δικαίωμα* (righteousness) all are restored to a state of life.' See a similar parenthesis in vii. 2, 3.

— *εἰσῆλθε*] 'was introduced.' A frequent idiom. So Thucyd. ii. 54, *ἡ νόσος—ἐς Πελοπόννησον οὐκ εἰσῆλθε*. *Διῆλθε*, by the same idiom, signifies 'was transmitted,' namely, from generation to generation.

— *ἐφ' ᾧ πάντες ἥμαρτον*.] Some recent Commentators, objecting to the sense commonly assigned to *ἐφ' ᾧ* (*inasmuch as*), on the ground that *infants* have not sinned, and yet are liable to death, have proposed various other senses,—all, however, as unnecessary as they are unauthorized. Besides, the difficulty is not such as requires to be removed in so violent a manner. We have only to understand by *ἥμαρτον* (sinned) that they 'are treated as sinners,' are considered guilty in the sight of God; namely, on account of Adam's fall. Thus the expression will be equivalent to *ἁμαρτωλοὶ κατεστάθησαν* at ver. 19. And *ἐφ' ᾧ* may be rendered *because*.

13. This and the next verse are meant to *establish* the proposition contained in the preceding one; and that by anticipating an objection; namely, that 'since, when there was no law, there was no transgression, death ought not to have been inflicted.' The difficulty in this passage is chiefly occasioned by extreme brevity, and a blending of the objections with the answers. The sense of the whole mainly depends upon the interpretation of *ἄχρι νόμου*, which Origen, and also some *modern* Commentators, render, 'during the law.' A signification inadmissible, and, indeed, inapplicable: see the learned discussion of Tittman de Synon. p. 33, seqq. on the force of *ἄχρι* and *μέχρι*, which is intimately connected with the sense of this whole passage. His researches go far to establish the ancient and common interpretation, by which *ἄχρι νόμου* is explained to mean, 'from the Fall,' 'until the law was promulgated;' i. e. before the promulgation of the law; and *μέχρι Μωϋσ.* 'until Moses gave the law.' The argument in vv. 13, 14, may be expressed, with Mr. Holden, as follows: 'Adam was subjected to death because he violated the law respecting the forbidden fruit; but from his time till that of Moses, men were subjected to death who had not violated any similar positive or express law; therefore they must have been subjected to death, and treated as sinners, not for their *own* actual sin, but in consequence of *Adam's* sin.'

— *ἐλλογεῖται*.] Literally, 'is entered to our account,' 'laid to our charge.'

14. *ἐβασίλευσε*] 'had exerted his uncontroulable force.' This is said by *prosopopœia*; of which examples are adduced by Wetstein from the Rabbinical and the Classical writers. *Τοὺς μὴ ἁμαρτ.*, 'who had not sinned.' Meaning, as Bp. Warburton remarks (Works, vol. vi. p. 259), 'those who died before they came to the knowledge of good and evil, namely, infants and idiots.' The words *ἐπὶ τῷ ὁμ. τῆς παραβ. Ἀ.* are to be connected with *ἐβασίλευσεν*. Render, 'sinned by a transgression like that of Adam.'

ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως, καὶ ἐπὶ τοὺς μὴ
ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ,
15 ὅς ἐστι τύπος τοῦ μέλλοντος. ×[m] Ἀλλ᾽ οὐχ ὡς τὸ παρά- m Is. 53. 11. Matt. 20. 28. & 26. 28.
πτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἑνὸς παρα-
πτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ
Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου, Ἰησοῦ
16 Χριστοῦ, εἰς τοὺς πολλοὺς ἐπερίσσευσε. Καὶ οὐχ ὡς δι᾽
ἑνὸς ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς
εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς
17 δικαίωμα. Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος

— ὅς ἐστι τύπος τοῦ μέλλ.] scil. Ἀδάμ, namely, Christ. It has been shown, that in the Rabbinical writers, and even in Josephus, mention is often made of the *first* Adam, which, of course, implies a *second* Adam. By τύπος is here imported a general resemblance in certain relations and circumstances. Of the various *points* of similarity between the first and the second Adam, the principal one is that here adverted to by the Apostle; that, 'by the first Adam *sin* came into the world; by the second came *righteousness*.' And as all mankind were represented in Adam, as being the cause of their punishment; so were they all represented in Christ, as being the cause of their restoration.

15. ἀλλ᾽ οὐχ ὡς τὸ παράπ., &c.] Here *regularity* would have required the corresponding part of the comparison between Christ and Adam to have been resumed; but the Apostle, struck with a *difference* in some respects, again stops to *remark* this difference. And first he observes, that if God's justice, in the infliction of punishment, was general in its effects, much more has his goodness been general in freely bestowing mercies through the Gospel. (Newcome.)

In this verse, then, we have introduced the *first* advantageous difference.

— οἱ πολλοί.] Not, 'many,' but 'the many;' meaning (by an idiom on which I have fully treated in Recens. Syn.) all mankind; and so equivalent to πάντες at ver. 12.

— ἀπέθανον] 'became mortal.' Ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι. Render, 'the grace of God and the gift [of righteousness] by grace.' Ἡ δωρεὰ ἐν χάρ. is a Hebraism for 'a *gratuitous gift*.' By this the Apostle hints that this grace is purely a *gift*, and *unmerited*. Ἐπερίσσευσε; i. e. 'the benefit of the free gift hath abounded to a far greater extent than did the injury of,' &c.

16. Here we have adduced the *second* advantageous difference.

— καὶ οὐχ ὡς δι᾽ ἑνὸς, &c.] The sentence has something elliptical, and anomalous in construction. Some verb must be supplied; whether ἐστι, or ἔχει, matters not; and also some *noun*; though not, what some supply, ὁ θάνατος ἐλθών, which is inadmissible by any rule of ellipsis: rather, τὸ κρίμα, as suggested by the words following, τὸ μὲν γὰρ κρίμα, &c. So in the subsequent clause, παραπτώματος is to be supplied at ἑνὸς, from παραπτωμάτων which follows. Moreover, in the διά is also implied ἐλθόν, or such like. Render, 'And not as was the transgression, which came through *one* (i. e. Adam) who sinned, so is the free gift.' The sentence, more plainly worded, would have stood thus: καὶ οὐχ ὡς δι᾽ ἑνὸς, ἁμαρτήσαντος, τὸ κρίμα, οὕτω δι᾽ ἑνὸς, δικαιοῦντος, τὸ δώρημα.

— τὸ μὲν γὰρ κρίμα, &c.] We have here the same kind of ellipsis as in the preceding words. The sentence fully expressed would have stood thus: τὸ μὲν γὰρ κρίμα, ἐξ ἑνὸς παραπτώματος εἰσῆλθεν εἰς τὸν κόσμον, εἰς κατάκριμα· τὸ δὲ χάρισμα, ἐκ πολλῶν παραπτωμάτων ἀναφέρει, εἰς δικαίωμα.

The ἐκ in ἐκ πολλῶν παραπτ. is adapted to the ἐξ of the antithetical clause, and therefore must not be too rigorously interpreted. We may render, 'on behalf of,' or, 'on the part of.' At εἰς sub. ἐγένετο, 'issued in,' produced. The terms δώρημα (*free pardon*) and χάρισμα (*gift of salvation*) are equivalent, and denote the δικαίωμα. The πολλῶν has great force; for, as Theophylact observes, 'the pardon granted by God did not take away that one sin of Adam only, but all the sins which were committed in the world after it.' See Note on Matt. xx. 28.

17. Now is introduced the *third* point of advantageous difference; namely, that if the guilt of Adam brought death upon his posterity, much more shall the obedience of Christ produce in its effects both justification and eternal life and glory.

— εἰ γὰρ τῷ τοῦ ἑνὸς, &c.] The γὰρ is *continuative*; and the εἰ signifies, 'if [as is the case].' Τοῦ ἑνός; meaning, Adam; see Note on v. 15. The words διὰ τοῦ ἑνὸς, 'through that one,' are exegetical of the τῷ—παραπτώματι. Περισσείαν τῆς χάρ. is for χάριν περισσοτέραν, 'superabounding grace;' as 2 Cor. viii. 2, denoting what is *transcendent*. Τῆς δωρεᾶς τῆς δικ. is for τῆς δικαιοσύνης δεδωρημένης, the justification granted by grace. By ἐν ζωῇ βασιλ. is meant (as Macknight observes) 'that they shall have infinitely greater happiness in their new life, than they had miseries and sorrows in the state into which they were brought through Adam's disobedience, expressed by the *reigning of death* in this verse, and in ver. 14.' The term expresses height of felicity, with an adjunct notion of exalted honour; so 2 Tim. ii. 12, εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν. Wetstein aptly adduces Manil. v. 361:

'*Regales* ut opes et magna æraria servent,
*Regnantes* sub rege suo, rerumque ministri.'

ἐβασίλευσε διὰ τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν περισσείαν
τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες,
ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνὸς, Ἰησοῦ Χριστοῦ.—Ἄρα 18
οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους, εἰς
κατάκριμα· οὕτω καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώ-
πους, εἰς δικαίωσιν ζωῆς. Ὥσπερ γὰρ διὰ τῆς παρακοῆς 19
τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, οὕτω
καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ
n Supra 4. 15. infra 7. 8. Gal. 3. 19, 23.
πολλοί. [n] Νόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παρά- 20
πτωμα. Οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ
χάρις· ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, 21
οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον,
διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.
a Supra 3. 8. & 5. 20. infra ver. 15.
VI. [a] ΤΙ οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ 1

18, 19. The Apostle now turns back to complete the comparison commenced at ver. 12, and sums up the argument, as often, by ἄρα οὖν, which may be rendered, 'So, then.' There is here something very elliptical in the construction; and the sense can only be gathered from the context. In the first clause, after δι' ἑνὸς παραπτώματος, we must understand τὸ κρίμα; and in the second, after δικαιώματος, τὸ χάρισμα. There is also a *verb* left to be supplied as at ver. 16, namely ἦλθεν. Δικαίωσις ζωῆς seems to mean such justification as should restore them to the salvation they had forfeited; literally, *pardon for life*, and salvation.

19. This verse is explanatory of the preceding, and οἱ πολλοὶ should be rendered '*the* many,' which, as appears from the foregoing, is equivalent to πάντες: the main drift of the Apostle throughout this passage being to *set forth the universality* of the Redemption, as being *co-extensive* with the evil introduced at the fall, which it was designed to remedy. So *Dr. Bentley*, in his masterly Sermon on Popery, after quoting what is said at ver. 12, and the *redditio* at ver. 15, remarks: 'Who would not wish that our Translators had kept the Articles in the version which they saw in the original? thus, 'If through the offence of the one (that is, Adam) *the* many *have died*, much more the grace of God, by the one *man, Jesus Christ, hath abounded unto the* many.' By this accurate version, some hurtful mistakes about partial redemption, and absolute reprobation, had been happily prevented. Our English readers had then seen, what several of the Fathers saw and testified, that οἱ πολλοί, *the many*, in an antithesis to *the one*, are equivalent to πάντες, *all*, in ver. 12, and comprehended the whole multitude, the entire species of mankind, exclusive only of *the one*. So again, vv. 18, 19, our Translators have repeated the like mistake; where, when the Apostle has said, that 'as the offence of one was upon all men (εἰς πάντας ἀνθρώπους) to condemnation, so the righteousness of one was upon all men to justification;' 'for,' adds he, 'as by *the one* man's disobedience (τοῦ ἑνὸς) *the many* (οἱ πολλοὶ) were made sinners, so by the obedience of *the one* (τοῦ ἑνὸς) *the many* (οἱ πολλοὶ) shall be made righteous.' By *this* version the reader is admonished and guided to remark, that the many in ver. 19 are the same as πάντες, *all*, in ver. 18.'

It is not, however, to be understood as meant, that all mankind are *actually* 'made righteous;' but only that the benefit of this δώρημα, or χάρισμα, or δικαίωσις ζωῆς, is *held out to all*; and if they do not reap the benefit of it, it is through their own fault; and that all who are justified must become so alone through Christ.

20. νόμος δὲ παρεισῆλθεν.] It has been disputed whether by νόμος is here to be understood the *Law of Moses*, or the Law *of nature*; or, again, a *Rule of life*, as Bp. Middleton would explain. It may be best to unite these senses; supposing the expression, under the idea of Law, or a rule of life, to include both the Law of nature, and that of Moses. Παρεισῆλθεν I would not render, with Macknight and Middleton, '*secretly*, or silently, entered.' The sense of the παρὰ is rather *by the bye*, or indirectly. The Apostle's meaning being, as Professor Scholefield observes, that 'when sin had entered, the direct and obvious method would have been to introduce the Gospel as its great counteraction and remedy; instead of which the Law came first to answer a *collateral* end, viz. to aggravate the evil, and make it more manifest and desperate, that men might be most effectually prepared to welcome the blessing. Thus it was an *indirect* step towards the accomplishment of God's ultimate purpose.' This view is, I find, supported by the authority of Chrysostom and Theophylact.

— ἵνα πλεονάσῃ.] Meaning, 'in order that it might be abundantly exhibited,' or made to appear what it is; or, in the words at vii. 13, 'might become exceeding sinful.'

— οὗ.] This may be understood both of *time* and *place*.

21. διὰ δικαιοσύνης.] Meaning, 'by justification, through the remission of sins.'

VI. On the scope of this and the two next Chapters a difference of opinion exists. Some suppose it to have been the intent of the Apostle to vindicate the Gospel doctrine of justification from certain misconstructions, as if it gave a license to sin, and to prove that it does *not* make

2 χάρις πλεονάσῃ; [b] μὴ γένοιτο! Οἵτινες ἀπεθάνομεν τῇ b Infra ver. 11.
3 ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; [c] Ἢ ἀγνοεῖτε ὅτι ὅσοι Gal 6. 14. c Gal. 3. 27.
ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ
4 ἐβαπτίσθημεν; [d] Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσ- d 1 Cor. 6. 14.
ματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν Eph. 4. 22, 23, 24. Col. 2. 12.
διὰ τῆς δόξης τοῦ Πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι & 3. 10. 1 Pet. 4. 1, 2.
5 ζωῆς περιπατήσωμεν. [e] Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ e Infra 8. 11. Phil. 3. 10, 11.

void the Law. So far from this, the doctrine in question is perfectly consistent with the law written on the hearts of men; and instead of dissolving our obligations to holiness, it *confirms* them. Others think that, as in the foregoing Chapters, the Apostle had considered the *graces* and *privileges* conferred on the Christian convert, upon his admission to the Covenant, he now proceeds to treat on the *Christian life subsequent to baptism*; i. e. *sanctification*, or Christian holiness as subsequent to justification; pointing out what obligations are laid upon us, what conditions are required for maintaining our state of grace, and securing our inheritance, and what helps of divine grace are afforded for enabling us to fulfil those conditions. First, it is supposed the Apostle, in chap. vi., states the obligations to holiness under which we are laid by our baptismal vow and other Christian engagements, and also adverts to the different results of a life spent in the service of sin, or the service of God: this he does in chap. vi. 2. He in chapters vii. and viii. inquires what *helps* were afforded toward sanctification, in the Jewish and Christian dispensations.

Of these two views, the latter appears to be the better founded. Probably, however, the Apostle might have *both* the above objects in view, the former as subservient to the latter; and, purposing to establish the obligation to Christian holiness, he chose to do it by counteracting two grand *abuses* which had been made of his doctrines of free grace and of the Christian's freedom from the Law.

1. *τί οὖν ἐροῦμεν;*] A formula by which something that another might reason or think is adverted to for the purpose of disavowing it. So Arrian, Epict. p. 17 (cited by Wolf), *Τί οὖν ἐγὼ λέγω; ὅτι ἄπρακτόν ἐστι τὸ ζῶον; μὴ γένοιτο!*

2. *οἵτινες ἀπεθάνομεν τῇ ἁμ., πῶς*, &c.] 'How shall we who have died to sin (i. e. who have solemnly renounced it at our baptism) live any longer therein.' The *πῶς* represents the *inconsistency* of such conduct. See Gal. ii. 18. It is well observed by Koppe, that the *ratio metaphoræ* is formed on a peculiar mode of speaking, by which the rite of immersion in the baptismal water, and egress from it, were used as a symbol of breaking off all connexion with the present sinful life, and giving oneself to a new and pure one. 'As therefore (continues he) it was usual for those baptized to be, on that account, called both *dead* and *buried*, and *raised again to a new life*, hence the Apostle, according to his custom, applies this manner of speaking to the purpose of describing the cultivation of Christian virtue (to which every Christian had bound himself) under the similitude of death and resurrection.' Elsner and Wetstein adduce many passages of the Classical writers, which show that *to be dead to any thing or person* denoted to have *broken off all connexion therewith.*

*Ζήσομεν ἐν αὐτῇ* implies the *habitual* commission of it. So Wetstein cites examples from the Classical writers of *ζῆν ἐν οἴνῳ* or *ἐν πότοις*.

3. *ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτ.*, &c.] Under the same metaphor the Apostle proceeds to show, from the nature of the baptismal covenant, that Christians have engaged to be conformed to the death and resurrection of Christ, by dying unto sin, and rising again unto righteousness.

Ἢ *ἀγνοεῖτε* occurs also at vii. 1, and is equivalent to 'have you forgotten, or are you not aware of this truth?' *Βαπτίζεσθαι εἴς τινα* is equivalent to *βαπτ. εἰς ὄνομά τινος*, and denotes to profess oneself any one's disciple by baptism; which was understood to engage the disciple to the profession of the doctrine promulgated by his teacher. Εἰς *τὸν θάνατον αὐτοῦ ἐβαπτ.* may be rendered, 'have been baptized unto his death.' And the sense, as the best Commentators are agreed, is: 'we have bound ourselves by baptism to die unto (i. e. lay aside) all sin, as Christ laid down his life.' Εἰς here signifies 'in conformity to,' viz. to him in his death, that as he had died for their sins, so should they die unto, and have done with, all sin. So, among the heathens, the initiation into the Greater Mysteries was figuratively termed a dying unto a vicious life, by renouncing it.

4. *συνετάφημεν*, &c.] Meaning, 'we have been [thus] buried [in the waters of baptism] unto,' &c. In *συνετάφ.* there is an allusion to baptism by immersion, on which see Bingham's Antiquities.

— *εἰς τὸν θάνατον.*] Meaning, 'after the similitude of, or in conformity to, his death.' Supply *αὐτοῦ* from the *αὐτῷ* just before. *Διὰ τῆς δόξης τ. Π.*, 'through the glory, i. e. power, of the Father.' Ἐ*ν καινότ. ζωῆς* is for *ἐν καινῇ ζωῇ*, 'in a new life.' With respect to the construction in this whole sentence, it is observed by Jaspis, that the Apostle has put only *two* members of the comparison, when there should properly have been *four*, omitting one in the *protasis*, and another in the *apodosis*. The passage, in a complete state, he says, would be this: *ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν, καὶ περιεπάτησε ἐν καινότητι ζωῆς, οὕτω καὶ ἡμεῖς συνεγερθέντες αὐτῷ ἐκ νεκρῶν, ἐν καινότητι ζωῆς περιπατήσωμεν.*

5—11. The main idea being thus introduced, the Apostle now proceeds to expand the thought, and present it in a variety of costume, suitable to the nature of the case, and to impress the whole on the mind of the reader. (Stuart.)

5. *εἰ γὰρ σύμφυτοι—ἐσόμεθα*] i. e. 'if we have been closely united with, or assimilated to, him in his *death*, we shall also be assimilated to him in the likeness of his *resurrection*.' In *σύμ-*

ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως
f Gal. 2. 20. Eph. 4. 22. ἐσόμεθα· [f] τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρω- 6
πος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας,
g 1 Pet. 4. 1. τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. [g] ὁ γὰρ ἀποθανὼν 7
h 2 Tim. 2. 11. δεδικαίωται ἀπὸ τῆς ἁμαρτίας. [h] Εἰ δὲ ἀπεθάνομεν σὺν 8
i Rev. 1. 18. Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ· [i] εἰδότες ὅτι 9
k Luke 20. 38. Χριστὸς, ἐγερθεὶς ἐκ νεκρῶν, οὐκ ἔτι ἀποθνήσκει· θάνατος
Heb. 9. 27, 28. αὐτοῦ οὐκ ἔτι κυριεύει. [k] ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέ- 10
l Gal. 2. 19. 1 Pet. 2. 24. θανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. [l] Οὕτω καὶ ὑμεῖς 11

φυτοι there is a metaphor taken from *grafting*; the literal sense of the expression being, 'grown together into one,' as man and horse in the Centaurs. The term, Commentators remark, is one often used of the closest union and most intimate friendship. Τῷ ὁμοιώματι is for καθ' ὁμοίωμα. Also ἀλλὰ καὶ would properly denote *imò etiam*; but, in this elliptical use, it may be rendered '*utique, sane etiam*.' Here we must repeat σύμφυτοι.

6. The Apostle now enforces this obligation to Christian holiness, from the engagement which every Christian comes under by baptism, of being conformed to the fellowship of Christ's sufferings, by crucifying the flesh, with the affections and lusts.

— τοῦτο γινώσκοντες.] Many take this as a *participle* for a *verb*. But it is better to regard γινώσκ. as a *Nominativus pendens*, ὑμεῖς being understood. Thus it is *equivalent* to a verb with ἐπειδή. This use of γινώσκειν occurs also in James i. 3. 2 Pet. i. 20. Soph. Antig. 188, τοῦτο γινώσκων ὅτι, &c. Antiphanes, in Alcestide: τοῦτο γινώσκων ὅτι.

— ὁ παλαιὸς ἡμῶν ἄνθρωπος.] Meaning the corrupt *nature* which men derive from Adam, and which belongs to them in their unrenewed state: what is properly applicable only to *human nature* being (by personification) applied to the concrete *man*. Thus Adam is called by the Rabbis *the man of sin*. To this is opposed the *new man*, the *holy disposition* and character infused by the Holy Spirit, and required by the Gospel. See Eph. iv. 24, and Col. iii. 10.

— συνεσταυρώθη.] As the death of Christ is considered emblematic of baptism, so the manner of his death is made to suggest the duty of crucifying our corrupt nature.

— ἵνα καταργηθῇ τὸ σῶμα τ. ἁ.] Τὸ σῶμα τῆς ἁμ. is not to be regarded, with many eminent Commentators, as simply put for ἁμαρτία, but sin is considered (suitably to the foregoing metaphor), *as a body*, possessing power within the man, as an *imperium in imperio*; a body consisting of many members, in particular vices. Comp. vii. 24. Καταργηθῇ, 'might be deprived of its vigour and efficiency, and no longer cause sin.' Τὸ σῶμα τῆς ἁμαρτίας is plainly the same with ὁ παλαιὸς ἄνθρωπος. The next words are explanatory of the foregoing, and show the effect and purpose.

7. ὁ γὰρ ἀποθανὼν—ἁμαρτίας.] This assertion enforces the declaration in the foregoing verse (that when the *old man* is crucified, Christians cannot be devoted to the service of sin) by a *simile* drawn from physical death; though the expression itself, ἀποθανὼν, is to be taken *figuratively*, of 'one whose corrupt nature has been crucified with Christ;' q. d. 'He who is [thus] dead [to sin], is freed from its power;' δεδικαίωται being for ἠλευθέρωται, and signifying, 'is freed from its influence or slavery;' as infra viii. 2. 1 Pet. iv. 1, πέπαυται ἁμαρτίας. This particular expression is employed with allusion to the subject of the whole context,—the Gospel doctrine of justification by faith.

8. εἰ δὲ ἀπεθάνομεν, &c.] Here the Apostle takes up the word ἀποθανὼν at v. 7, and resumes the sentiment of vv. 4, 5, for the sake of adding a new sentiment, by way of establishing his position; namely, that *as* Christ died but once, and therefore lives for ever a new life, so the believer dies once for all unto sin, when he truly dies to it, so that he must for ever hereafter live a new life, and no longer practise sin. (Stuart.) The full sense is as follows: 'Now if we have thus died with Christ [by having our corrupt nature crucified *with* him], we trust that we shall also live with him [in immortal happiness].' See 2 Tim. ii. 11.

9. εἰδότες ὅτι, &c.] This is, Stuart observes, as much as to say, 'What I have now asserted must be true, inasmuch as you know that to be true from which my position is a necessary deduction.' See Hyperius. These words, then, point out the *foundation* of the trust and confidence before mentioned; namely, that Christ, who hath risen, will never again die.

— θάνατος αὐτοῦ, &c.] These words are explanatory of the preceding; q. d. 'he not only *will* die no more, but *can* die no more; since death hath no longer any power over him.'

10. ὃ γὰρ ἀπέθανε, &c.] Ὃ, for καθ' ὅ, 'in respect to which;' as in Gal. ii. 20. See Note on John xvii. 1—5.

— τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ.] Meaning, 'he died on account of, for the expiation of, sin (see 1 Thess. v. 10), once for all,' i. e. so as to complete and perfect our redemption. See Heb. vii. 27. ix. 26—28. Such is the view of the sense adopted by Calvin, who ably traces the connexion thus. 'Having before declared that by the example of Christ we are for ever freed from the yoke of death, the Apostle now accommodates what he had said to the sentiment intended to be inculcated,—that we are no longer subject to the dominion of sin; and this he shows from the final cause of Christ's death, namely, because he died in order to put down sin.'

By ζῇ τῷ Θεῷ is probably meant, 'liveth unto the glory and honour of God,' which, in the case of Christ, was promoted by his resurrection; or,

λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ
12 τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ [τῷ Κυρίῳ ἡμῶν]. Μὴ οὖν
βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ
13 ὑπακούειν [αὐτῇ ἐν] ταῖς ἐπιθυμίαις αὐτοῦ· [m] μηδὲ παρ- m Infra 12. 1. 1 Pet. 4. 2.
ιστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ
παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ
14 τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία γὰρ

as some explain, 'liveth to or with God,' which amounts to the same thing.

11. 'Additur jam analogiæ definitio.' (Calvin.) We have now the comparison of the *members* with the *head.* (Stuart.)

— οὕτω καὶ ὑμεῖς λογίζεσθε, &c.] Meaning, 'So also consider *yourselves* as persons who have renounced sin, whose corrupt nature has been crucified, but who are alive unto God, by living to his honour, service, and obedience.' Ἐν Χριστῷ is added, to show that it is to Christ's mediation that we are to ascribe both our dying unto sin and our living unto God.

The words τῷ Κυρίῳ ἡμῶν, not found in many ancient MSS., Versions, and Fathers, have been cancelled by Griesbach, Knapp, and Scholz, perhaps rightly.

12, 13. We have here the *conclusion;* q. d. 'From these considerations, then, let not sin reign,' &c. By ἁμαρτία we are to understand, not *peccatum,* but *vitiositas,* that *propensity to evil* which exists in every man—the φρόνημα σαρκὸς spoken of in the ninth Article of our Church. Here, by a bold figure, sin is personified as a tyrant, striving to hold mastery over men.

— ἐν τῷ θνητῷ ὑμῶν σ.] Here θνητῷ is not (what some have maintained) a mere *epithet of ornament,* but, from the body being the *seat* of sensuality, is used to intimate, 1. that the pleasures of the body are, from its liability to disease and death, very fleeting and temporary, and that therefore it is the more unreasonable to gratify corporeal appetites at the sacrifice of the soul; 2. that the labour of resisting temptations to evil is but of short continuance, and therefore the less formidable; 3. that they should be mindful of the near approach of that period, when the dominion of sin would work death spiritual and eternal.

The words αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ have been cancelled by Griesbach, Knapp, and Scholz, on the authority of some MSS., Versions, and Fathers; but, I conceive, without sufficient reason. For though some MSS. have not the αὐτῇ ἐν, and others retain the αὐτῇ, but cancel the ἐν ταῖς ἐπιθυμίαις αὐτοῦ, yet scarcely any are without *both.* And if even the *majority* of both classes of MSS. were without *all* the words, it would be uncritical to cancel them; since, when removed, they leave the passage miserably curtailed in sense. Moreover, thus the words εἰς τὸ ὑπακούειν would be *worse than useless.* With far more prudence Vater has restored the *whole* passage in the text, and Tittman, ταῖς ἐπιθυμίαις αὐτοῦ. While, however, the authority for retaining *all* the words is so great, that none ought to be actually removed from the text, yet, I think, the state of the evidence (as reported by Wetstein, Griesbach, and Scholz,) is such as to justify us in suspecting that the passage is not as it was left by the Apostle. Gratz and Rinck are of opinion that the present reading was formed of *two others;* namely, ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ and ὑπακούειν αὐτῇ, the ἐν being added afterwards. But, though agreeing in their *premises,* they so far differ in their *conclusions,* that Rinck thinks the true reading is ὑπακούειν αὐτῇ; Gratz, ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ. Rinck will not believe that ταῖς ἐπιθυμίαις αὐτοῦ could have been expelled by the αὐτῇ, but rather αὐτῇ by those words. It is not, however, very likely that any Scholiasts would think it necessary to gloss the αὐτῇ. If they had, they would surely have glossed by ταῖς ἐπιθυμίαις αὐτῆς, not αὐτοῦ; as, in fact, did Origen, Ruffin, and Theodoret. And so *one* of Matthæi's MSS. I cannot, therefore, bring myself to believe that we have in the common text *two readings, one a gloss upon the other.* We have rather, I suspect, the *original reading* (which, I believe, was ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ); and, mixed up with it, the attempts of some *sciolists* (not *scholiasts*) to *improve* it, who thought the words ought to have been accommodated to the principal term ἁμαρτία, not to the subordinate one σώματι. I suspect that αὐτῇ was first inserted, and then ἐν, to help out the construction. For the omission of αὐτῇ ἐν there is the authority of several of the most ancient and valuable MSS., many of the best Versions, and very many Fathers. It is not probable that the words αὐτῇ ἐν were removed (as Matthæi fancies) 'to *clear* the sentence;' for even *with* them it is not *overloaded.* The only objection to it is its *extreme harshness;* though that, of itself, is no reason why it should be altered, but the *contrary.* And though we no where else read of the lusts of *sin* (but only of the lusts of the *flesh* or the *body*), yet it may here be tolerated, because sin is *personified* as a *tyrant,*—just as supra v. 6, 7, he is considered as a *master over a slave.*

13. μηδὲ παριστάνετε, &c.] We have here a continuation of the above imagery, in which sin is considered as a slave-master, as introductory of a kindred admonition. For here I can by no means, with some, recognise a *military* allusion. The term ὅπλα is best taken in its primary sense, to denote *tools* or *instruments,* as in Herodot. vii. 25. ix. 121. Herodian, vii. 11, and elsewhere. The meaning will thus be, 'neither yield up your members to sin, for him to use as organs or instruments of wickedness.' On the other hand, by ὅπλα δικαιοσύνης are denoted the various instruments of working the work of God in all holiness, righteousness, and truth; and all this τῷ Θεῷ, 'to the glory of God,' 1 Cor. x. 31.

— ὡς ἐκ νεκρῶν ζῶντας.] Meaning, 'as those who, after having been spiritually dead, are now alive from the dead, by a new birth and righteousness.'

14. ἁμαρτία γὰρ, &c.] The γὰρ, as Chrys.

ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ
χάριν.
n Gal. 2. 18, 19. [n] Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' 15
o John 8. 34. 2 Pet. 2. 19. ὑπὸ χάριν; Μὴ γένοιτο! [o] Οὐκ οἴδατε ὅτι ᾧ παριστάνετε 16
ἑαυτοὺς δούλους εἰς ὑπακοὴν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι
ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; Χάρις δὲ 17
τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ
p John 8. 32. 1 Pet. 2. 16. 1 Cor. 7. 22. καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς· [p] ἐλευθερωθέντες 18
δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώ- 19

and Theophylact remark, has reference to a clause omitted, and involving answer to a supposed demur; q. d. ('How can this be effected?) Fear not; for sin shall *not* [as you apprehend] have dominion over you.' Certainly the character of the sentiment is not, as some have supposed, *predictive*; but rather *consolatory*. They are encouraged to exert themselves in resisting sin, by the assurance of *success*. See Hyperius, Crellius, Estius, Grotius, and Scott.

14. οὐ γάρ ἐστε, &c.] These words assign a *reason why* sin shall not be their ruin; namely, that they are not under law, but under grace. For I agree with those who (as Carpzov, Doddridge, Macknight, and Middleton) by νόμος here understand law in general. 'The Apostle (as Bp. Middleton observes) here meaning to contrast the nature of *all law* (i. e. of every rule of life, which offers neither mediation nor atonement, and consequently makes no provision for the inevitable weakness of man) with *grace*, i. e. with a gracious dispensation, which requires not an unsinning obedience, but only the best exertions of frail creatures, giving assurance of pardon through faith, where our obedience has been imperfect.'

15—23. The Apostle now proceeds to argue, that the dispensation of grace vouchsafed to us, so far from encouraging sin, demands a service to righteousness, utterly inconsistent with any sinful habit.

16. οὐκ οἴδατε, &c.] After earnest *dissuasion*, the Apostle resorts to serious *admonition*, by placing before them the alternative, that they must serve some master,—either *sin*, who will lead them to death; or *righteous obedience*, which will conduct them to justification. They who obey sin are the *vassals* of sin, and must receive the wages of sin,—DEATH. The ᾧ is by some rendered 'whatsoever;' but as ἁμαρτία was just before *personified*, so it should seem that the ᾧ here is put in the *masculine*, for *accommodation* to it; though by sin may, in an under sense, be meant a *habit* of sin, as by ὑπακοὴ, a habit of obedience. The εἰς in εἰς θάνατον and εἰς δικ. denotes *event*, *result*, or *consequence*, as Rom. v. 16, where εἰς κατάκριμα and εἰς δικαίωσιν are similarly opposed. Θάνατος here denotes *spiritual and eternal death*, the death of the soul, the awful ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου, 2 Thess. i. 9. Δικ. should not be rendered *righteousness*; since, as appears from the kindred passage at v. 16 (see also iv. 25), it is put for δικαίωσιν, which properly denotes *acquittal*, but, in St. Paul, *forgiveness of sins*, and consequent acceptance, and admission to salvation.

17. 'The Apostle now transfers what had been expressed *generally*, to the case of the Romans.' (Koppe.) Thus vv. 17, 18, as also vv. 19, 20, are not meant to *follow up the argument*, but only to impress his readers (of the Gentiles), by showing them that they are themselves *examples* of what he is declaring. See Stuart.

— χάρις τῷ Θεῷ.] Sub. ἔστω. The phrase is scarcely ever found in the Classical writers. It has here great force, and expresses far more than *congratulating*. In ὅτι ἦτε, &c. there is a difficulty (arising from the words seeming to express a sense the *reverse* of what the Apostle must have meant), which is not removed by supplying, as Beza and many others have done, μέν. It is better to suppose (with Grotius and Koppe), that as the participle is often put for the verb, so here, by a Hebraism [or rather popular idiom], the verb is put for the participle, which would be equivalent to a verb with καίπερ, *although*. The ἦτε is emphatical. Render, 'God be thanked that, *though* ye *were* [once] the servants of sin, ye have [now] on the contrary (δὲ) obeyed,' &c. A Classical author would have written, ὅτι, πρὶν μὲν ὄντες, &c.—νῦν δὲ, &c. In εἰς ὃν παρεδ. τύπον διδαχῆς there is a well-known *hypallage*, by the figure *attraction* (see Glass, Phil. Sacr. 168), as in the Virgilian 'urbem quam statuo, vestra est.' Thus it is for τῷ τύπῳ διδαχῆς εἰς ὃν τύπον παρεδόθητε. The sense is literally (as Abp. Newcome explains) 'that fashion, stamp, or mould of doctrine, unto which ye were delivered over by Jesus Christ to be impressed by it.' So Jamblichus, Vit. Pyth., p. 89, has the very expression τὸν τύπον τῆς διδασκαλίας. There seems to be a metaphor taken from *founding*.

18. ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμ.] i. e. 'being liberated from the bondage of;' sin being still considered as a slave-master. There is here an allusion, not (as many have supposed) to the *manumission*, but to the *transfer* of slaves (whether by purchase or otherwise) from the service of one master to that of another. The words ἐλευθ. δὲ ἀπὸ, &c. are, it should seem, meant to be suspended in construction on the preceding sentence. In fact, ἐλευθ. δὲ is put for καὶ ὅτι ἐλευθ., 'and that being freed.' We have here, indeed, a continuation of the same sentiment, for the sake of clearer illustration.

— ἐδουλώθητε τῇ δικαιοσύνῃ] for δοῦλοι ἦτε. By this the Apostle means to hint at their sacred engagement to serve God. The sense, however, of the expression is modified by the context. Obedience to God is properly not a *slavery*, but a *service*; or, at least, an ἐθελοδουλεία.

πινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. Ὥσπερ
γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ
ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν
20 δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. [q] Ὅτε γὰρ δοῦλοι ἦτε q John 8. 34.
21 τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. Τίνα οὖν καρ-
πὸν εἴχετε τότε, ἐφ᾽ οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος
22 ἐκείνων θάνατος. Νυνὶ δὲ, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρ-
τίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς
23 ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. [r] Τὰ γὰρ ὀψώνια r Supra 5. 12. Gen. 2. 17. 1 Cor. 15. 21.
τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος James 1. 15. 1 Pet. 1. 3.

19. *ἀνθρώπινον λέγω, &c.*] By this some ancient and several modern Commentators understand the Apostle to mean, 'I use such language as men are accustomed to employ on the affairs of common life'—the figurative language common among men. A sense very agreeable to Classical usage, but here jejune, and not very suitable to the context. I prefer, with many eminent Commentators, both ancient and modern, to suppose that this form of expression was employed by way of softening the harshness of the term ἐδουλώθητε. Thus we may, as Koppe observes, suppose the Apostle to mean, that 'in so speaking of Christianity as a bondage, he spoke with reference to human weakness and frailty, which is apt not to regard the yoke as easy, or the burden as light (so Plutarch, de Educ. § 17, says, ταῦτα μὲν οὖν καλὰ καὶ συμφέροντα· ἃ δὲ μέλλω λέγειν, ἀνθρώπινα, meaning, such as human weakness may hope to attain to); q. d. (in the words of Calvin) 'I could, by a comparison of righteousness and sin, show how much more readily you ought to yield obedience to the one, than you have done to the other; but, considerate to the weakness of your flesh, I shall not enter into the comparison. Yet, while thus indulgent to you, this, however, I may reasonably require,—that at least you should not more coldly and remissly follow after righteousness, than before you gave yourselves over unto sin.' See also Hyperius.

— *ὥσπερ γὰρ, &c.*] Παρεστήσατε should be rendered, not 'have yielded,' but 'once yielded,' as is apparent from the words following, οὕτω νῦν παραστήσατε. Δοῦλα is here an *adjective*, signifying, 'serving in bondage,' as in Eurip. Hec. 137, δούλων σφαγίων οὕνεκ', and Wisd. xv. 7, τὰ τῶν καθαρῶν ἔργων δοῦλα σκεύη. Such, indeed, was the *primitive* use of the term; δοῦλος being, in its original use, as much an adjective as ἐλεύθερος. Ἀκαθαρσίᾳ and ἀνομίᾳ are by many recent Commentators accounted synonymous; but as ἀκαθαρσίᾳ, in the signification 'lasciviousness,' has at i. 24 been applied to these very persons, so that seems to be the sense here. Thus the word is synonymous with ἀσέλγεια and πορνεία. See Tittman, de Synon., p. 155. Compare 2 Cor. vii. 1.

From *lasciviousness* the Apostle now passes on to ἀνομία in general, meaning every kind of vicious and sinful conduct, as opposed to ἁγιασμός. In εἰς τὴν ἀνομίαν and εἰς τὸν ἁγιασμὸν most Commentators take the εἰς to denote *accumulation*, i. e. 'vice upon vice,' from one degree of it to another. Of such a use, however, no sufficient proof has been adduced. It should rather seem that εἰς here, like the Hebr. ל, denotes *purpose* or *effect*; as in Mark i. 4, and often elsewhere. Thus the sense of εἰς ἀνομ. will be, 'for the service of sin of every kind;' and that of εἰς ἁγιασμ., 'for the promotion of holiness.'

20. The connexion and scope of this verse may be laid down, with Prof. Stuart, as follows: 'As you once served *sin*, so now you must serve *holiness*. Your present relation admits of no other conclusion; for when you served sin, you deemed yourselves free from all obligation to righteousness: [so now, serving holiness, count yourselves free from all obligation to sin].'

— *ἐλεύθεροι ἦτε τῇ δικ.*] The Commentators have been not a little perplexed with this rare use of ἐλεύθερος, and the unprecedented syntax of Dative for Genitive. But, in fact, as Macknight saw, δικ. is not governed of ἐλεύθ., but of ἐπὶ understood; and Macknight and Wahl rightly render, 'free with respect to righteousness,' i. e. as to any dependence upon it, or obedience to it. There is, however, a yet greater irregularity in the sentence,—namely, that we have here (as occasionally elsewhere in St. Paul) an antithetical clause left to be supplied. This was seen by Chrysostom and the Greek Commentators, and afterwards by Crellius and Grotius.

21. *τίνα οὖν καρπὸν, &c.*] Render: 'What fruit (i. e. advantage), then, had ye at that time in respect of those things?' q. d. (as Abp. Newcome expresses it,) 'And now I may well ask you, what real solid benefit ye ever had in sin, to counteract its present consequences, one of which is shame, and its future consequence, which is everlasting death?' A most forcible appeal to their consciences, and in which the words 'ye are now ashamed' would supply matter for serious reflection. See Calvin, and especially Bp. Taylor's 19th Sermon on this text, entitled, 'The Apples of Sodom, or the fruits of sin.' Τέλος is here, as Wetstein observes, for πλήρης μισθός; of which use Loesner and Carpzov adduce several examples.

22. *νυνὶ δέ.*] See Note supra iii. 21. Δουλωθέντες, &c. 'engaged to the service of God.' So Apuleius, cited by Wetstein: 'Da nomen huic *sanctæ militiæ*;—teque jam nunc obsequio religionis nostræ dedica, et ministerii jugum subi voluntarium. Nam cum cœperis Deæ servire, senties fructum tuæ libertatis.' Εἰς ἁγιασμὸν, 'in respect to holiness, or sanctification.'

23. *τὰ γὰρ ὀψώνια—αἰώνιος.*] This is a *resumption* of what was said at ver. 21, τὸ γὰρ τέλος—θάνατος, in order to introduce another

ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. VII. Ἢ ἀγνοεῖτε, 1
ἀδελφοὶ, (γινώσκουσι γὰρ νόμον λαλῶ) ὅτι ὁ νόμος κυριεύει
a 1 Cor. 7. 2, 10, 39. τοῦ ἀνθρώπου, ἐφ᾽ ὅσον χρόνον ζῇ; [a] Ἡ γὰρ ὕπανδρος 2
γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,
b Matt. 5. 32. κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. [b] Ἄρα οὖν ζῶντος 3
τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ·

circumstance, and to contrast death as the *wages* of sin, and the desert of a vicious course, with eternal life as the *free gift* of God, awarded to faith and holiness, through Jesus Christ, and not as the reward of merit. We have here a *military* allusion; ὀψώνια being the regular soldier's *pay*, and χάρισμα the occasional *donative* given by the emperors.

VII. The Apostle here resumes, and continues the argument advanced at iii. 31, that the Gospel method of justification does *not* make void the moral law; and in doing this he engrafts what he has to urge on what was said at vi. 14, 'for ye are not under *the law*, but under *grace*;' which implied the greater efficaciousness of the Gospel, for the *sanctification* he had just mentioned, than the Law of Moses, or any law. This he evinces in the present and subsequent chapter, showing the inefficacy of *any law* to sanctification, and how the grace of the Holy Spirit, under the Gospel, *supplies* that defect. So far from *making void* the Law, he proves that it is the only means of delivering men from the bondage of sin, to which they are subjected while under law, and further shows the nature and blessedness of that deliverance. The first six verses of the present chapter illustrate by a familiar image (not to be too much pressed upon) derived from the case of *matrimony*, (which is only an obligation till the death of one of the parties,) what was said at vi. 14, seqq.,—that we are not under the Law, but under grace; and at vv. 5 and 6 are shown the *necessity* and *advantage* of this deliverance. So, having before compared the condition of Christians (especially the Jewish Christians) to that of *slaves*, who have passed into the service of another master, the Apostle here compares the condition of those persons with that of a *wife*,—who, after the decease of her husband, may be married to another; evidently alluding to the *abrogation* of the Law of Moses, as being dead, and therefore no more to be observed than a dead husband is to be regarded by a surviving wife. The same applies, of course, to the *law of nature*.

Such, as respects the scope of the first six verses, is the general view adopted by Prof. Stuart (in an able examination of this whole portion), and, as regards the scope of the whole chapter, by Mr. Young. The latter writer, after truly remarking that the words of ch. vi. 14 contain an argument for the sanctification of Christians, evidently including this proposition,—that the Gospel is more efficacious, as a means of sanctification, than the Law,—adds, 'This proposition the Apostle pursues, in its two parts, in chapters vii. and viii. In ch. vii. ver. 7—24, he shows the utter inefficacy of the Law to sanctification. In ch. vii. ver. 25, and ch. viii. 1—11, he shows how the grace of God's Holy Spirit under the Gospel supplies that great defect of the Law.'

1. γινώσκουσι νόμον.] It has been disputed whether by νόμον is meant the *Law of Moses*, or *law in general*. The former view is adopted by *most* Commentators, ancient and modern,—while the latter is ably maintained by Estius, Crellius, Schoettgen, Koppe, Macknight, Wakefield, and Middleton, who explain, 'to persons who know the nature of law, divine and human.' 'The greater part (says Bp. Middleton) of St. Paul's readers probably had not extended their views to the imperfection, which must belong to every dispensation not providing an atonement: and he might have said merely that he knew τὸν νόμον, the Mosaic law. But he here addresses them with some degree of rhetorical complaisance, and takes it for granted that they had made a general application from their own particular experience, and the design of the Epistle (see Note on ii. 13) led him to speak, directly or indirectly, of the imperfection of all the possible schemes of salvation which offered not a redeemer.' These two interpretations admit, indeed, of being united; for we may suppose that the Apostle, while here and throughout this chapter, he especially adverts to the Law of *Moses*, holds the law of nature in a subordinate consideration.

— ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ᾽ ὅσον, &c.] Many Expositors construe τοῦ ἀνθρ. with ὁ νόμος. But though this absolute use of κυριεύω is by no means unfrequent, yet to suppose it here, thus *unnecessarily*, is not judicious; and, as Doddridge observes, if it seems to remove one tautology, it introduces another, and a worse. Moreover, to render ἐφ᾽ ὅσον χρόνον ζῇ 'as long as *he* (i. e. the man) liveth,' would be contrary to the Apostle's design,—which is to prove that they had outlived their obligations to the Law. Hence we may prefer the view adopted by Origen, of the ancients, and the most eminent modern Commentators, who assign to ζῇ the sense 'is in force,' of which Koppe cites as an example Soph. Antig. 206, οὐ γάρ τι νῦν γε κἀχθὲς, ἀλλ᾽ ἀεί ποτε ζῇ ταῦτα (scil. τὰ προστάγματα) θεῶν. Here, of course, μόνον is to be understood; namely, 'so long as it is in force,' and no longer. By τοῦ ἀνθρώπου is meant, the person subject to its authority.

2. ὕπανδρος] 'one who is engaged (ὑπὸ) to obedience and fidelity to a husband.' At νόμῳ sub. ἐπί: thus it is equivalent to κατὰ νόμον. Τοῦ νόμου τοῦ ἀνδρὸς must mean *the obligation laid upon the wife by the husband's right to her*, which, of course, must cease at his death. At κατήργηται ἀπὸ τοῦ νόμου there is, as at Gal. v. 4, an *hypallage*, for κατήργηται ὁ νόμος τοῦ ἀνδρὸς, which means 'the law or right over her by her husband is annulled.' For a law is said καταργεῖσθαι, when it ceases.

3. χρηματίσει] 'she will be accounted.' In ἐὰν γένηται ἀνδρὶ ἑτέρῳ we have a common phrase, to denote cohabitation, whether of

ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ
4 μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ. [c] Ὥς c Infra 8. 2. Gal. 2. 19,
τε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ 20. & 5. 18, 22.
σώματος τοῦ Χριστοῦ· εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ
5 νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. [d] Ὅτε γὰρ d Supra 6. 21.
ἦμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ Gal. 5. 19.
νόμου, ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι
6 τῷ θανάτῳ· [e] νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, * ἀπο- e Supra 2. 29. & 6. 2. 2 Cor. 3. 6.

matrimony or of concubinage, occurring in Lev. xxii. 12. Deut. xxiv. 2. Judges xiv. 20, and sometimes in the later Classical writers. Τοῦ μὴ εἶναι is for ὥστε μὴ εἶναι.

4. Now follows the *application* of this principle to the case in question. Accordingly, for ὥστε I have ventured to edit ὥς τε; the sense being plainly, 'and so,' 'in like manner.' Examples of ὥς τε in this sense for καὶ ὡς, and that for οὕτως, and of the confusion of ὥστε and ὥς τε, may be seen in Steph. Thes. p. 10,993, Ed. Valp.

— καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ, &c.] To remove the difficulty which here presents itself, the most eminent Commentators, ancient and modern, suppose an *hypallage*, by which ἐθανατώθητε τῷ νόμῳ ('ye are dead to the law') is taken as put for ὁ νόμος ἐθανατώθη ὑμῖν, 'the law has become dead to you,' meaning (as appears from the course of argument) 'ye are freed from the necessity of performing the works of the law in order to justification. 'By this mode of expression,' says Taylor, 'the prejudice of the Jew is favoured, who might have been disgusted, had the Apostle said that the Law, for which the Jews had so great a veneration, was *dead*; and yet the sense is the same; because the relation is dissolved, whichsoever of the parties be dead.'

— εἰς τὸ γενέσθαι, &c.] Meaning, 'so that now ye are *another's*,' are no longer subject to the abrogated law, but are become Christ's, who was raised from the dead to complete the work of redemption.

— ἵνα καρποφ. τῷ Θεῷ.] These words are to be referred to all the preceding ones, εἰς τὸ γενέσθαι—ἐγερθ., the sense being, 'in order that we should bring forth fruit (i. e. of holy obedience) unto God.' The term καρποφορ. is by Chrysostom, Hyperius, and Grotius, rightly supposed to be used (with reference to καρπὸν, supra vi. 22) agreeably to the foregoing similitude; the offspring of marriage being its *fruits*.

5. 'This verse is,' as Stuart remarks, 'the theme of discussion throughout the remainder of the chapter, with the exception of the next verse, the antithesis to this, which forms the theme of discussion at chap. viii. 1—11,' and that portion is, in a great measure, the antithesis of ver. 25. The course of thought is ably traced by Prof. Stuart, in the following paraphrase: 'I have said that you must be freed from the law and united to Christ, in order that you may bring forth fruit to God. This is true; for the law is so far from accomplishing the great end of subduing and sanctifying the hearts of sinners, that it occasions just the opposite effect; i. e. it is the occasion of their becoming more deeply involved in guilt, and of bringing them into more aggravated condemnation. It is the occasion of their *bringing forth fruit unto death*, and not unto God. But when we are freed from all reliance upon it as a means of subduing and sanctifying us, and with a becoming sense of our guilt and helplessness have betaken ourselves to Christ, and relied on him only as our sanctification and redemption, then we are enabled to serve God with a new spirit, and not in the old way, of only a literal and external obedience.' This view is, I find, confirmed by the authority of Hyperius, in an admirable exegesis of this whole portion.

— ἐν τῇ σαρκί.] This *may* mean (as some Latin Fathers, and most of the earlier modern Commentators understand) 'in the unregenerate state, under the dominion of fleshly lusts;' a sense permitted by the usus loquendi. But from the context (see ver. 16) it should seem better to interpret (with Chrysostom and the Greek Commentators, as also Grotius, Hyperius, Vostius, Hammond, Whitby, Locke, Carpzov, and almost all the recent Expositors) 'under the carnal ordinance of the Law;' the phrase being frequently put in opposition to ἐν πνεύματι εἶναι, 'to be under the Gospel, and partakers of its spiritual blessings;' comp. infra viii. 2. 8, 9. Both senses, however, may be united; the latter as an appendage to the former; the meaning being, as Abp. Newcome explains, 'When we were subject to the power and effects of carnal desires and actions, when we were unregenerate Jews and habitual offenders, our sinful passions, in that state, so wrought in us, that we brought forth fruit not to God, but to death; see ver. 14. ii. 21. 24. iii. 9. 19. In τὰ παθήματα τῶν ἁμαρτιῶν we have a Hebrew phrase for τὰ πάθη τὰ ἁμαρτωλά; 'the sinful affections of the unregenerate state.' Πάθος is the *usual* term on this subject; as Rom. i. 26, πάθη ἀτιμίας. At τὰ διὰ τοῦ νόμου some participle, as γεγονότα, must be supplied. Διὰ τοῦ νόμου should be rendered, not 'under the law,' but 'by the law;' i. e. as occasioned by it; intimating that these passions were *generated* by the prohibitions of the law, which rather excited a desire for what was forbidden. See Note at ver. 8.

What is here said of the Law of Moses is true (and perhaps meant) of every law of works, which must be, in a great measure, carnal rather than spiritual.

— ἐνηργεῖτο] 'wrought.' The verb is here, as in 2 Cor. iv. 12, a *deponent*, though almost always elsewhere a *passive*. Ἐν τοῖς μέλ. 'in our bodily organs,' the seat of sensuality. See v. 22. 1 Cor. vi. 15. Col. iii. 5, and James iv. 1.

— εἰς τὸ καρποφορῆσαι, &c.] 'so as to bring forth fruit which tended unto death.'

6. νυνὶ δὲ, &c.] The connexion is: '[And

θανόντες ἐν ᾧ κατειχόμεθα· ὥστε δουλεύειν ἡμᾶς ἐν καινότητι
πνεύματος, καὶ οὐ παλαιότητι γράμματος.
f Supra 3. 20. Exod. 20. 17. Deut. 5. 21.
[f] Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; Μὴ γένοιτο! ἀλλὰ 7
τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπι-
θυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις·
g Supra 4. 15. & 5. 20. Gal. 3. 19. 1 Cor 15. 56.
[g] Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς κατειρ- 8

such would have been the natural consequence of sin,] *but now* we are delivered,' &c.

6. ἀποθανόντες.] This, for the common reading ἀποθανόντος, found in very many MSS. (including Rinck's Venice ones), all the early Editions, and many of the best Versions and Fathers, together with the Greek Commentators, has been adopted by almost every Editor from Wetstein to Scholz: and with reason; since it is as much required by the context, as it is supported by MSS. The sense may be thus expressed: 'But now we are freed from the law by which we are held in bondage; inasmuch as we are become dead to it; so that we must worship God according to a new and spiritual mode, not in the old and literal manner,' i. e. by the law of Moses. The construction is: νυνὶ δὲ κατηργ. ἀπὸ τοῦ νόμου, ἀποθανόντες [ἐκείνῳ scil. νόμῳ] ἐν ᾧ κατειχόμεθα, which is, by hypallage, equivalent to νυνὶ δὲ ἀποθ. τῷ νόμῳ, ἐν ᾧ κατειχ., ἐλεύθεροί ἐσμεν ἀπ' αὐτοῦ. Instead of ἐν ᾧ a Classical writer would have said ᾧ. So Thucyd. iii. 12, δέει τὸ πλέον ἢ φιλίᾳ κατειχόμεθα. Perhaps, however, the present is a *stronger* idiom, and not quite of the same nature; there being, probably, a metaphor taken from fastening any one in a pair of stocks; see Note on Acts xvi. 24. By ἐν καινότ. πνεύματος is meant, 'in a new state,' namely, that of a spiritual religion [the Gospel]; not that of an old and literal, or ceremonial, one,—the law of works.

7. The Apostle now *preoccupies* two *objections*, which might be made by the legalist from the foregoing expressions; 1. *On the tempting tendency or power of sin under the law.* This he overrules at 7—12, by denying that what was said of the power of sin under the law, was to be understood as implying that the law was the *cause* of sin. He shows, on the contrary, that it only *convicts* men of sin, *detects* and *prohibits* it. 2. *On the condemning power of sin*, which is answered from ver. 12 to 25. See Note there. (Rosenmuller and Young.)

7. ὁ νόμος ἁμαρτία;] 'Is, then, the law the cause of sin?' q. d. 'Those motions of sins, which did work in our members to bring forth fruit unto death, you said were by the law. Do you mean to imply by this that the law is the *cause* of sin?' The answer to which (as contained at vv. 7. 12) is: 'The law is by no means the *cause* of sin; on the contrary it detected and strictly prohibited sin; but it was made an occasion of sin by the evil propensities of our nature. These were excited and called forth by the prohibitions of the law, and first drew us into sin, and then, by sin, subjected us to death.' (Young.)

— τὴν ἁμαρτίαν οὐκ ἔγνων, &c.] meaning, as Stuart explains, 'Unless the law had put restraint upon sinning, I should never have known how great is my propensity to evil and sin. My desires were excited by *the check* put upon them by the restraints of the law. Thus my character was fully developed, and I came, through the law, to know my own sinfulness. In this way πᾶσα ἐπιθυμία (ver. 8) was wrought in me, so that I have a knowledge of sin, such as I should never have acquired in any other way.' This seems to be the connexion between vv. 7, 8.

The most enlightened Commentators, ancient and modern, are agreed, that the Apostle here, and up to the end of the chapter, is not speaking in his *own person*, or of his own case (for that would be contrary to the whole scope of his discourse, and to what is said at viii. 2); but is *personating the character of another*, whether the Jew or the Gentile, by a μετασχηματισμὸς (as the Rhetoricians call it) found also at 1 Cor. iv. 6. Gal. iii. 18. Professor Stenersen, indeed, objects to the admission of this principle here; and commends the remark of St. Ambrose, 'Sub suâ personâ generalem causam agit.'

— τήν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν] meaning, 'for instance, I (a Jew) had not known the sinful nature of lust' (forbidden desire); i. e. as Newcome explains, 'I had not known that evil desire was so displeasing to God as to be a breach of covenant with him, and subject to his curse, but for the tenth commandment.' Vitringa and Schoettgen, indeed, maintain (and in proof thereof adduce various citations from the Rabbis) that the *wiser* Jews admitted evil concupiscence to be a sin: and I have in Recens. Synop. proved this of *Josephus*. Grotius, too, and some other Commentators, affirm the same thing of the *Gentiles*,—adducing, in proof of this, several passages from ancient writers, to which may be added the two following ones, most decisive on this point. Eurip. Hippol. 317, where, among other confessions of guilt for evil concupiscence, is this: χεῖρες μὲν ἁγναί, φρὴν δ' ἔχει μίασμά τι: see also Orest. 1604. Yet *even more* of such instances would not invalidate the Apostle's assertion; since, as Crellius well observes, he is not speaking 'de sapientibus viris, quorum, ob summam paucitatem, ratio hac in parte non est habenda,' but of the bulk of mankind. Moreover, as Abp. Newcome observes, 'though the Gentiles knew that evil desire was sin, yet with them it was no violation of a positive law subjecting to death.'

— οὐκ ἐπιθυμήσεις.] The Apostle has here, as often, introduced an *imperfect quotation* (see infra xi. 26, 27. Hebr. xii. 27), sufficient, however, to suggest to the mind the whole of the commandment in question.

8. ἡ ἁμαρτία] meaning (as Theophylact explains), 'the propensity to sin inherent in our corrupt nature.' Or, ἁμαρτία may, as many suppose, be *personified*, as an *enemy* endeavouring to compass his death, by taking every opportunity to urge him to what the law forbids. Κατειρ-

γάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία
9 νεκρά. Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς
10 ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον· [h] καὶ εὑρέθη h Lev. 18. 5. Ezek. 20. 11, 13.
11 μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον. Ἡ γὰρ ἁμαρτία Neh. 9. 29.
ἀφορμὴν λαβοῦσα, διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι'
12 αὐτῆς ἀπέκτεινεν. [i] Ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ i 1 Tim. 1. 8. Ps. 19. 8.
13 ἁγία καὶ δικαία καὶ ἀγαθή. [k] Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε k Supra 3. 20.

γάσατο ἐπιθυμίαν must be understood with reference to that perversity of human nature, by which, as the Poet says, 'Nitimur in vetitum semper, cupimusque negata,' and which verifies the saying of Solomon, '*Stolen water is sweet, and bread eaten furtively is pleasant.*'

— χωρὶς νόμου] i. e. 'without the existence of the law,' which enjoins what is to be done, and forbids what is not to be done. Ἁμαρτία νεκρὰ, 'sin (i. e. lust) would be comparatively dead,' would languish, or would be inoperative, since without law there is no transgression.

9. ἐγὼ δὲ ἔζων—ποτέ.] In this and the two next verses the Apostle expresses the same sentiment, only further unfolded; and still sustains the character of a man who, till he knew the law, led a life comparatively innocent; but, incited to sin by the law, however salutary in itself, fell into sin, and thereby sunk into every kind of misery. Ἔζων seems (by an expression similar to that of Hor. Epist. i. 10. 8, 'vivo et regno') to have reference to the *security*, nay, comparative happiness, of men in such a state as is here described. So Tholuck explains it to mean, 'Vivus eram, quod non ita turbaretur conscientia mea, quum maximè ea parte morbum meum ignorarem.' —

— ἐλθούσης] 'when it was introduced.' Neut. for passive. Ἀνέζησεν, i. e. 'began to show itself in its true character *as* sin, thus bringing *conviction* home to my heart.'

— ἀπέθανον] i. e. 'I felt spiritually dead, as guilty of death.' See Theophylact, and the Note of Dr. Shuttleworth.

10. At ἡ εἰς and αὕτη εἰς *participles* must be supplied, by ellipsis. The simplest is that of the *verb substantive* accommodated to the sense. The first εἰς denotes *scope* or purpose; the second *termination;* and the sense is well expressed by Abp. Newcome thus: 'And [so] the same commandments which, if observed, would have given life, became the occasion of death by reason of human infirmity.'

11. Here we have a repetition, with some variation in words, of the sentiment at ver. 8. And the general meaning is that laid down by Abp. Newcome thus: 'For sin was armed by the law with power to make votaries, whom it subjected to death.'

— ἐξηπάτησε] 'lured and tempted me to sin;' ex. gr. insinuating that the prohibitions of the law are unreasonable, and that the thing is pleasant and profitable, and will perhaps go unpunished by subsequent repentance: in short, using such sophistry as that by which the Serpent deceived Eve. Δι' αὐτῆς scil. ἐντολῆς, i. e. 'by my non-observance of it.'

12. The purport of the verse is to aver, that after all he has said, the case still is, that the excellence and purity of the law stands unimpeached; the fault, it is shown, being not in the law, but in the man.

— ὁ μὲν νόμος ἅγιος, &c.] Ἅγιος is a term (like the Latin *sanctus*) properly applied to *law;* and signifying what justly claims our reverence and obedience, by enjoining personal holiness, or reminding of it by expressive rites. Of the terms following, δίκαιος and ἀγαθὸς, the former signifies *what is just in itself*, and opposed to all iniquity (and so intimating that the law is not the *cause* of the misery of those who violate it); ἀγαθὸς, *what is calculated for good*, i. e. what tends to promote the happiness of those who obey it.

13. τὸ οὖν, &c.] The Apostle now considers the *condemning* power of sin under the Law. The sentiment is substantially the same as at v. 7, but here an *objection* is supposed; q. d. 'What, then, has this good law been the occasion of death to me? how can a thing deserve the appellation of *good*, if it tends to one's ruin?' To the *negation* which follows, the Apostle subjoins what may *establish* that denial. The *scope* of the passage (as Theodoret says) is to show the *cause* of the above evils. But in laying down the construction, and determining the sense, the best Commentators have pursued two different courses: Beza, Schmid, Wolf, Elsner, Macknight, and Rosenmuller, together with most of the Editors from R. Stephens to Vater and Scholz, point ἡ ἁμαρτία· and repeat γέγονε θάνατος. Thus ἵνα φανῇ must be construed with κατεργαζομένη, which will be taken for κατεργάζεσθαι. So φαίνεται καλουμένη in Thucydides, and a similar idiom in the best ancient Classical writers. There is, however, not a little harshness in the repetition of γέγονε θάνατος: and, I apprehend, something frigid in φανῇ so interpreted: and how the sense assigned to the rest of the words can be extracted from them, I am quite at a loss to imagine. I see no reason to abandon the mode of interpretation almost invariably adopted by the ancient Translators and Commentators, and most modern ones, which is ably supported by Crellius, Schlichting, Turner, and Bp. Middleton. The Commentator last mentioned has shown how inconsistent the other is with the propriety of the Greek Article; and he thinks there is little doubt that our common version (which is supported by that of Wakefield) is right. At κατεργαζομένη sub. ἦν, or take it as participle for verb, *Hebraicè.* Thus we may render, 'Hath, then, this *good* become *death* to me? By no means. Nay, *sin*, that it might appear to be sin, was working death to me by what is good, that sin might by means of the commandment be [and appear to be] exceedingly sinful (i. e. heinous in its nature).' 'Just as a disorder (observes

θάνατος; Μὴ γένοιτο! ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία,
διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ'
l 1 Tim. 1. 8. 1 Kings 21. 20, 25. ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. l Οἴδαμεν 14
Isa. 50. 1. 1 Mac. 1. 15. γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι,
m Gal. 5. 17. πεπραμένος ὑπὸ τὴν ἁμαρτίαν. m ὃ γὰρ κατεργάζομαι, οὐ 15
γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο
ποιῶ. Εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι 16
καλός. νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ 17

Theophylact) which, when it has become worse, may be said to display, by *means of the medical art*, its extreme virulence, in not being removed even by *that*.' Thus the law is cleared of all blame, as to its being the cause of death; yet the Apostle proceeds, vv. 14—20, to show the utter inefficacy of the Law, whether of Moses or of nature, to sanctification.

14. The Apostle now proceeds to show why the Law cannot keep any one in his duty, and make him abstain from sin, but rather provokes his desire to sin; and he depicts *graphicè* the contest of sin and human corruption, while a man is struggling ineffectually, by his own strength, to obey the law of God; showing (to use the words of Stuart) that 'even against the voice of reason and conscience, as well as against the divine precepts, does carnal desire prevail; while men yield the *moral self* to the power of the *carnal self*, and plunge deep into *ruin*, with the voice of God's law thundering in their ears, and the voice of their consciences loudly remonstrating against their conduct.' Hence it is plain that the Apostle's object is to show, that to be *under grace*, and not under the Law, affords the only hope for the sinner.

— ἐγὼ δὲ σαρκικός.] The ancient and later modern Commentators are, with reason, agreed that the Apostle is speaking, not of *himself*, but of the *unregenerate* man; here, as before, using a μετασχηματισμός. 'The Law,' he means to say, 'enjoins what is holy and spiritual; but, through the evil propensities of their corrupt nature, men sin against it, and are consequently subjected to death by it.'

Here, instead of σαρκικὸς, many ancient MSS. and some Fathers have σάρκινος, which is edited by Griesbach, Koppe, and Knapp. But the new reading is plainly a *correction* of the early Critics; the Classical writers often using σάρκινος, but very rarely σαρκικὸς, though *one* example is adduced by Matthæi from Plutarch.

— πεπραμένος ὑπὸ τὴν ἁμ.] A *strong* expression, suited to the foregoing image, and derived from the Old Test. (as 1 Kings xxi. 20, ἐπράθη ποιῆσαι τὸ πονηρὸν, 'sold himself to commit wickedness.' Is. l. 1, ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε), but unwarrantably weakened by those who merely explain it, 'devoted to sin.' This may be called a *phrasis prægnans*, compounded of two, i. e. 'sold to sin,' and 'doing its drudgery;' denoting 'one who is willingly and entirely devoted to the slavery of sin;' so meant to represent the unregenerate man as an unwilling instrument, and scarcely a free agent, labouring under the influence of the indwelling principle of sin.

15. This verse is intended to prove and illustrate what was said in the preceding one.

— οὐ γινώσκω.] Many take this to mean, 'I approve not:' a sense, indeed, sufficiently suitable; since, by disapproving what they act, contrary to the Law, they acknowledge that the fault is not in the Law, but in themselves. Yet of this signification of the word no sufficient authority has been adduced, and it is not quite agreeable to what follows. Hence it may be better (with all the ancient Translators and some moderns, as Wakefield and Vater,) to take it in the sense 'non intelligo,' σκοτοῦμαι, as Theophylact explains; it being the effect of sin and the natural corruption of the heart thus to darken the understanding. This, then, and the clause following present *separate traits* of the spiritual bondage of the unregenerate, the latter springing out of the former. With the latter sentiment Commentators compare several similar ones in ancient writers; of which the most apposite is a passage of Arrian, Epict. ii. 26: Πᾶν ἁμάρτημα μάχην περιέχει, ἐπεὶ γὰρ ὁ ἁμαρτάνων οὐ θέλει ἁμαρτάνειν, ἀλλὰ κατορθῶσαι· δῆλον ὅτι ὃ μὲν θέλει, οὐ ποιεῖ, καὶ ὃ μὴ θέλει, ποιεῖ: agreeably to the well-known 'Video meliora proboque, deteriora sequor.' And so Eurip. Med. 1077, μανθάνω οἷα τολμήσω κακὰ, θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων.

16. Here the Apostle adduces an argument springing immediately from the foregoing admission, and such as the understanding of every unprejudiced person will ratify; namely, that in so doing, even bad men acknowledge the excellence of the Law, though they do not *obey* it; notwithstanding, from the severe reproaches of conscience, they acknowledge their guilt, and have some faint purpose of obeying the Law.

— σύμφημι τῷ νόμῳ, &c.] Σύμφημι, as used of a person, properly signifies 'to say what another says,' to assent to his opinion; but when used of a *thing*, 'to bear testimony in its favour.'

17. νυνὶ δὲ οὐκ ἔτι, &c.] This is not the language of deprecation and excuse of blame, but is merely meant to show the *extent* of the evil. (Calvin.) 'From both the foregoing instances the Apostle draws the same conclusion,—that the man, thus acting in opposition to his conscience and best resolutions and endeavours, can hardly deserve the name of a *free agent*, but must labour under the influence of some fatal bias,—some inbred, indwelling principle of sin.' (Young.) The Apostle here, for the purpose of his argument, considers man as having two distinct natures, the *spiritual* and the *carnal*. The former he now speaks of as the *real self*, which he calls at v. 17, 19, and 25, ἐγὼ, v. 22, τὸν ἔσω ἄνθρωπον, and v. 23, τὸν νόμον τοῦ νοὸς, and describes viii. 1 by κατὰ πνεῦμα: the latter is called ὁ νόμος τῆς ἁμαρτίας at v. 23, and τὸ σῶμα τοῦ θανάτου τούτου, v. 24, ὁ ἔξω ἄνθρωπος at 2 Cor. iv. 16, and ὁ παλαιὸς ἄνθρωπος at Rom. vi. 6.

18 οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. [n] Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ, n Gen. 6. 5. & 8. 21.
τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παρά-
κειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὑρίσκω.
19 οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακὸν τοῦτο
20 πράσσω. Εἰ δὲ ὃ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ
21 κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Εὑρίσκω
ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ
22 κακὸν παράκειται. [o] Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ o Psal. 1. 2. 2 Cor. 4. 16. Eph. 3. 16.
23 τὸν ἔσω ἄνθρωπον· [p] βλέπω δὲ ἕτερον νόμον ἐν τοῖς p Gal. 5. 17. supra 6. 13, 19.
μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ
αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς
24 μέλεσί μου. Ταλαίπωρος ἐγὼ ἄνθρωπος! τίς με ῥύσεται
25 ἐκ τοῦ σώματος τοῦ θανάτου τούτου; [q] Εὐχαριστῶ τῷ Θεῷ q 1 Cor. 15. 57.

Eph. iv. 22. Col. iii. 9. Raphelius illustrates this from a passage of Xen. Cyr. i. 21, where Araspus complains of *two souls* contending within him. (Whitby and Macknight.) Socrates, too, (as we learn from Xenophon and Philo) used to say, δύο ἔχω ψυχὰς, &c.

18. παράκειταί μοι] 'is at hand,' 'is attainable.' So 2 Cor. viii. 12, ἡ προθυμία πρόκειται. Οὐχ εὑρίσκω, literally, 'I find not the means or ability.'

19. οὐ γὰρ ὃ θέλω—πράσσω.] A repetition, only more strongly worded, of the sentiment at v. 15. See Thucyd. iii. 45.

20. This, too, is a repetition, with some alteration, for greater force, of what was said at v. 17.

21. εὑρίσκω ἄρα—παράκειται.] Here there is somewhat of difficulty in determining the *construction*, and, as thereon depending, the *sense*. Many eminent Commentators lay down the following construction: Εὑρίσκω [κατὰ] (*per*, by) τὸν νόμον, ὅτι ἐμοὶ τῷ θέλοντι ποιεῖν τὸ καλὸν, ἐμοὶ τὸ κακὸν παράκειται. By τὸν νόμον they understand the *Law of Moses*. But this involves a very harsh ellipsis; and the *Mosaic* law has here nothing to do with the argument: and to construe (with Knapp and Tholuck) ἐμοὶ τῷ θέλοντι ποιεῖν τὸν νόμον [scil. ποιεῖν] τὸ καλὸν, ἐμοὶ τὸ κακὸν παράκειται, is doing such great violence to the construction, that the sense thus *extorted* cannot be depended on. Hence it is better, with others, to suppose τὸν put for τοῦτον, and to take νόμον in the sense of *norma*, *dictamen*, '*a principle of action*,' and of our constitution, called 'the law in our members' at v. 25. Thus the construction will be this: Εὑρίσκω ἄρα τὸν νόμον, ὅτι ἐμοὶ τῷ θέλοντι ποιεῖν τὸ καλὸν, τὸ κακὸν παράκειται ἐμοί; q. d. 'I experience this to be the principle of my nature,—that when I would do good, evil is at hand, and ready to beset me, bringing me into captivity to the law in my members.' The repetition of ἐμοὶ is not pleonastic, but makes τῷ θέλοντι more *pointed*. It is not, however, necessary to take τὸν for τοῦτον, since the *Article* in its *anticipative* force will here suffice; meaning *the* law or principle about to be described as impelling the man to evil, when he is endeavouring to practise *good*. There is yet one difficulty remaining, namely, how to account for the Article τῷ. Now, according to the sense above expressed, it would seem to be useless: but as the Article, especially when employed with a participle, is perhaps never such, we are rather warranted in supposing that the sense has been imperfectly developed, and, fully expressed, would be, 'to me who am desirous to do good.' This is a *stronger* sense than the other, and more direct and suitable to the Apostle's argument; by which the *most* that can be asked is granted in argument, in order that the refutation may be complete and decisive.

22, 23. These verses *illustrate* the preceding sentiment. Συνήδομαι is an expression similar to σύμφημι τῷ νόμῳ ὅτι καλὸς sc. ἐστι at ver. 16, but much stronger. Besides, as Grotius remarks, 'to *approve* is the office of the *understanding*; to *delight in*, that of the *heart*.' By τῷ νόμῳ τ. Θ. is meant, any *Divine law*, or *rule of life*, as opposed to the law or principle just mentioned. On τὸν ἔσω ἄνθρ., see Note supra ver. 17. The expression occurs in Plato and Philo (indeed it had before been used by Pythagoras), and perhaps Philo borrowed it not so much from Plato, as from the theology of his own countrymen; vestiges of which are found in Josephus and the Rabbinical writers.

23. ἕτερον νόμον] meaning, 'another principle of action, or impulse;' sometimes called the νόμος ἐν τῇ σαρκὶ, opposed to which is the νόμος τοῦ νοὸς further on, and νόμος τοῦ πνεύματος, at viii. 2. Ἐν τοῖς μέλεσι alludes to sensuality as *seated* in the various organs of the body. In ἀντίστρατ. and αἰχμ. we have metaphors derived from *military* affairs; and the two terms well designate the conflict between reason and passion. So Aristæn. Ep. ii. 1, cited by Schleusner, Lex. ἔρως ἀντιστρατεύειν τοῖς ὑπερηφανοῦσι φιλεῖ.

24. ταλαίπωρος ἐγὼ, &c.] Claudit disputationem exclamatione vehementiæ plenâ; in quam erumpit permotus consideratione tum magnitudinis talium certaminum, tum humanæ imbecillitatis. Vox est anhelantis, ac propè fatiscentis, quia non satis præsentem opem videat. Ideo et τίς με ῥύσεται posuit, quo exprimeret ad hanc liberationem opus esse non vulgari Dei potentiâ. (Hyperius and Calvin.)

— ἐκ τοῦ σώματος τοῦ θανάτου τ.] Here I would, with the Greek Commentators and many

διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν!—Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

a Gal. 5. 16 25. VIII. [a] ΟΥΔΕΝ ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ 1
Ἰησοῦ μὴ κατὰ σάρκα περιπατοῦσιν, [ἀλλὰ κατὰ πνεῦμα.]

eminent moderns, take τοῦ θανάτου for θανατικοῦ, or θανατηφόρου, 'which subjects us to this death,' this deadly evil; namely, this carnality and bondage to corruption, which leads to death temporal and spiritual. So infra viii. 21, the Apostle speaks of the being freed from the bondage of corruption, to be hereafter restored to the glorious liberty of the children of God. And so the Essenes regarded the *body* as the *prison* of the soul, from which at death it was delivered, οἷα δὴ ἐκ μακρᾶς δουλείας ἀπηλλαγμένη. See Joseph. Bell. ii. 8. 1.

25. εὐχαριστῶ, &c.] A brief mode of expression, which would have been more plainly expressed thus: ὁ Θεός, διὰ Ἰησοῦ Χριστοῦ, &c., ᾧ εὐχαριστῶ. There is, however, more of energy in the words as they thus stand; brevity of this kind being closely connected with pathos and deep feeling. The present clause is evidently from the Apostle in his *own person*. So Professor Stenersen well remarks: 'Ob pietatem, atque grati erga Christum animi sensum, non potuit Apostolus non statim adjicere, jam datam sibi hanc liberationem, seque in verbis proxime antecedentibus imaginem tantummodo ejus hominis assumsisse, qui salutem, per Christum datam, non cognoscat.' It is, indeed, a parenthetical exclamation, or pious ejaculation of deep thankfulness (similar to another elsewhere, 1 Cor. xv. 57, τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ), suggested partly by sympathy for the wretched person just described, but chiefly by that deeply thankful remembrance of his own deliverance from sin and Satan; q. d. 'Yea, I do thank God that *I* (and every person so circumstanced) am delivered,' &c. In which there is, as Calvin and Hyperius remark, a 'brevis epilogus, vel repetitio sententiæ principalis quæ in conclusione habebatur.'

In the inference at the next clause, by the use of αὐτὸς ἐγὼ the Apostle intimates a *return* to the μετασχηματισμὸς, or speaking in the person of another, namely, of *human nature*.

In the latter clause of ver. 25, we have a *resumption* of what the Apostle had been saying about the frailty and corruption of human nature, and, in fact, a *summary* of what was said more at large supra vv. 17—25. Finally, the grand conclusion (as observes Professor Stuart) which the Apostle intends to draw from all this is,—that we must be 'under grace,' in order to subdue our sinful passions and desires; in other words, that Christ must be our *Sanctification* as well as our *Justification*.

VIII. Having shown that all men—whether under the law of Moses, or of nature—so far from being *justified* before God, are *convicted as sinners;* and having thus evinced the inefficacy of the Law to sanctification, from the want of that aid from above which can alone enable us to overcome the inherent corruption of nature; finally, having at ver. 25 pointed to the *remedy* provided in the Gospel of Christ, the Apostle now proceeds to develope and enforce the argument propounded at vii. 14 for Christian sanctification (founded on the *superior efficaciousness* of the means of grace afforded by the Gospel), and describes the *nature* and *blessedness* of this Gospel deliverance, by contrast with the *misery* of those who sought to justify themselves by their *own* righteousness, described in the latter part of the foregoing chapter. (Young.) In the preceding chapter (vv. 7. 25), the Apostle has illustrated and enforced the proposition made in vii. 5, viz., that while in a carnal state, our sinful passions are not only exercised, but they are even rendered more active, by reason of the restraints which the Divine law puts upon them; and consequently, that they bring forth fruit unto death. The present chapter exhibits the *reverse* of all this; namely, the nature and blessedness of the deliverance by the Gospel. It is, in fact, a commentary on vii. 6, or at least an enlargement and illustration of the sentiment there exhibited. As at ver. 6 there is the antithesis of ver. 5, so here, viii. 1. 11, is the antithesis of viii. 7. 25; see Stuart.

1. νῦν.] Stuart would join this with ἄρα, rendering, *Now then*, i. e. now agreeably to this. But whether it be allowable thus to join νῦν with ἄρα (as if forming together a *formula of inference*) I doubt. Certainly I am not aware of any instance of the kind either in the Scriptural or Classical writers. Nay, νῦν itself has never any *illative* force; while both in the Scriptural and Classical writers it not unfrequently signifies (by an ellipsis) 'as things now are,' which is the sense here; q. d. 'now that they are delivered by the grace of God, through Christ.' There is a reference to the *salvation by grace* implied in the first clause of the verse preceding. The *inference* in ἄρα may, with Stuart, be referred to vii. 4. 6. Τοῖς ἐν Χριστῷ Ἰησοῦ. The best Commentators suppose that there is an ellipsis of οὖσι; and that εἶναι ἐν Χριστῷ is a periphrasis, signifying, 'to become Christians by baptism,' being thus united with Christ. And they refer to 1 John ii. 5. iii. 6. v. 20. The phraseology, however, of one writer is no rule for that of another, and those passages are not quite to the purpose. Indeed, the ellipsis will be unnecessary, if μὴ περιπατοῦσιν be closely connected with τοῖς ἐν Χ. Ἰ., and the τοῖς be supposed to belong to περιπατοῦσιν. This, too, is required by the sense; for μὴ περιπατ. signifies, 'to those walking,' i. e. if they do but walk; whereas τοῖς περιπ., as at ver. 4, would be, 'to those who walk.' Here the hypothetical, not the declarative, sense is required.

— μὴ κατὰ σάρκα—πνεῦμα.] The whole clause is rejected by Mill, Semler, and most Critics, and is cancelled by Griesb., Koppe, Knapp, and others; but only on the authority of *seven* ancient MSS., three of the worst Versions, and some Fathers; and consequently without suffi-

2 [b] ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ b Supra 6. 18, 22.
ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανά- John 8. 36. Gal. 5. 1.
3 του. [c] Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς 1 Cor. 15. 45. c 2 Cor. 5. 21.
σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς Eph. 2. 14, 15. Gal. 3. 13.
ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ Heb. 7. 18, 19.
4 σαρκί· ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς
5 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. [d] Οἱ γὰρ d 1 Cor. 2. 14.
κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ

cient reason. Indeed, the words cannot well be dispensed with, for they seem to have reference to both what was said in the last verse of the preceding chapter, and in the 2nd verse of the present. Besides, the sense seems to require some *limitation.* These arguments, however, almost entirely apply to the words μὴ κατὰ σάρκα περιπ. The rest are probably (as Bengel pointed out) an *addition* from ver. 4; since for the evidence in proof of the falsity of them, there is all that is alleged against the whole clause, with the addition of two of the most ancient MSS., A. and D., countenanced by Cod. G., the Syr., Vulg., and Armenian Versions, together with Chrysost. and several others of the Fathers. The reason for the *addition* is quite obvious; whereas for the *omission* none can be imagined.

2. ὁ γὰρ νόμος—θανάτου.] Probatio est superioris sententiæ. (Calvin.) The νόμος τοῦ πνεύματος and the νόμος τῆς ἁμαρτίας have reference to the two *principles of action* mentioned in the preceding chapter, by which the carnally-minded and the spiritually-minded are respectively led. The former is so called, as being implanted by the Spirit, the Giver of life. With respect to ζωῆς, the best Commentators take it for ζωοποιοῦντος, *abstract for concrete.* But it would rather seem that the force of the Genitive in ζωῆς (life and happiness), and θανάτου (death and misery), denotes *tendency.* The assertion contained in this verse is confirmed in vv. 3. 9, seq.

3. τὸ γὰρ ἀδύνατον, &c.] This is *confirmative* and *explanatory* of what was said at ver. 2, by a comparison of the power of Christ with the requirements of the Law: '[We are thus made free;] *for* what the law,' &c. The construction is irregular, but not to be adjusted by taking τὸ ἀδύν., with some, as a Nominative or Accusative absolute. The ancient and early modern Interpreters rightly regard it as an *anacoluthon,* and supply ἐποίησε from the subject matter. The Genitive in νόμου has the force of a Dative, 'what it was impossible for the law to do.' By the law is meant chiefly the *law of Moses;* but also *any law of works.*

— ἠσθένει.] Meaning, 'was too weak to accomplish the desired end;' an idiom found in the Classical as well as the Scriptural writers. So Thucydides, vi. 9. 3, καὶ γὰρ πρὸς τοὺς τρόπους τοὺς ὑμετέρους ἀσθενὴς ἂν μου ὁ λόγος εἴη. At ἐν ὁμοιώματι sub. γενόμενον, which is *expressed* at Phil. ii. 7. Σαρκὸς ἁμ. is for σαρκὸς ἁμαρτωλῆς, the full sense being, 'in a body like that of man's,' and only differing from it in being without sin. This is, with reason, accounted as an indirect proof of the two-fold nature of our Lord. Περὶ ἁμ. may be explained, with Koppe, 'for the expiation of sin,' i. e. 'as a sacrifice for sin.' There is an ellipsis of προσφορὰ, *sin-offering,* which is *expressed* at Heb. x. 18, προσφορὰ περὶ ἁμαρτίας.

— κατέκρινε τὴν ἁμ. ἐν τῇ σαρκί.] On the sense here the Commentators are not agreed. Many explain it, 'punished sin in the flesh,' meaning, the body of Christ; an interpretation somewhat confirmed by what precedes, but involving much harshness. But it is better, with the ancient and several eminent modern Commentators (as Grotius, Bishop Bull, and Schoettgen), to interpret κατέκρινε '*put it down* (as a Classical writer would have said, κατεκήρυσσε), *destroyed,* suffered it not to reign over us.' A sense of κατακρίνω rare, but found in 2 Pet. ii. 6, πόλεις—κατέκρινε. This interpretation is, as Mr. Young shows, confirmed by the manifest relation which κατέκρινε in ver. 3 has to κατάκριμα in ver. 1. 'The condemnation (says he) is taken off from the *sinner,* and laid upon *Sin;* that *Person,* who was said vii. 13 to be *exceeding sinful;* and who, at vii. 17, is represented as the real author of the sinner's evil deeds. Now (continues he), as *death* is properly and intimately connected with judicial *condemnation* (see vv. 12. 16, 17), Sin, which, as a Person, is condemned in the flesh, is rightly interpreted to be the same with sin *killed* in the flesh, or the reigning power of sin in the members destroyed.' So, too, the passage was taken by Calvin and Hyp.; the former of whom remarks that the Apostle adds, 'ἐν τῇ σαρκὶ, quo certior nostra fiducia, dum videmus peccatum et regnum peccati in ipsâ naturâ nostrâ fuisse devictum et abolitum; sic enim sequitur, naturam nostram verè fieri participem ejus victoriæ.' The Apostle had probably in mind Isaiah liii. 4, seqq.

4. τὸ δικαίωμα τοῦ νόμου.] Not meaning (as some have explained), 'the reward promised to the righteous;' a sense quite unauthorized, and which would compel us to take πληρωθῇ for συμβαίνῃ; but rather (as most Expositors are agreed) the moral obedience required by the law. Ἵνα πληρωθῇ, 'that it might be fulfilled,' completed. The Apostle, as Scott observes, is proving that deliverance from the law as a covenant was necessary, in order to our obeying it as a *rule.*

5. οἱ γὰρ κατὰ σάρκα—φρονοῦσιν.] It has been disputed whether the γὰρ be *causal,* or *illustrative.* According to the former view, as Stenersen observes, we have here explained the cause why this applies only to those who live κατὰ πνεῦμα. Both, however, may be admitted. And the sentiment would seem to be, as Hyperius says, illustrative,—by assigning a *reason* why the benefit of Christianity does not show its efficacy except in those who walk after the Spirit; a

e Supra 6. 21. Gal. 6. 8. πνεῦμα τὰ τοῦ πνεύματος. [e] τὸ γὰρ φρόνημα τῆς σαρκὸς 6
θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη.
διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ 7
f 1 Cor. 2. 14. τοῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. [f] Οἱ δὲ ἐν 8
g 1 Cor. 3. 16. Gal. 4. 6. Phil. 1. 19. σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται. [g] Ὑμεῖς δὲ οὐκ ἐστὲ 9
ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν
ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν
h 1 Cor. 15. 45. αὐτοῦ. [h] εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' 10

reason derived from the contrary actions and aims of the flesh and of the Spirit.

*Φρονεῖν τά τινος* (supply *πράγματα*) is a phrase occurring in the best writers, but only in the sense, 'to take part with a person,' not, as here, *to care for*, set one's affections on a thing (except in one example which I have met with in Aristotle, Eth. x. 7, *ἀνθρώπινα φρονεῖν*): not, as here and elsewhere in the New Test., transferred from the *intellect* to the *affections*, the notions of men being swayed by the affections.

6. This verse is co-ordinate with ver. 5, and is, like it, an illustration of ver. 4. The connexion being: 'The precepts of the Law are obeyed by those who walk not after the flesh, but after the Spirit: but carnal men will not give heed to spiritual things, and their pursuits lead to death. While the *spiritual* mind, i. e. a mind conformed to the dictates of the Spirit, stands connected with life and peace; or life and peace (i. e. eternal happiness) are the consequence or fruits of it.' (Stuart.) Crellius regards this verse as containing the major proposition of the Apostle's argumentation just before; q. d. 'Those who are after the flesh, they savour the things of the flesh. But to savour the things of the flesh is death. Therefore those who are after the flesh are subject to death, and cannot attain justification.'

Here *τὸ φρόνημα τῆς σαρκὸς* is equivalent to *τὸ φρονεῖν τὰ τῆς σαρκὸς* just before; meaning, the being devoted to the flesh. By *σάρξ* is here, as often in St. Paul, meant, not the animal propensities only, but the *carnal nature* generally, the seat of carnal appetites and affections, whether physical or moral, the corrupt nature derived from Adam. See more in Scott, and compare a similar passage of Gal. v. 19. *Θάνατος* and *ζωὴ* are used, by metonymy, for what *causes* them.

7. *διότι*] 'quippe,' 'since,' assigning the ground or reason why what is asserted at ver. 6 is so. The *reason* of the enmity is next subjoined, where *δύναται* (scil. *ὑποτάσσεσθαι*) is, according to the opinion of the best Commentators, to be taken (as often) so as not to exclude man's free-will, but as merely involving a moral impossibility. This, however, would seem to be no proper place for debating the question as to the freedom of the human will; and *δύναται* may here be taken in its strict sense; what is here meant being, that 'the carnal nature just spoken of being repugnant to the will of God, its very nature permits not that it should be subject to the will of God.' 'For how (says Austin) can snow be warmed? since when it is melted and becomes warm, it is no longer snow.' Even so is it with the carnal mind.

8. *δὲ*] for *οὖν*, 'now then,' or, 'so then.' This being a conclusion from the argument at vv. 4. 7. q. d. 'They cannot please God (namely, while they continue such), any more than rebellious subjects can please their prince.' It is plain that by *ἐν σαρκὶ εἶναι* is meant, 'to be under the influence of the above carnal principle.'

9. Here the *opposite* character is introduced, by way of contrast. Or, as Calvin and Hyperius point out, the general sentiment is accommodated to the persons addressed, *per hypothesin*; what has been said being transferred to them; and the whole being made subservient to the purpose of exhortation. Accordingly *εἴπερ* cannot have the sense assigned to it by some, *siquidem*; but must rather mean *si modo*. Of the expressions following, *πνεῦμα Θεοῦ*, *πνεῦμα Χριστοῦ*, and *Χριστὸς ἐν ὑμῖν*, the sense has been much disputed. But they are best considered by Bp. Middleton as simple Hebraisms, in which the Genitive of substantive is put for the cognate adjective, and *πνεῦμα* signifies temper of mind, or disposition, as at vv. 15, 16, and Luke ix. 55. Thus the sense is, 'a godly spirit.' This interpretation (he adds) exactly suits the context; q. d. 'They who are carnal cannot please God; ye, however, are not carnal, but spiritual, if, indeed, a godly spirit dwell in you; but if any one have not a Christian spirit, then is he not Christ's. If, however, Christ be in you, your body, it is true, shall die in consequence of the original transgression of Adam, but your soul shall live through the righteousness of the Redeemer.'

10. *εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα*, &c.] These words have been variously interpreted, and are capable of several not unsuitable senses. In order to determine *which* ought to be preferred, it is necessary to fix the sense of the expression *νεκρὸν*, which is by some explained of physical death; by others, of spiritual death. The usus loquendi permits, and the context admits, of either. If the *former* be adopted, the sense will be, 'The body, indeed, is subjected to death because of sin (see 1 Cor. xv. 50); yet the spiritual [nature] is alive because of righteousness or justification:' a view supported by the next verse, where it is expressed that even the body itself will be made to live at the resurrection, being raised up and become like Christ's glorious body. To take *πνεῦμα*, as some do, of the Holy Spirit, is forbidden by the antithesis. Thus *νεκρὸν* is for *θνητὸν*, as in Theodotion's Version of Isaiah xxxi. 14, and Arrian, Epict. l. iii. 10, *τὸ σωμάτιον τὸ οὐκ ἐμὸν, τὸ φύσει νεκρόν*. If, however, *νεκρὸν* be taken to mean 'spiritually dead,' i. e. in trespasses and sins, destitute of spiritual life, in a state of condemnation, the meaning will be, as Stuart explains: 'If the spirit of Christ dwell in you, then, although your bodies (i. e. you) are spiritually dead, i. e. are still the seat of divers carnal affections and lusts

11 ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. [i] Εἰ δὲ τὸ
Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ
ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ
σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ ‡ Πνεῦμα ἐν ὑμῖν.
12 [k] Ἄρα οὖν, ἀδελφοὶ, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ, τοῦ
13 κατὰ σάρκα ζῇν. [l] Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀπο-
θνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις τοῦ σώματος θανα-
14 τοῦτε, ζήσεσθε. [m] ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοί
15 εἰσιν υἱοὶ Θεοῦ. [n] Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν
εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν·

i Acts 2. 24. supra 6. 4, 5. 1 Cor. 6. 14. 2 Cor. 4. 14. Eph. 2. 5. Col. 2. 13.
k Supra 6. 7, 18.
l Gal. 6. 8. Col. 3. 5, 6.
m Gal. 5. 18.
n 2 Tim. 1 7. Gal. 3. 26. & 4. 5, 6.

(ver. 10), yet you shall spiritually live; for the Spirit of Him who raised up Jesus from the dead will subdue these forbidden affections and desires, and gradually make you entirely conformed to his will.' Yet this sense cannot, I apprehend, be elicited without straining the words. And accordingly the former interpretation, as being the more simple and natural, is entitled to the preference.

Ver. 11 must be explained conformably to ver. 9; and the general sense is well expressed by Stenersen as follows: 'Quid? quod ipsum quoque corpus nostrum ob vitæ spiritum, qui ei inest, olim a Deo ad vitam æternam resuscitabitur.' In τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν, we have, as he says, a periphrasis (for greater clearness and certainty of hope) instead of τὸ Πνεῦμα Θεοῦ. The same applies to ὁ ἐγείρας, &c., just after.

— διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα, &c.] On these words it is well remarked by Stenersen: 'nam quicquid divinum est, mori nequit, et quidquid igitur cum divino spiritu junctum est, ut unum cum eo efficiat, etiam morti ereptum est.'

Instead of τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα, the Ed. Princ., the textus receptus, and several MSS. and Fathers, have τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος, which is adopted by Vater. The other reading, however, is, with reason, preferred by Griesbach, Knapp, Matthæi, Tittman, and Scholz, as being the more difficult one, and, from the uncommonness of the syntax, more likely to be altered by the early critics.

12—17. Here we have drawn the *inference* from the foregoing reasoning; which introduces an earnest exhortation to live suitably to the above views of Christian obligation, and a representation of the happy consequences resulting from being spiritually united to Christ.

12. ἄρα οὖν, &c.] These particles have here a conclusive force, 'So then;' introducing an inference from the reasoning which occurs in the two foregoing chapters, and up to ver. 11 of the present; pointing out (as Young observes) the infinite obligation we Christians are under to a life of holiness and purity; since no less depends on the fulfilment, or non-fulfilment, of that condition, than eternal life, or eternal death.' Ὀφειλέτης εἶναι often signifies, 'to be bound to perform service for any one;' see Note on Rom. i. 8. Here it has the not unfrequent sense, 'to be under a strong obligation.'

13. Here (as Hyperius observes) we have an argument for persuasion drawn from the different *effects* of two different *courses of action*; conveying the idea of punishment on the one hand, or reward on the other, and consequently involving a threatening.

— Πνεύματι.] Meaning, the influence of the Holy Spirit, called in the next verse the Spirit of God, as sent by him. Τὰς πράξεις is put, by metonymy, for παθήματα, or τὰς ἐπιθυμίας, affections or lusts, which produce *deeds*; see Gal. v. 24. Thus, to 'mortify the deeds of the body,' is to 'crucify the old man with his lusts,' to forego those actions to which our carnal lusts incite us. Of course ἀποθνήσκειν and ζῇν are used to denote respectively the rewards and the punishments of a future state.

14. ὅσοι γὰρ, &c.] 'In this (observes Koppe) lies the force of the Apostle's proof, that they shall live.' Namely (as Stuart explains), 'that as, being led by the Spirit of God, they show that they are children of God, and consequently will have a portion of the heavenly inheritance.' The γὰρ, however, may only be illustrative, (for *autem*,) and the passage be meant to show the *reward* of this mortifying the lusts of the flesh; intimating (as Mr. Young explains) that 'they may take to themselves the confirming testimony of the Holy Spirit himself. The sense of God's Fatherly love is shed abroad in their hearts; they are delivered from slavish fear, and are enabled to address God with filial confidence, as a reconciled Father.' Ἄγεσθαι is often used of *moral impulse*; yet this does not imply *compulsion*, but rather *supposes* that we have the *power* to *resist* the Holy Spirit.

15. οὐ γὰρ ἐλάβετε πν. δουλ., &c.] This is *confirmatory* of what was said of the Spiritual adoption; and pointing out its *nature*, in order to evince to *Jews* its high superiority over that of the Mosaic Law. The γὰρ refers to a clause omitted: q. d. '[that ye are sons of God is clear from your disposition,] *for* ye have not received, ye do not bear,' &c. The ancient and some modern Commentators have wandered from the true sense by interpreting πνεῦμα the *Holy Spirit*; whereas, as the best Commentators are agreed, it signifies a *spirit*, or disposition. Δουλείας, for δουλικὸν, by an idiom common to all languages; the expression having reference to that servile spirit, which pervaded the whole of the Mosaic Law, which dealt in threatening and punishments, and required continual expiations of sin, partly by severe *penance*; consequently engendering in those subject to it the disposition of *slaves*, who abstain from offences not through love of their master, but '*metu crucis et pendentis habenæ*.' Εἰς φόβον, 'so as to produce fear.' Πάλιν, i. e. under a new Dispensation or Reli-

Ἀββᾶ, ὁ Πατήρ! [o] Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ 16
πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. [p] Εἰ δὲ τέκνα, καὶ 17
κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χρι-
στοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν. [q] Λογί- 18
ζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς
τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. [r] Ἡ γὰρ ἀπο- 19
καραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ

o 2 Cor. 1. 22. & 5. 5. Eph. 1. 13. & 4. 30.
p Gal. 4. 7. 2 Tim 2. 11, 12.
q 2 Cor. 4. 17. 1 Pet. 1. 6.
r Acts 3. 21. 2 Pet. 3. 13. Is. 65. 17.

gion, as in the former one. Υἱοθεσία should here be rendered, not '*adoption*,' but '*sonship*.' Κράζομεν, 'we cry out [unto God].' The *first* person is used, to accommodate what is said to every Christian of all countries and ages. On Ἀββᾶ see Note on Mark xiv. 36. The ὁ Πατὴρ is thought by some to be Nominative for Vocative, as ὁ Θεὸς in Luke xviii. 13; by others, to be a mere explanation of the Ἀββᾶ; which is little probable. It is better to suppose (with Tolet. and Doddridge) that the Apostle intended, by this union of Hebrew and Greek terms of invocation, to represent the adoption as common to both. And, indeed, from the other passage in which this form occurs, it would seem that *Abba, Pater!* was then the form by which the *Gentiles* also commenced their prayers (as the Jews simply with Abba); and perhaps formed the first words of the prayer pronounced by proselytes after having received baptism.

16. *αὐτὸ τὸ Πνεῦμα.*] Crellius, Grotius, and many of the *recent* Commentators, take this to mean 'the very spirit' (i. e. the filial feeling) we have received from God by the Gospel. But there is no reason to abandon the ancient and common interpretation, 'the Holy Spirit himself.' As to τῷ πνεύμ. ἡμῶν, it must denote, as Bp. Middleton says, the *spirit* or *mind* of man, the internal conviction of the mind and conscience. The meaning will then be: 'The Holy Spirit, by his sanctifying influences on our heart, confirms the testimony of our mind, that we are children of God.' Such too, I find, is the view of the sense adopted by Dr. Gloucester Ridley (on the Holy Spirit): whom see in Mant and D'Oyly.

17. *εἰ δὲ τέκνα, καὶ κληρονόμοι.*] We have here an *inference* drawn (by what Calvin calls an argument *ab annexis vel consequentibus*) from the foregoing premises, and consisting of several members rising by *climax*; q. d. 'But if *sons of God* here, then undoubtedly heirs hereafter.' 'For (as observes Taylor) the relation of children implies a portion and inheritance; and being the children of God, we may expect an inheritance suitable to the ability and goodness of such a Father, consequently one of glory and immortality.' 'Thus, then, (as observes Mr. Young,) the Apostle has attained the perfection of his argument, and shown that the Gospel of Christ is indeed, what he undertook to prove it, 'the power of God unto salvation.' For the condition of entering into eternal life, and receiving the promises, being a sanctification of soul and body, according to the heavenly doctrine of our Lord Jesus; and the *means* of fulfilling this condition being ministered unto us abundantly under the Gospel in the gifts of the Holy Spirit, it is manifest that all Christians, if it be not their own fault, 'may have their fruit unto holiness, and the end everlasting life.'

Κληρ. is used to intimate that the possession is as certain, fixed, and unalienable, as heritable property was among the Jews.

— *εἴπερ συμπ.*, &c.] Many ancient and modern Commentators take the εἴπερ to mean *siquidem*; but the common interpretation *si modo*, 'if, indeed, we be ready to suffer with him,' i. e. as he suffered, is far more agreeable to the context and the purpose of the words. Taylor remarks on the address with which the Apostle thus introduces the mention of *suffering*, 'having reserved it until he had raised their thoughts to the highest object of felicity, the happiness and glory of a joint inheritance with the ever-blessed Son of God. Now this would greatly qualify the transitory afflictions of this world, and dispose them to attend to the other arguments which he had to offer.' Of these the one here principally intimated is, as Crellius observes, that 'it was but just that they who wish to be partakers with Christ in his *glory*, should be also partakers of his *sufferings*.'

18. *λογίζομαι γὰρ*, &c.] The γὰρ has reference to the συμπάσχ. just before; q. d. '[Nor scruple at the sacrifice;] for sure I am, the reward shall infinitely exceed the toil.' See Calvin. Λογίζομαι. Not meaning, as some interpret, 'I form this conclusion.' The expression stands for οἴομαι, except that it has a stronger sense. Ἄξια, for ἀντάξια. Bulkley aptly compares a similar sentiment of Plato, de Repub., p. 336, that neither the happiness of good men, nor the sufferings of the wicked, are to be compared with that which awaits them both in another state. Ταῦτα —οὐδέν ἐστι πλήθει οὐδὲ μεγέθει πρὸς ἐκεῖνα, ἃ τελευτήσαντα ἑκάτερον περιμένει.

19—23. *ἡ γὰρ ἀποκαραδ. τῆς κτίσεως—ἀπεκδέχ.*] There is perhaps no passage of the Apostle on which the opinions of Commentators are more various than the present, v. 19—23. The sense mainly depends on the meaning assigned to κτίσις, which the ancient and many eminent modern Interpreters (especially Luther, Calvin, Hyperius, Grotius, Capell, Danhauer, Doddridge, Michaelis, Knappe, and Rosenmuller,) take to mean *the whole visible creation*; this, by a metonymic allegory or *prosopopœia* (common both in the Scriptural and Classical writers), being represented as doing what is applicable only to *man*, i. e. *groaning* and *mourning* over the prevalence of sin and misery, and looking with *anxious expectation* for some deliverance; namely, such a *renovation* as the *Jews* especially supposed would take place in the age of the Messiah. The above view of the passage is ably supported by Carpzov, though it has to some appeared, in its sublimity, unsuitable to the plain and didactic style of the

20 ἀπεκδέχεται. Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, (οὐχ
21 ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα,) ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ
ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς
22 τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. Οἴδαμεν
γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.
23 [s] Οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος s 2 Cor. 5. 2, 4.
ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν Eph. 1. 14.
24 ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. [t] Τῇ t 2 Cor. 5. 7.
γὰρ ἐλπίδι ἐσώθημεν. ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς·

Apostle. Accordingly, they propose other interpretations which may avoid this difficulty. Some (as Hammond, Le Clerc, Wetstein, Wahl, Noesselt, and Schleusner) take κτίσις not of a *physical*, but *moral* creation, understanding by it the *Christian Church*, converted from Judaism or Heathenism. This, however, is liable to insuperable objections, and especially the following,—that *thus* κτίσις would require to be accompanied by some *adjunct*. See Eph. iv. 24. 2 Cor. v. 17. Hence others steer a *middle* course between the two former. Thus κτίσις is supposed to mean *all intelligent and sentient creatures*,—the whole creation capable of feeling the passions above adverted to; i. e. *the human race*, of whom the Gentiles formed the great bulk. This interpretation is ably supported by Whitby and Ammon. Yet there is no necessity to abandon the ancient and commonly received one,—especially as it may *include* the last mentioned; for ἡ κτίσις and πᾶσα ἡ κτίσις may very well mean 'the world,' 'the whole human race,' as Col. i. 15. Heb. iv. 13. So Iaspis says: 'Fingit Paulus *universum mundum*, velut unam personam, cui sensum tribuit, ut in Psalmis perpetuò.' 'All nature (to use the words of Mr. Greswell, on Parab., vol. iii. p. 588) is represented, in its various parts, sympathizing together in the sense of moral and physical evil to which it is subject in the present state; awakened to a sense of its condition, yet doomed to groan under the bondage of its own corruption, with nothing to relieve its sufferings but the hope of a future emancipation into the enjoyment of liberty worthy of the creature of God, and of a purification to come, for the recovery of its original likeness.' Hence both the *tropical* and the *natural* sense may have place in this sense; the latter, of course, being the principal one. As to the objection founded on the *too great sublimity*, that can by no means be allowed; and he must have studied St. Paul to little purpose, or must be utterly destitute of all taste, who sees not that there is no kind of sublimity in writing to which the Apostle was not *fully equal*; nay, that he is just such a writer in whom we might expect the most *daring* as well as sublime imagery.

But, to advert to the interpretation of a few particular expressions in these verses,—ματαιότητι is best explained '*weakness*, *corruption*, and *misery*.' Ὑποτάξαντα is by some understood of *Adam*, by others of *Satan*, by others, again, of *God*; which last view is preferable, especially since it *includes* the other two. On the construction of the next words Commentators are not agreed. Almost all think there should be a parenthesis; which some place at τῇ γὰρ ματαιότητι—ὑποτάξαντα, ἐπ' ἐλπίδι being thus connected with ἀπεκδέχεται: while others think it consists of οὐχ ἑκοῦσα—ὑποτάξαντα, merely connecting ἐπ' ἐλπίδι with ὑπετάγη. Others, again, are of opinion that there is *no* parenthesis, connecting ἐπ' ἐλπίδι with ὑποτάξαντα. Thus the ὅτι will signify *because*. The first method is, I conceive, contrary to the laws of Parenthesis, and the 3d yields a feeble and unsuitable sense. The 2d is preferable; but, in fact, the *whole portion* at vv. 20 and 21 is, in some measure, parenthetical; the γὰρ at v. 22 being *resumptive*, and v. 22 a resumption of what was said at v. 19, which is then made to lead to *another* sentiment suspended on the ἡμεῖς included in οἴδαμεν. Thus the sense will be: 'For the world (i. e. God's creatures) was made subject to imperfection, corruption, and consequent misery (not by any will of its own; i. e. not as a punishment for any voluntary demerits of the sufferers, but by Him who thus subjected it), yet with a hope [on their part] that this very creation [i. e. these his creatures] will be *delivered* from the bondage of corruption, and admitted to the glorious liberty which pertains to the children of God.' Φθορᾶς seems meant to be taken both in a moral and a physical sense, to denote both liability to sin and to disease and death. At v. 22 πᾶσα ἡ κτίσις signifies 'the whole world' (i. e. all sentient creatures), and συστενάζει and συνωδίνει constitute a metaphor taken from a woman in travail, to denote extreme agony and great anxiety for deliverance. So Eurip. Hel. 733, συνωδίνει κακοῖς.

22. *ἄχρι τοῦ νῦν.*] For though something had been already done for the deliverance of the heathens, yet it was comparatively little.

23. *οὐ μόνον δὲ*, &c.] Meaning, 'And not only have *they* (i. e. the world at large, almost entirely heathens) this feeling,—but even we *Christians*,' &c.; since, as most of the best Commentators are agreed, by αὐτοὶ ἔχοντες is meant all Christians to whom the Spirit had been given as an earnest of their complete deliverance by the Spirit at their final υἱοθεσία. For ἀπαρχὴν, as opposed to υἱοθεσίαν, must denote that portion of grace already received, which is likened to the first fruits, as compared with the harvest. Τὴν ἀπολύτρωσιν is in *apposition* with υἱοθεσίαν; q. d. 'our adoption'—namely, the deliverance of our body from mortality and corruption, sin and suffering.

24. *τῇ γὰρ ἐλπίδι ἐσώθημεν.*] The connexion of this assertion with the preceding one has been not a little disputed. The simplest and most satisfactory mode of considering the words is,

u 2 Cor. 4. 18. ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; [u] εἰ δὲ, ὃ οὐ βλέπομεν, 25
Heb. 11. 1. x Zach. 12. 10. ἐλπίζομεν, δι᾽ ὑπομονῆς ἀπεκδεχόμεθα. [x] Ὡσαύτως δὲ καὶ 26
Matt. 20. 22. James 4. 3. τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν. τὸ γὰρ
τί προσευξώμεθα καθὸ δεῖ, οὐκ οἴδαμεν· ἀλλ᾽ αὐτὸ τὸ Πνεῦμα
y 1 Chron. 28. 9. ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις· [y] ὁ δὲ 27

with Crellius, Grotius, and Newcome, to take the γὰρ as suspended on ἀπεκδεχόμενοι in the preceding verse, and at ἐλπίδι to suppose an ellipsis of μόνον; q. d. 'I say *waiting* for our adoption; for our final salvation is at present the object of *hope* only.' So constituting another argument in proof of the foregoing assertion. Render, 'We have as yet attained salvation only in hope,' i. e. have attained only to a state in which a hope of it may be entertained.

The remainder of the verse is intended to show, in a familiar way, the unreasonableness of expecting from hope that *fruition*, which is incompatible with the very nature of hope; as necessarily having respect to future, not present good, or actual possession.

By ἐλπὶς βλεπομένη is meant hope that is realized in fruition by the attainment of its object. There is an allusion to *sight*, as being the realization of faith. So 2 Cor. v. 7, διὰ πίστεως περιπατοῦμεν, οὐ διὰ εἴδους. In the words ὃ γὰρ βλέπει, &c., we have a general sentiment, of which the sense is: 'How can a man be said to *hope* for the vision or fruition of that which he at present beholds and enjoys?'

25. We have here, as Calvin remarks, an argument from antecedent to consequent, couched in a popular sentiment, of universal application, because patience necessarily follows hope, as being indispensable to the attainment of the object hoped for. Hence is intimated their duty to persevere in patience; q. d. 'As it is of the essence of *hope* to exclude fruition, and always to look forward to something future,—so ought it to be an inducement to us to wait with patience for the blessing which is yet at a distance.'

It is to be observed that by ὑπομονὴ is here denoted not only a patient *waiting for* the blessing hoped for, but a patient *endurance* of the trials and tribulations to be encountered in this state of probation; whereby the future state, of peace and blessedness, (see Heb. iv. 1—11,) will be both enhanced by contrast, and increased in intensity, 'since we know that our labour shall never be in vain in the Lord.'

26. Here the Apostle suggests another motive of consolation, in the *aid* afforded by the Spirit to our infirmities.

— ὡσαύτως δὲ καὶ, &c.] Meaning, 'in like manner, in the same way as hope supports, cheers, and renders us patient, so do the influences of the Spirit aid us in all our distresses.' See Stuart. Some recent Commentators, indeed, rejecting the sense usually assigned to τὸ Πνεῦμα, 'the Holy Spirit,' as sent from the Father and the Son, take it to mean 'animus et sensus Christianus,' which they say is personified: an interpretation most harsh. The objection urged to the former, that the office of intercession with God belongs to our Saviour, not to the *Holy Spirit*, is utterly without force; for the intercession here meant, as will be shown further on, is of another kind.

Συναντιλαμβάνεσθαι signifies properly 'to lay hold of any weight to be carried, on the opposite side, and so help a person to shoulder it,' and here denotes the present help of the Spirit; of course implying man's *concurrence* with this heavenly aid. By ἀσθενείαις are meant those infirmities and frailties of the flesh, which disincline us to bear the trials of virtue, and indispose us even to discern our real good, or to form such prayers as may be acceptable to God; which particular is adverted to in the next words.

— ἀλλ᾽ αὐτὸ τὸ Πνεῦμα, &c.] Bp. Burgess (in his second Letter to Mrs. Baillie, p. 30) rightly renders, 'the Spirit *himself*;' remarking, that the Greek word Πνεῦμα requires the *neuter*, αὐτό; while the Latin *Spiritus* and the English Spirit require the masculine *ipse*, *himself*.

Here from the ἀλλ᾽ (*imo*) it is plain that something more is intended to be expressed, than what is contained in the preceding sentence; and as it is there said that the Spirit helpeth our weakness in prayer and otherwise, so here there is given an *illustration by example* of his help in *prayer* only,—namely, by his not only stirring us up to pray, and strengthening us in prayer, but suggesting to us *what* we should pray for, and *how* our prayers should be expressed. For all this is comprehended in the term ὑπερεντυγχάνει, on which it is well remarked by Carpzov: 'The intercession of the *Spirit* differs from the intercession of *Christ* as well in respect of *person* as of *office*; the former being that ἄλλος Παράκλητος promised by Christ, John xiv. 16. The points of difference are these: 1. That the *Holy Spirit* is our *Paraclete*, by virtue of his abiding and dwelling in the heart (v. 37) on earth; but *Christ*, by virtue of his *office*, as *Advocate in heaven*. (Heb. ix. 24.) 2. That Christ intercedes with the Father *formally*, as *God-man*, *Mediator*, and our great *High Priest*, by virtue of his *own merit*; (Heb. vii. 25.) but the Holy Spirit, sent by the *Father* and the *Son* to the faithful, intercedes *effectively* in the *heart*, as our *Helper*, by strengthening us from the efficacy of Christ's merits, and claiming it for us as our own by faith; by impelling us to pray, and suggesting to us how we ought to pray (Zach. xii. 10), by exciting in our hearts aspirations, unutterable by the tongue, to our heavenly Father (v. 26); finally, by himself praying, as it were, *in us*—*for us*;' or rather, pleading *in* us and *with* us.

Here, for the sake of greater emphasis, the Holy Spirit is represented, *per* μετάληψιν, as doing *for* us what he does *in* us; for the words στεναγμοῖς ἀλαλήτοις ought not (as they have been by some) to be referred to the *Holy Spirit*, but to the *persons themselves* thus assisted in prayer: for the expression στεναγμοῖς would be little suitable to the *former*, while it is highly so to the *latter*. Render, 'by aspirations,' i. e. by means of, by exciting aspirations unutterable; i. e. (in the words of Stuart) such longing desires after conformity to God, and for deliverance from

ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι
28 κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. [z] Οἴδαμεν δὲ ὅτι τοῖς
ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς κατὰ
29 πρόθεσιν κλητοῖς οὖσιν. [a] Ὅτι οὓς προέγνω, καὶ προώρισε
συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν
30 πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. [b] οὓς δὲ προώρισε, τού-
τους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν·

z Infra 9. 11. 2 Tim. 1. 9.
a Eph. 1. 9, 11. 2 Cor. 3. 18. 1 Cor. 5. 49. Phil. 3. 21. Col. 1. 18.
b Infra 9. 24. 1 Cor. 1. 24. 1 Pet 2. 9.

sin, that these become unutterable. See a fuller account of this in the Note of Stenersen.

27. This verse has been variously understood, but the scope seems to be that suggested by Calvin; namely, to confirm their confidence in prayer by the consideration that the prayers offered up to God by the Spirit shall be heard. The general meaning intended is: 'He, the great Searcher of hearts, knoweth what mean these aspirations of his children, thus excited by the Spirit. He knoweth and approveth what is the mind or intent of the Spirit [thus suggested to the faithful]; for it is according to the will of God that he thus acts.' Accordingly it is implied that the great Giver of all good will *grant* the petitions of his servants, either by delivering them from, or supporting them under, all trials and afflictions.

28. Here is suggested another source of comfort—from the consideration that 'all things, even (nay, especially) sufferings and tribulations, shall work together for the final and eternal good of true believers; it being a part of the Divine economy, in the great mystery of our redemption, to bring his sons to glory through sufferings, and thereby to conform them to the image of Christ, the First-born; first in suffering, then in glory.' See Heb. ii. 10. xii. 2. (Young.)

— τοῖς ἀγαπῶσι τὸν Θεόν.] Meaning, those who really love and obey him. Εἰς ἀγαθόν. Meaning, their good *in the end*, i. e. either here or hereafter. Of this truth, as appears from the citations in Wetstein, even the Heathens were not ignorant.

— τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.] This clause is intended to expand the sense contained in the foregoing expression, τοῖς ἀγαπῶσι τὸν Θεόν. Render, 'who are called,' i. e. taken into covenant. At κατὰ πρόθεσιν supply Θεοῦ, from the preceding Θεόν. By πρόθεσις here is meant firm purpose or design, namely, as Young explains, 'of gathering together in one all things in Christ, both Jews and Gentiles; that the Gentiles should be fellow-heirs, and of the same body, and partakers together with the Jews of his promise in Christ by the Gospel. See Eph. i. 9—11. iii. 3, 5, 6. 11.'

29. προέγνω.] Many Commentators here assign the sense 'fore-approved, or loved.' So Young explains, 'those whom he regarded with especial favour, before the rest of mankind;' the same with those whom he chose in Christ before the foundation of the world (Eph. i. 4); i. e. *all Christians*, all, of whatever nation, who should embrace the faith of Christ. And as, under the Law, the Jews were God's chosen and peculiar people, τὸν λαὸν αὐτοῦ ὃν προέγνω, as St. Paul styles them, xi. 2, 'his people whom he foreknew' (comp. Amos iii. 2, and see Deut. vii. 6, 7, 8); so, under the Gospel, Christians are God's chosen and peculiar people, οὓς προέγνω. Yet, for this signification of the word, no authority has been produced, nor is there any sufficient reason to abandon the usual interpretation, 'those whom he foreknew would be such, i. e. lovers of God, faithfully obedient to him, or such as would accept, and not reject, the gracious offers of salvation.' Finally, of the two expressions προέγνω and προώρισε, the former is to be understood of *prescience of character*; the latter, of *predetermination founded on such prescience*. It is well remarked by Bp. Tomline, that 'those whom God foresaw would perform the conditions of the Christian covenant, may be said to be predestinated to life; the only sense in which predestination is reconcileable with the attributes of God and the free agency of man.' The predestination, then, here spoken of merely signifies God's purpose of making known the covenant of grace, and of bestowing eternal happiness upon those who shall make a right use of the means of grace.

— συμμόρφους τῆς εἰκόνος τ. Υ.] Equivalent to συμμορφ. τῇ εἰκόνι; as Phil. iii. 21, σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. Εἰκ. is equivalent to τύπου or ὁμοιώματος, and συμμορφ. is for ἰσομόρφους. The expression is well explained by Stuart, of *resemblance in a moral respect*.

— εἰς τὸ εἶναι, &c.] This must certainly mean, 'that he should be the principal, best-beloved, and chief of the redeemed, his brethren, joint inheritors of his glory.' A Rabbinical writer here cited by Koppe uses this very expression of the *Messiah*; as does Philo, of the *Logos*.

30. Here we have represented both the plan of salvation, and the several stages of it; and accordingly this has been well termed by Paræus, *the golden and indissoluble chain of salvation*, as exhibiting the order and connexion of the various steps by which God carries into effect His purposes for the salvation of man.

The verbs which note these several stages, from their being Aorists, should (as the best Expositors are agreed) be expressed in Latin or English by the Present tense, or an Infinitive, with *soleo* prefixed, to denote the constant and uniform plan of the Divine counsels. At προώρισε supply συμμόρφους γενέσθαι τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ, 'those whom He fore-ordains to be conformed to the image of His Son;' meaning, not only in moral character, but in external circumstances; i. e. first in trials and tribulations; see Heb. ii. 10. xii. 2. The general import of this whole portion is well pointed out by Carpzov as follows. At vv. 28, 29 we have mention of the Divine benefits *before the creation of the world*, i. e. from eternity. 1. The πρόθεσις, or determinate purpose of granting felicity to those who should believe in Christ to the end of life. 2. The πρόγνωσις, the prescience of God (conjoined with his love), by which he foreknew all

c Ps. 118. 6. 2 Kings 6. 16. d Isa. 53. 5. John 3. 16. supra 4. 25. & 5. 6, 9. e Isa. 50. 8, 9.

οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε. c Τί οὖν ἐροῦμεν 31
πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; d Ὅς 32
γε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων
παρέδωκεν αὐτόν· πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν
χαρίσεται; e Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ 33

and each who would believe in Christ. 3. The *προωρισμὸς*, the determination and decree of conferring eternal happiness on all and each of them. At ver. 30 are enumerated the Divine benefits granted *ἐν καιρῷ*, *in tempore*, i. e. in this life. 1. Ἡ *κλῆσις*, *calling to faith*, or an offering of grace, which here comprehends actual conversion and regeneration; since God illumines the intellect of man by the Holy Ghost, sways the will, and confers faith on those who do not perversely reject his offer. 2. *Δικαίωσις*, justification, by which is meant the being declared just by God, and absolved from guilt and punishment. 3. *Δόξα*, glorification, which *takes its commencement* in renovation and sanctification, and is *perfected* in life eternal.'

Of these two important terms *ἐκάλεσε* and *ἐδικαίωσε* the former simply signifies 'calls,' namely, by the preaching of the Gospel, to embrace the offers of salvation through Christ to those who conform to the Gospel conditions of faith and holiness. 'Εδικαίωσε many eminent Commentators explain of forgiveness of sins, and admission to a state of pardon and grace by baptism, which, if duly improved, will lead to glorification and final salvation. And *they*, in general, hold that there are, strictly speaking, *two* justifications, adoptions, and glorifications; while some of them suppose but *one*; the first being the *commencement*, the second the *consummation* of the thing. But for such a notion, especially as regards *glorification*, there is no warrant in Scripture; and of *adoption*, nothing is here said. It is plain that as *ἐκάλεσε* must mean such a calling as proceeds from the *foreknowledge* and the *predetermination* of God, in respect to the objects of it (and consequently cannot but be *effectual*), so *ἐδικαίωσε* must denote the *result* of it, in justification or pardon of sins both first and final (if, indeed, there be *two* justifications), and final glorification: see Professor Stuart in his Note.

31. *τί οὖν ἐροῦμεν π. τ.*;] 'The Apostle now concludes with a triumphant expression of his full assurance of the happy result of their present trials (see vv. 31—39). For God having given such a stupendous proof of his purpose of love towards them, as to give his *own Son* to suffer in their stead, it is impossible to think that any thing shall ever wrest them out of his hands; but he will support them under all afflictions, defend them against all enemies; and, having begun a good work in them, will perform it until the day of Jesus Christ.' (Young.)

— *εἰ*.] Many render *since*. But the meaning may be best expressed by, 'if [as is the case];' *affirmation* being here implied.

— *τίς καθ' ἡμῶν*;] The interrogation implies a strong negation, i. e. none. And by *καθ' ἡμῶν* scil. *ἔσται* is meant, 'shall venture to oppose,' 'shall successfully oppose.' So Josephus, Ant. xv. 5. 3, *μεθ' ὧν τὸ δίκαιόν ἐστιν, μετ' ἐκείνων ὁ Θεός· Θεοῦ δὲ παρόντος, καὶ πλῆθος καὶ ἀνδρεία πάρεστιν.*

32. *ὅς γε—οὐκ ἐφείσατο.*] The *γε* here is very significant, and may be rendered 'even:' of which intensive force of the enclitic *γε*, when connected with the relative *ὅς*, examples are adduced by Dr. Pye Smith, Script. Test. vol. iii. 292. And so often in *ὅ γε*. The *τοῦ* is emphatic, meaning in opposition to *θετοῦ*; q. d. 'his own, not a merely adopted, Son.' This serves to *strengthen* the inference. In *οὐκ ἐφείσατο* there is an elegant litotes, such as we find in the Classical writers (see Wetstein); and probably there is a reference to Gen. xxii. 12.

— *ὑπὲρ ἡμῶν πάντων π. αὐ.*] Of *ὑπὲρ ἡμῶν* the sense is, 'in our stead,' and for the expiation of our sins. Of the *vicarious* nature of Christ's sufferings, here implied, see Abp. Magee on the Atonement, vol. i. App. No. xlii., also No. xxx. In *πῶς οὐχὶ* (which implies a strong affirmation) there is great spirit; see Matt. xvi. 11. By *τὰ πάντα* we may understand, either with Estius, all the above-mentioned benefits, temporal and spiritual, of grace and glory; or, with Dr. Pye Smith (Script. Test. vol. iii. 292), all the possessions, advantages, privileges, and blessings of every kind which can be the means of good to the faithful Christian; all that is useful, great, and excellent in the present state and to eternity. There is here a reasoning from the greater to the less; q. d. in the words of Mr. Scott: 'All things in heaven and earth, the universal creation, yea, the everlasting enjoyment of the Creator himself as their Portion, are not so great a display of his free love to them, as the gift of his coequal Son to be the atonement on the cross for their sins; and all the rest necessarily follows upon their union with him, and interest in him.'

33. *τίς ἐγκαλέσει κατὰ ἐκλ. Θεοῦ*;] 'Who will act the part of Accuser,' &c.? It has been disputed *who* are meant by the *accuser* and the *condemner*. The ancient and earlier modern Commentators understand the *Jews*; the later Commentators, the *Gentiles*. It would seem that neither opinion ought to be held to the exclusion of the other, but that *both* may be admitted. The accusers might be both *Jews* and *Gentiles*, though on different grounds. The interrogation implies a strong negation, i. e. *οὐδείς*.

On the punctuation of this and following verse some difference of opinion exists. Many of the most eminent Editors and Commentators place notes of interrogation at *δικαιῶν*, *ἀποθανὼν*, *ἐγερθεὶς*, *Θεοῦ*, and *ἡμῶν*, q. d. 'Who will lay any thing to the charge of God's elect? will God who justifies them do it?' This, they think, has more of spirit, and is more in the Apostle's manner. Yet it is scarcely agreeable to the context; the intent of the Apostle, in this instance, being, not to remove fears of the mercy of God, but to place in parallel the love of God and the benefits obtained for the elect by Christ against all the hostility of man accumulated for their harm;—the inference just after being, that no created power could really injure those in respect of whom all

34 δικαιῶν· [f] τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών, μᾶλλον
δὲ καὶ ἐγερθείς, ὃς καί ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγ-
35 χάνει ὑπὲρ ἡμῶν. Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ
Χριστοῦ; Θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ
36 γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα; [g] καθὼς γέγραπται·
Ὅτι ἕνεκα σοῦ θανατούμεθα ὅλην τὴν ἡμέραν·
37 ἐλογίσθημεν ὡς πρόβατα σφαγῆς. [h] Ἀλλ' ἐν τούτοις
38 πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. [i] Πέπεισμαι
γὰρ ὅτι οὔτε θάνατος οὔτε ζωή, οὔτε ἄγγελοι οὔτε ἀρχαί,
39 οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε ὕψωμα
οὔτε βάθος, οὔτε τὶς κτίσις ἑτέρα, δυνήσεται ἡμᾶς χωρίσαι
ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν.

1 IX. [a] ἈΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι,

f Ps. 110. 1. Heb. 1. 3. & 7. 25. 1 Pet. 3. 22. 1 John 2. 1.
g Ps. 44. 22. 1 Cor. 4. 9. 2 Cor. 4. 11. & 11. 23.
h 1 Cor. 15. 57. 2 Cor. 2. 14. 1 John 4. 4. & 5. 4, 5. Rev. 12. 11.
i Eph. 1. 21. & 6. 12. Col. 2. 15. 1 Pet. 3. 22.
a 1 Tim. 2. 7. supra 1. 9. Phil. 1. 8.

circumstances would be directed for final good. Moreover, the common punctuation, though it may have less of rhetorical δεινότης, has more of Apostolical gravity.

34. μᾶλλον δὲ καὶ ἐγερθείς.] This is added for their consolation under present afflictions. And in mentioning these two joint grounds of our hope, Christ's dying and rising again, the Apostle seems to lay the greater stress upon the *latter*. And not without reason; for by means of his resurrection Christ is enabled to execute his priestly office; and having offered himself a sacrifice for our sins, is now entered into the highest heavens with his own blood, and 'ever liveth to make intercession for us.' (Simeon, Hor. Homil.)

— ἐντυγχάνει ὑπὲρ ἡμῶν] i. e. 'is continually acting as our Mediator and Intercessor;' see Hebr. vii. 25.

35. τῆς ἀγάπης τοῦ Χρ.] This may mean either *the love Christ bears to us*, or *the love we bear to him*. Recent Commentators generally prefer the latter interpretation; but the former, which is supported by the ancients and most moderns, is far more agreeable to the context.

— θλίψις, ἢ στενοχ., &c.] Of these terms θλίψις and διωγμὸς seem modifications of *misery arising from persecution*. The latter is by far the stronger term; and perhaps the two which precede it represent, as it were, passive, indirect, and private persecution; διωγμός, active and public persecution. The three next terms seem, in some measure, *exemplifications* of the former; λιμὸς and γυμνότης, which denote want of the necessaries of life, referring to στενοχωρία and θλίψις; and μάχαιρα, which denotes violent death, to διωγμός.

36. καθὼς γέγραπται, &c.] q. d. 'even though the words of Scripture (describing the fate of God's servants of old) should become applicable to *us*.' Θανατούμεθα may be rendered, 'we are being killed;' i. e. some are continually killed, and others daily expecting death. Πρόβατα σφαγῆς (answering to the Hebr. צאן מבחה) literally signifies *sheep of the slaughter*, *slaughter-sheep*, sheep put aside for death; as Ps. cii. 20, בני תמותה, *sons of death*, i. e. *persons destined to death*.

37. ὑπερνικῶμεν] 'we are triumphantly victorious;' q. d. 'we have even *more* strength than is necessary for us to overcome all obstacles.'

38, 39. Here we have the same sentiment, but expressed with greater distinctness and pathos; the thing being explained *per* μερισμὸν, i. e. by a mention of the various parts of the universe in which any power to sway the minds of men may be imagined to exist. (Koppe.) It should seem that the most powerful things and persons are mentioned *first*. 1. Not any *thing*—no fear of death, no hope of life. 2. No *being*, however powerful, no, not even angels, or principalities, or powers. Angels are simply mentioned, as being the *most powerful* of God's creatures. Οὔτε θάνατος οὔτε ζωή, meaning, 'no fear of death, nor hope of life; no human consideration whatever.' Ἀρχαὶ and δυνάμεις *may* denote, as some imagine, other orders of angels; see Eph. vi. 12. Col. ii. 15. But it is more probable that they mean (as Wetstein understands) *human powers*, ἀρχαὶ signifying the principal, and δυνάμεις the inferior ones. Οὔτε ἐνεστῶτα οὔτε μέλλοντα, i. e. neither present nor future evils. Of the words following, οὔτε ὕψωμα οὔτε βάθος, the sense probably is, 'neither the height of prosperity, nor the depth of adversity.'

Κτίσις may be taken, with Grotius and Koppe, for χρῆμα, or πρᾶγμα, *res*, whatever exists *in rerum naturâ*, comprehending not only all *substances*, but whatever can be *imagined*; and involving (as Stuart observes) a blessed, glorious hope, which only the Gospel and the atoning blood of Christ can inspire.

IX. With the eighth Chapter concludes what may be called the *doctrinal* part of the Epistle; the following chapters being employed, 1. in anticipating and removing such *objections* as might be made to the doctrines propounded; 2. in giving practical admonitions suitable thereto. Of the contents of chaps. ix. x. and xi., the following analysis is given by Schoettgen: 'To remove the scruples of the Jews (whether Christians or not), 1. we have a *præoccupatio*; which was necessary, that it might not be thought that, having abandoned their religion, he had spoken against them from a hostile feeling (ix. 1. 3, repeated in x. 1, 2).

(συμμαρτυρούσης μοι τῆς συνειδήσεώς μου,) ἐν Πνεύματι
b Infra 10. 1. ἁγίῳ, [b] ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὀδύνη 2
c Exod. 32. 32. Gal. 1. 8. τῇ καρδίᾳ μου. [c] ηὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι 3
ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου

2. He shows that God had alone of his good pleasure, chosen *Jacob* rather than Esau; and that therefore the Israelites had not *by nature* any superiority (ix. 4—33). 3. That the Jews must *submit* to the Divine dispensation; otherwise, though they are the people of God, they will not be saved (x. 3—15). 4. That they had always been disobedient (v. 16—21). 5. Therefore God justly rejected them; though he reserved to himself *some* (xi. 1—32). Whereupon, 6. the Apostle utters an exclamation of wonder, and praises God in his works (vv. 33—36). In chap. xi. 11—24, is introduced an admonition to the Gentile converts, not to suffer their reception into the Divine favour to puff them up, and lead them to neglect the will of God.' 'The scope of the Apostle in the present chapter is,' as Stuart observes, 'to support, illustrate, and defend against objections the positions which have been laid down in the foregoing chapters. 1. He shows that, though the predestinated, called, justified, and glorified, are both of Jews and Gentiles; yet that that involves no breach of the promises made to Abraham and his seed; for the *natural* seed, as such, are not the specific objects of the promise. 2. That God hath *always* chosen the objects of his favour where he pleased, without regard to external privileges, advantages, or relations. Accordingly, *examples* of God's sovereignty are adduced of various kinds, some having respect to *temporal* advantages or disadvantages, and some both spiritual and temporal. Thus the eighth chapter is the key to the ninth, where the Apostle shows that God, in calling, justifying, and glorifying, does only what he has a perfect right to do, which is analogous to the examples of his dealings in the Jewish Scriptures, and accords with the doctrines and predictions which they contain.'

1. ἀλήθειαν λέγω ἐν Χρ.] A form of solemn protestation, partaking of the nature of an oath (similar to that at 2 Cor. i. 23. xi. 10. Eph. iv. 17. 1 Tim. v. 21), and of which the full sense is, 'I protest by Christ that I speak truth. I take the Holy Spirit, who knoweth my heart (see Acts v. 23), to witness that I lie not, my conscience also bearing me witness that,' &c.

2. λύπη—καρδίᾳ] i. e. ὑπὲρ τῶν ἀδελφῶν μου (which is mentioned just after), i. e. 'for them and their lost estate.'

3. ηὐχόμην γὰρ αὐ. ἐγὼ ἀνάθεμα, &c.] The sense in this disputed passage mainly turns on the words ηὐχόμην and ἀνάθεμα. In considering the former it is proper to advert to an idiom pointed out by Photius, and since recognised by Grotius, Wolf, and other modern Commentators (though not admitted by many of the early modern ones), by which the Imperfect is used for the Optative with ἄν; as in Acts xxv. 22, and Gal. iv. 20, ἤθελον παρεῖναι (where see Note), and Matt. iii. 14, διεκώλυεν αὐτόν. Of this, indeed, examples occur in all the Greek writers. 'The Apostle (says Photius) does not say εὔχομαι, but ηὐχόμην' (for ηὐχόμην ἄν), meaning, 'I could ardently, earnestly, wish, i. e. if it were possible and permitted me, if I had my choice.' Thus the Apostle's wish to be an anathema is suspended on something *conditional.* The only question is, what that condition is. Now here I can by no means assent to the view of Professor Stuart in his statement of the sense. For it may justly be objected in the words of Bp. Sanderson, in a Sermon on this text, that 'the Apostle *could not* wish their salvation more than his own; for such a desire was neither possible, nor would be regular. Not possible by the law of Nature, which cannot but begin at home; not regular by the course of charity, which is not orderly, if he do not so too.' Neither can I agree with those who would remove what has appeared a great harshness, by supposing the expression to be highly hyperbolical. 'It is not (says Bp. Sanderson) merely a strain of rhetoric to give his brethren, by that hyperbolical expression, the better assurance of his great love to them; neither is it a hasty, inconsiderate speech falling suddenly from him in writing, and as the abortive fruit of an over-passionate zeal; for then he would have corrected himself; as at Acts xxiii. But he speaks it *advisedly* and deliberately, and, indeed, with a solemn obtestation.' The learned prelate supposes the Apostle's meaning to be, that he preferred *the glory of God* before his own salvation and theirs, insomuch that if God's glory should so require (hoc impossibili supposito), he could be content, with all his heart, either to lose his own part in the joys of heaven, that God might be the more glorified, than that God should lose any part of His glory for his salvation. But with all due deference to this great and good man, it may be doubted whether such a sentiment be not liable to the *same* grand objection as that to which the preceding view is liable; namely, that of being unnatural. Indeed, the sentiment involves something so extravagant, that it is strange so sober an understanding as Bp. Sanderson's should for a moment have tolerated it.

Still more objectionable is the mode in which Calvin attempts to do away with the difficulty, namely, by considering the whole as said inconsiderately. 'Nam ferventiores isti affectus ut præcipitanter feruntur, ita nihil aliud intuentur aut considerant, quam id quo tendunt.' This he endeavours to show was the case with St. Paul: 'inde fiebat (he adds) ut in extremum hoc votum confuso animo erumperet.'

The condition here, per ellipsin suppressed, is (if I mistake not) simply, *if it were permissible and lawful.* Thus the words, though they must be supposed to contain a mere rhetorical figure of speech to denote ardent affection, may, however, be understood to express a sentiment of the most *impassioned* feeling, indicating affection of the strongest kind; which is almost necessarily connected with *hyperbole.* And in this respect the expression here bears a strong affinity to the impassioned and confessedly hyperbolical one at Gal. iv. 15, εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι. Thus the senti-

4 κατὰ σάρκα· [d] οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα, καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ

d Exod. 4. 22. Deut. 7. 6. Ps. 63. 2. & 147. 19. Jer. 31. 9. supra 2. 17. Eph. 2. 12.

ment might be developed as follows: 'I could wish, were it lawful (hoc impossibili supposito), to sacrifice my own salvation, in order to secure that of my brethren and countrymen.' The implied clause (hoc impossibili supposito) renders this view of the sense not liable to the objection fatal to the above, of being *unnatural*. It also avoids the extreme harshness involved in Bp. Sanderson's, by supposing so very important a sense as he introduces being left to be *understood*. Finally, I would observe, there is the less reason to wonder at the impassioned feeling of this passage, when we consider the exalted character of the preceding chapter, between which and the present there is a closer connexion than Commentators have been aware. There is, indeed, strong internal evidence that this passage was written at the very same time with that which precedes.

If, however, after all, the supposition of a conditional clause be thought objectionable, it may be dispensed with, simply by rendering, 'I was wishing,' which may very well mean, 'I was ready to wish.' Thus the action will be represented as begun, but not completed, being interrupted by the interposition of some hindrance; as here, the reflection that it would be unlawful so to wish. Thus it nearly resembles that force of the Imperfect Indicative, by which is designated action *attempted*, but not *completed*; as in the expression διεκώλυεν, Matt. iii. 14; see Winer's Gr. Gr. § 41. 3. And so may be explained ἐβουλόμην at Acts xxv. 32. In this view, the sentiment will have that sort of qualification, by which we sometimes soften or excuse a somewhat too strong expression (which nevertheless we are unable to suppress) with, 'I had almost said;' thus taking from ourselves the responsibility of a deliberate and settled sentiment.

To advert to the words stating the *nature* and *object* of this wish; namely, ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ. All the ancient and early modern Commentators (and also Benson and Koppe) suppose them to denote 'the being accursed, and therefore separated from the society of Christians,' and consequently excluded from the benefits of salvation. As to ἀνάθεμα, it corresponds to the Hebr. חרם, which signifies to *cut off*; and figuratively, to *separate from*, or *destroy*. Thus ἀναθεματίζειν is by the Sept. used in both these senses. The former, however, was the more ancient acceptation; the other may be supposed to have arisen much later, when it became necessary to resort to ecclesiastical censures, in order to support the declining influence of the Jewish Hierarchy. Thus ἀνάθεμα and its derivatives came to be used for *excommunication*; and no wonder, since the persons so anathematized were supposed to be devoted to the wrath of God and his heaviest punishments. Thus the expression ἀνάθεμα εἶναι ἀπὸ τοῦ Χ. seems (by allusion to the Jewish excommunication) to mean 'being an outcast from Christ, and excluded from the benefits of his religion.'

4. The Apostle now proceeds to speak honourably of his countrymen, enumerating their privileges: he does this to show his good-will to them, and to awaken their solicitude not to lose that divine favour, by which they had been so long distinguished; hinting, too, that God *wished* them to be saved, by vouchsafing to them the adoption and glory, &c.

— ὧν ἡ υἱοθ.] 'By this is meant the privilege of being the children of God, and consequently a right to the *inheritance* of the children of God. Now this privilege the Israelites derived from their progenitor Seth, whose descendants 'called themselves *by the name of the Lord*,' Gen. iv. 26, i. e. the children of God; and they are expressly so termed, Gen. vi. 2. This privilege was renewed to Shem, the ancestor of the Israelites, after the flood, Gen. ix. 26. This adoption was further confirmed to Abraham, Gen. xv. 12—21, and to his natural offspring in the fourth generation, when they were to be put into possession of the earthly Canaan; on which account God calls Israel *his son*, and his *first-born*, Exod. iv. 22, 23. Deut. xiv. 1; but more especially when this earthly Canaan is considered as a pledge of the adoption to the everlasting possession of the heavenly Canaan, to which God had adopted Abraham, Gen. xviii. 18.' (Bowyer.)

— καὶ ἡ δόξα.] Some Commentators take this to mean the *glory of the adoption*. That, however, would require the addition of αὐτῆς, which would be but an insipid additament. Others suppose it to mean the glory accruing to them from the miracles wrought by God, and the honour of the Divine presence. This, however, is far-fetched. Something more *particular* seems meant; namely, either the *ark of the covenant* (see 1 Sam. iv. 21. Ps. lxxviii. 61), or the *Shechinah*, or symbol of God's glorious presence, which resided in Seth's family till the flood, and afterwards appeared occasionally to Moses, Joshua, Samuel, and others,—until finally it dwelt among the children of Israel from the erection of the Tabernacle to the destruction of the Temple, taking up its abode over the ark of the covenant, and called by the Septuagint δόξα Κυρίου.

— αἱ διαθῆκαι.] The plural must *not*, as some say, be regarded as put for the singular, *per enallagen*; nor are we to suppose the covenant split into two parts, the *legal* and the *typical*; but we must suppose that the Apostle uses the *plural* to favour the complacency of the Jews, by accommodating himself to their mode of speaking, who, as we find from the Rabbinical writings, used to consider every *renewal* of the original covenant (for there was, in fact, but *one* from Adam to Christ), as those with Noah, Abraham, Isaac, &c., in the light of a *new* covenant.

— ἡ νομοθεσία.] Meaning, 'the giving of the Law' (i. e. the Law given) from Mount Sinai. So Plutarch, vi. 892. Reisk. ὑπεριδόντες τὴν τοῦ Λ. νομοθεσίαν, and 2 Macc. vi. 23.

— ἡ λατρεία] the ἡ νομικὴ ἱερουργία, the Levitical service or worship mentioned in Exod. xii. 26, and forming a part of the νομοθεσία.

— αἱ ἐπαγγελίαι.] This refers to the *various* divine promises; both those delivered by Moses, and those, after his time, confirmed and repeated by the Prophets, respecting the possession of Palestine, and especially of the Messiah, who should appear and proceed from their nation.

e Matt. 1. 1. John 1. 1. Heb. 1. 8, 9.

αἱ ἐπαγγελίαι, [e] ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ 5
σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας!

5. ὧν οἱ πατέρες.] Meaning 'whose ancestors are the Patriarchs,' i. e. Abraham, Isaac, and Jacob.

—ἐξ ὧν ὁ Χριστὸς—αἰῶνας.] In interpreting a passage, the sense of which has been not a little controverted, even among orthodox Expositors, it is proper to proceed with the greatest caution. One thing is plain, even from the presence of the καὶ, that ὧν must be referred, not to πατέρες, but to Ἰσραηλῖται, and that ἐστι must be supplied from the preceding εἰσι, and be taken in a popular sense for 'is, or was to be, born.' With this is closely connected τὸ κατὰ σάρκα (by ellipsis, for κατὰ τὸ κατὰ σάρκα μέρος), which words are *emphatical*, and allude to the *other*, or *divine* nature of Christ: a doctrine agreeable to what the *Jews themselves* expected from the Messiah; *all* of whom knew that he would be *man*, and the more enlightened maintained that he would also be *God*. See Schoettgen and Wets.

But to proceed to the next clause, ὁ ὢν ἐπὶ—αἰῶνας, these words attest so strongly the Deity of Jesus Christ, that it is no wonder every endeavour should have been used, on the part of those who deny that doctrine, to evade so irrefragable an evidence. These attempts have been made in various ways,—1. by cancelling Θεός; 2. by interpreting it in a *lower* sense, as put for Κύριος; 3. by altering the present reading on conjecture, substituting ὧν ὁ for ὁ ὢν; 4. by altering the punctuation, so as to make the words be predicated of the *Father*, thus forming a *doxology*; viz. either by placing a comma after σάρκα (in the sense 'May God, who is over all, be blessed for ever!'), or by placing it after πάντων, in the sense, 'God be blessed for ever!' Now as to the *cancelling* of Θεὸς, few even of the Socinian Critics venture upon so desperate a course. I say *desperate*; for, notwithstanding the ill-judged and uncalled-for admissions of Schoettgen, Clarke, and others, the truth is, that no portion of Scripture contains better evidence for its genuineness; it being found in *all the MSS. hitherto collated*, in *all the ancient Versions* (of which the Pesch. Syr. is peculiarly strong and clear to the point), and *all the Fathers*, with a few slight exceptions. See Middleton. In fact, the Socinians have seen the impregnable authority of the word, and have therefore generally assailed the passage in the three *other ways*; but with as little success. For, 1. as to taking Θεὸς for Κύριος, *that* has been completely demolished by the powerful arm of Bp. Middleton. See also the able criticisms of Dr. Pye Smith, Script. Test., vol. iii. p. 303, 306; 2dly, as to the *alteration on conjecture* of ὁ ὢν into ὧν ὁ, it is totally unsupported by MS. authority, insomuch that Mr. Belsham himself grants that it cannot be admitted. Indeed (as Bp. Middleton and others have shown), even if admitted, it 'would introduce an argument improbable, and Greek impossible;' 3dly, as to the attempt made to evade the plain sense of the words by converting them, with a change of punctuation, into a *doxology*, that has even *less* to be urged in its defence, and, in *both* its forms, has been completely foiled by Bp. Middleton, who has shown that *doxology* would here be out of place, and that, if it were admitted, the passage would require to be worded very differently. In vain, too, were it to urge 'the irregularity of the Apostle's style,' since, however irregular, he is a law *unto himself*. So objectionable, indeed, is this mode, that even Socinus, Crellius, and Schlitting themselves reject it. That the context requires the words to be understood of God the Son, is manifest; and that no objection exists in the expression εὐλογητὸς εἰς τοὺς αἰῶνας being elsewhere applied to the *Father*, but rather that it is a confirmation of Christ's *Deity*, has been proved by Dr. Pye Smith. Hence not without reason is it that Prof. Scholz, summing up the evidence on this matter, briefly, but pithily, observes: 'The propriety and usage of the language, the connexion of thought, the stream of interpretation from the earliest times, and the analogy of doctrine, all speak for the common interpretation.'

Of those, however, who thus refer the words to *Christ*, all are not agreed as to their exact sense. Some ancient and many modern Expositors take ὁ ὢν ἐπὶ πάντων Θεὸς to be equivalent to ὁ ὢν ὁ μέγιστος Θεὸς, 'who is the supreme God;' thus making God the Son the supreme over God the Father: a doctrine not only not found in Scripture, but contradictory to what is there found (see 1 Cor. viii. 6. xv. 27, sq. 1 Tim. ii. 5. Phil. ii. 9): a doctrine, too, against which both the ancient and the most eminent modern Theologians alike contend. See Bp. Bull's Defens. Fid. Nic. § 4. *That*, therefore, cannot be the sense of the passage; to *exclude* which, some eminent Critics (as Erasmus, Grotius, Schoettg., and Whitby) have been led to give countenance to the Socinian methods of reading and expounding above adverted to. Others (and among them the authors of our common Version), with far more judgment, place a comma after πάντων, taking ὁ ὢν ἐπὶ πάντων to signify 'who is Lord over all,' as in John iii. 31, ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστί. Eph. i. 22, sq. Phil. ii. 9. Thus the sense of the passage will be: 'And of whom, as concerning the flesh (i. e. in his human nature), Christ is descended, who is [in that capacity] Lord over all [created beings], being indeed GOD blessed for ever.' For this punctuation, however, there is no confirmation in ancient authority, and still less any support from the *usus loquendi*. Nor is there any occasion to change the common punctuation, if we only take care to keep out the objectionable interpretation just adverted to, which may very well be done; for the epithet *supreme* over all, as given to God the Son, will not imply any superiority over *God the Father*, but only be understood of *all created beings*. And although some early Christian writers, as Origen, Eusebius, Basil, and Gregory Nyss., are asserted by Socinians to have definitely appropriated the designation ὁ ἐπὶ πάντων Θεὸς to the Father, only and exclusively, yet (as Dr. Pye Smith observes) the learned Venema has satisfactorily shown that those writers, in their endeavours to vindicate the distinct personality of the Father and the Son (against the Sabellians), were indeed accustomed to use the phrase in question as the current designation of the Father, but without any intention of denying its application to the Son; provided that he be understood

6 ἀμήν. [f] Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεου. f Gen. 17. 7. Num. 23. 19.
7 οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραήλ. [g] Οὐδ' ὅτι εἰσὶ John 8. 39. supra 2. 28.
σπέρμα Ἀβραὰμ, πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθή- Gal. 6. 16. g Gen. 21. 12. Gal. 4. 23.
8 σεταί σοι σπέρμα. [h] Τουτέστιν, οὐ τὰ τέκνα τῆς σαρκὸς, Heb. 11. 18. h Gal. 4. 28.
ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
9 λογίζεται εἰς σπέρμα. [i] Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· i Gen. 18. 10.
Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ
10 Σάῤῥᾳ υἱός. [k] Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς k Gen. 25. 21. supra 4. 17.

as, in the order of the Deity, subordinate to the Father.

Thus, then, the real sense of the passage will only (as Bp. Pearson says) testify the *identity* of Christ's Deity with that of the Father; namely, (to use the words of Dr. Smith,) 'the attribution to the Messiah of a superior (i. e. super-human) nature, besides that in which he was descended from the Hebrew Fathers,—a nature to which the *highest denomination* and the *universal dominion and honour of Deity* properly belong,—*over all*, GOD *blessed for ever*.'

6. 'Quia voti sui fervore quasi in ecstasin raptus fuerat Paulus, jam ad suas docendi partes redire volens, speciem correctionis adhibet, ac si se ipsum ex immodico cruciatu colligeret.' (Calvin.) The *correction* here spoken of was (as Hyperius remarks) employed for the purpose of meeting a tacit objection, that by the Jews being ἀναθέματα, as was indirectly implied in the preceding verses, the promises of God, of preserving the Jewish people by Christ, would be made void. To which the reply is: 'Even though I were to say that the Jews were ἀναθέματα, the promises of God would not fall to the ground.' The course of reasoning being, 'I do not say this as though I would insinuate that in the rejection of the Jews the word of God (i. e. the Divine promises) had failed of its effect. So far from that, it is rather *confirmed*. The rejection of the Jews is agreeable to God's former dealings with them; for *all* the *descendants of Israel* are not of the true Israelites, to whom the promises were made, God having limited them first to Isaac, vv. 7—9, and then to Isaac's son, Jacob, vv. 10—13, rejecting all the other children. Therefore he now acts in the same manner, by rejecting the unbelieving Jews, and accepting those who, by believing, are the true spiritual Israelites.'

— οὐχ οἷον ὅτι ἐκπέπτωκεν, &c.] In οὐχ οἷον the οἷον is for ὡς, and the phrase, which is highly elliptical, may be rendered in full, 'It is not so that,' or 'Not so would I reason, as that;' q. d. 'But what I have said does not imply that,' &c. So μὴ ὡς ὅτι at 2 Thess. ii. 2. To this we have the antithesis at ἀλλὰ in the next verse. Ἐκπέπτωκε may be rendered, 'had failed of its effect;' lit., 'missed of its aim:' there being here a metaphor taken from *archery*, as in Plutarch, vi. 240, λόγος ὑπηνέμιος ἐκπίπτων. Thucyd. viii. 81, ἵνα τῶν ὑπαρχουσῶν ἐλπίδων ἐκπίπτοιεν.

7. οὐδ' ὅτι εἰσί, &c.] What now follows, up to ver. 13, illustrates the sentiment,—that the being endued with benefits from God does not depend upon birth and descent. To this purpose the Apostle adduces examples, to which the pride of the Jews (who boasted of their descent from Abraham) could oppose nothing; namely, as being drawn, 1. from the *posterity of Abraham* himself,—not all of whose descendants, but only the *offspring of Isaac*, experienced the particular favour of the Lord, to the neglect, in some degree, of the Israelites, the descendants of Keturah; 2. from *Isaac*, of whose children, not *Esau*, but *Jacob*, was, by the Divine dispensation, the destined progenitor and founder of that nation hereafter to be so much favoured. (Koppe.)

— ἀλλ' ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα] Here we have a *breviloquentia* common in the Jewish writers, to be supplied as follows: 'for thus was it said, these were the words: In Isaac shall thy seed be called: It is *in* and *by* Isaac that thy seed shall be *named*, and obtain celebrity.'

8. Here it is shown, that whatever difference might exist between Isaac and Ishmael, that was to be ascribed solely to the good pleasure and gracious promise of God. Τέκνα τῆς ἐπ. is for τέκνα ἐπηγγελμένα: the sense being, 'those sons to whom pertain the felicity mercifully promised to Abraham.' Λογίζεται εἰς is for νομίζεται εἶναι.

9. ἐπαγγελίας γὰρ ὁ λόγος οὗτος.] Here we have the same sentiment confirmed from Scripture. The passage alluded to is Gen. xviii. 10, which agrees in sense, though not quite in words, with the Hebrew and the Sept. Wetstein aptly compares Hom. Odyss. λ. 247, περιπλομένου δ' ἐνιαυτοῦ τέξεις ἀγλαὰ τέκνα. On the *typical* sense here intended, see Chrysostom.

10. The Apostle now goes on to show, that not only did God make a distinction, κατὰ πρόθεσιν αὐτοῦ, among the natural descendants of Abraham, but that even among the descendants of him who was 'the Son of promise,' he made a like distinction; and that, too, in a case where the respective *merits* of the parties could not be the ground of distinction. Nay, that this reception was determined on before the children were born; and consequently before they could have had any merit or demerit. But if God makes such distinction among the legitimate children of the '*Son of promise*,' then the same God may choose, justify, and glorify those who are κλητοὶ in respect to the heavenly inheritance. If it is not unjust, in the *one* case, to distribute favours κατὰ πρόθεσιν αὐτοῦ, then it is not in the other. (Stuart.)

— οὐ μόνον δὲ, ἀλλὰ, &c.] The construction here is irregular, falling under the head of *anacoluthon*, by which a sentence is commenced in one syntax, and is afterwards changed into another, the sentence being not finished as it was begun. Thus the proper construction would be: Οὐ μόνον δὲ [τοῦτο], ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοίτην ἔχουσα ἐῤῥήθη—ὅτι, &c. Κοίτην

κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν· μήπω γὰρ γεννη- 11
θέντων, μηδὲ πραξάντων τὶ ἀγαθὸν ἢ κακὸν, (ἵνα ἡ κατ'
ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ
l Gen. 25. 23. καλοῦντος,) [l] ἐῤῥήθη αὐτῇ· Ὅτι ὁ μείζων δουλεύσει 12
m Matt. 1. 2, 3. τῷ ἐλάσσονι· [m] καθὼς γέγραπται· Τὸν Ἰακὼβ ἠγά- 13
πησα, τὸν δὲ Ἠσαῦ ἐμίσησα.
n Deut. 32. 4. 2 Chro. 19. 7. Ps. 92. 15. [n] Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; Μὴ γένοιτο! 14

ἔχουσα is, *per metalepsin*, for συλλαβοῦσα, 'having conceived.'

11. μήπω γὰρ γεννηθέντων—κακόν.] Taken from Gen. xxv. 23, the words μηδὲ πραξάντων—κακὸν being added, to show the Jews that Esau lost the honour of being the root of the people of God, on account of his profaneness in despising that honour (Heb. xii. 16.); and thus all notion of individual merit in either, as to obtaining the Divine benefits, might be removed, and all occasion for objection on the part of the Jews cut off. (Koppe and Macknight.) It is plain from Gen. xxv. 23, 'two *nations* are in thy womb,' that Jacob and Esau are not spoken of as *individuals*, but as *representing* the two nations springing from them; and that the election of which the Apostle speaks is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises, in their first and literal meaning. Deut. vii. 6, 7. Acts xiii. 17. That this is the election here spoken of, appears from the following circumstances. 1. It is neither said, nor is it true, of Jacob and Esau personally, that 'the elder served the younger;' this being true only of their *posterity*. 2. Even if Esau *had* served Jacob personally, and had been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation. As little was the subjection of the Edomites to the Israelites, in David's days, a proof of the election or reprobation of their *progenitors*. 3. The Apostle's professed purpose in this discourse being to show, that an election, bestowed on Jacob by God's free gift, might either be taken from them, or others might be admitted to share therein with them, it is evidently not an election to *eternal life*, which is never taken away, but to *external privileges* only. 4. This being an election of the whole posterity of Jacob, and a reprobation of the whole descendants of Esau, it can only mean, that the nation which was to spring from Esau should be subdued by the nation which was to spring from Jacob; and that it should not, like the nation springing from Jacob, be the church and people of God, nor be entitled to the possession of Canaan, nor give birth to the seed in whom all the families of the earth were to be blessed. 5. The circumstance of Esau being older than Jacob was very properly taken notice of, to show that Jacob's election was contrary to the right of primogeniture, because this circumstance proved it to be from pure favour. But if his election had been to *eternal life*, the circumstance of his age ought not to have been mentioned, because it had no relation whatever to that matter. (Whitby, Taylor, and Macknight.)

— ἵνα, &c.] q. d. '[This was said and done] in order that,' &c. Πρόθεσις is for προαίρεσις: and ἡ κατ' ἐκλογὴν πρόθεσις is well explained by Stuart to mean a *purpose* which proceeds from one's own free choice; moved by *internal*, not *external*, causes or motives. Thus the reasons of the Divine counsels are far from being represented as *arbitrary*, or *ungrounded*, but only as being such as are not disclosed, and pertain to God alone. Μένῃ, 'might stand firm,' יעמד, 'be a convincing argument.' Ἐκ τοῦ καλοῦντος, i. e. dependent on the will of the caller, chooser, or bestower.

12. ὁ μείζων.] Like *major natu* in Latin: and so in Gen. xxix. 16. The meaning is: 'The posterity of Esau the elder shall be compelled to serve that of Jacob the younger;' as is plain from the words preceding, 'two *nations* are in thy womb.'

13. καθὼς γέγραπται, &c.] The full sense is: 'An *example* of the foregoing truth may be seen in the passage of Scripture where it is written, Jacob,' &c. The best Commentators, both ancient and modern, are agreed, that in Ἰακὼβ and Ἠσαῦ we are not to consider the two brothers *personally*, but as the founders, the one of the Israelitish, the other of the Idumæan *nation*, and, in fact, as the *nations themselves*. They are also agreed, that the terms which indicate the disposition of God towards them are to be interpreted with an attention to the laws of parallelism, and to be understood *comparatively*, —namely, of greater or less favour and privileges.

14. The Apostle, intending to show the liberty of the Divine choice, brings forward, *more Judaico*, every thing that can be said in the way of *objection*, with the answer subjoined. His meaning, then, may be thus expressed: *Objection:* In having chosen the posterity of Isaac and Jacob for his people, and not the other nations, may not God be charged with injustice, ἀδικία? *Ans.* By no means; we must not even entertain such a thought. He then proceeds to prove the position, that God may freely choose a certain nation for his people, and reject the rest. This he shows, 1. from the testimonies of Moses, in which God claims to himself this supreme right, vv. 15, 28. 2. from the argument that God, as Creator, hath full power over the created, vv. 19—24. 3. from the predictions uttered concerning the Jews, vv. 25—29. (Schoettg.) In not having bestowed on *all* the Israelites, but on *some* only, this blessing, of faith in Jesus Christ, the greater part being left in unbelief, the Apostle shows that God does *not* act unjustly; a truth which he had before set forth and established, and which he here again inculcates; 1. By laying down the general position, that whatever the Deity doth, that cannot of itself be unjust. 2. By showing that this was no other than the usual mode of God's acting, (which he exemplifies by

15 [o] τῷ γὰρ Μωϋσῇ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ [o] Exod. 33. 19.
16 οἰκτειρήσω ὃν ἂν οἰκτείρω. Ἄρα οὖν οὐ τοῦ θέλοντος,
17 οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ. [p] Λέγει [p] Exod. 9. 16
γὰρ ἡ γραφὴ τῷ Φαραώ· Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά
σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ
ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.
18, 19 Ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. [q] Ἐρεῖς [q] Jer. 49. 19

the case of Pharaoh,) and that it would be both foolish and impious, on that ground, to call God to account (vv. 15—21). 3. That the unbelieving Israelites themselves could not complain of the grace of God being withdrawn from them,—since he had hitherto evinced himself so lenient and indulgent, in bearing with their unbelief and iniquity (v. 22). Finally, he shows that by their unbelief this very benignity of God,—namely, in bringing other nations in their place to the blessings of true religion,—is even more magnified, v. 23, seqq. On these verses see the Notes of Dean Tucker in D'Oyly and Mant.

— τί οὖν ἐροῦμεν;] A customary formula of St. Paul, repelling doubt, or objection, or calumnious interpretation. It is, Grotius observes, *longissimè aversantis.* Carpzov compares Philo, 99, C., Τί οὖν λεκτέον; μὴ ἔστιν ὑπαίτιον, τὸν Θεὸν ἑαυτῷ μαρτυρεῖν;

15. ἐλεήσω ὃν, &c.] This has nothing to do with final salvation; the general sense being only, that 'God acts, in the distribution of his favours, according to his own pleasure.' In fact, it is (as Koppe says) a phrase, used either when we do not *choose*, though we *can*, to give reasons for conferring benefits on another; or when we wish to prevent those whom we benefit from ascribing to them any peculiar merit of their own. The reasoning of the Apostle is this: 'God cannot be *unjust* because he distributes his favours κατὰ πρόθεσιν αὐτοῦ. He may surely do what he will with his own. Nay, your own Scriptures inculcate the same doctrine, where God is introduced as saying,' &c. Thus the meaning is, that in conferring privileges or favours, whether upon *nations* or *individuals*, God acts according to his sovereign pleasure; see Bp. Bull's Apolog. pro Harm. p. 55.

'Even in human judicature (says Dr. S. Clarke, in his Seventeen Sermons, No. 15, p. 346), should an unskilful spectator take upon him to find fault with the sentences of an able and upright judge, might not the judge well express himself in this manner? I will acquit whom I see fit to acquit; and I will condemn whom I see fit to condemn: meaning, not that he would do it *arbitrarily*, but that, as having the most perfect knowledge of the law and fact, his sentence ought not to be questioned by unskilful spectators.'

16. ἄρα οὖν, &c.] The ἄρα is *conclusive;* q. d. 'Consequently it follows from what has been said that favours are not obtained by him that willeth, or him that runneth, but through the mercy of God; i. e. (to apply a general sentiment to this particular case) God bestows his favours, not because they are first merited, or acquired by effort, either of strong desire or of strenuous action, but because He has mercy on those who are the objects of His mercy. (Stuart.)

By θέλοντος is denoted strong desire; and by τρέχ. strenuous effort. So Anthol. Gr. iv. p. 134, πίνε καὶ εὐφραίνου· τί γὰρ αὔριον, ἢ τί τὸ μέλλον; οὐδεὶς γινώσκει· μὴ τρέχε, μὴ κοπία. The same metaphor is found in 1 Cor. ix. 24. 26. Hebr. xii. 1. Phil. ii. 16. iii. 14. Gal. ii. 2. The two terms are here united, to express such a strong desire as seeks to effect its object by every means. The general design of the passage is to intimate that man's salvation is to be attributed solely to the mercy of God, not to any merit of his own.

17. Here we have another example of the position laid down at ver. 15; and as the preceding one, taken from *Moses*, was of *favour* and *acceptance*, so is this of *rejection* and *punishment*. God raised up and preserved Pharaoh, not in consequence of any *merit* in him (for he was one of the most presumptuous sinners on record), but that his own Divine power might in the end be more signally displayed in him, and that the miracles wrought for the deliverance of the Israelites might spread the name of Jehovah throughout the whole earth.

— ἐξήγειρά σε, &c.] This is by some understood of Pharaoh's being brought into existence; by others, of his being made monarch of Egypt; by others, again, of his preservation during the various plagues inflicted, especially that of the boils; which last-mentioned sense the LXX. have expressed by διετηρήθης, a free version of the Hebr. העמדתיך. It may be best to unite the two first senses, understanding, 'brought into being as king of Egypt.' So Ps. cxiii. 7, 8. Sept. ὁ ἐγείρων ἀπὸ γῆς πτωχὸν—τοῦ καθίσαι αὐτὸν μετὰ ἀρχόντων, and Josephus, Ant. viii. 11. 1, βασιλεὺς γὰρ ἐξεγείρεται ὑπ' ἐμοῦ.

18. ἄρα οὖν ὃν θέλει—σκληρύνει.] The difficulty in this passage turns on the sense of σκληρύνει, which is, even by the ancient Commentators, variously interpreted. Basil, Origen, and Theophylact think that God, *in fact*, hardened the heart of Pharaoh by his long suffering, and delay of punishment (whereby the κακία, or guilt, of the offender was increased), in order that, on the measure of his iniquity being filled, the Divine justice in punishing him might be made more manifest. Œcumen. and many others interpret it, '*suffers* to be, or grow, hard; thereby leaving him to the exercise of his own free will.' Gregor. Nyss. ap. Œcumen. explains, '*hardens himself*.' One or other of which interpretations were adopted by the earlier modern Commentators, until, in the middle of the last century, an original one was proposed by Carpzov, and received by Ernesti and most Commentators down to Wahl; namely, that the expression is to be understood with reference to the antithetical word ἐλεεῖ, and, by the *lex oppositionis*, is to be rendered, 'treats

οὖν μοι· Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς
r Isa. 45. 9. & 64. 8. Jer. 18. 6. Wisd. 15. 7. ἀνθέστηκε; [r] Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταπο- 20
κρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί
s 2 Tim. 2. 20. Jer. 18. 6 με ἐποίησας οὕτως; [s] Ἢ ουκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ 21
πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν
t Supra 2. 4. 1 Thess. 5. 9. σκεῦος, ὃ δὲ εἰς ἀτιμίαν; [t] Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι 22
τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν
πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν·

with less kindness.' But though this is agreeable to the context, the evidence for such a signification of the word is weak, merely resting on 2 Chron. x. 4, ἐσκλήρυνε τὸν ζυγὸν, and Job xxxix. 16, ἀπεσκλήρυνε τὰ τέκνα αὐτῆς, of which passages only the latter is at all apposite. The expression (as Koppe observes) plainly has reference to the case of *Pharaoh*, in the narrative of whose conduct this very word often occurs (as Exod. vii. 3. ix. 12. x. 20. 27. xiv. 4. 8), and in the sense to *render obstinate*. Besides, the words following, τί ἔτι μέμφεται; have no sense, if they be not referred to *obduracy*. I would therefore prefer the interpretation of Basil and Origen (adopted by many eminent modern Commentators, from Grotius downwards), of whom the latter regards the expression as founded on the *popular* mode of thinking and speaking. 'Thus (continues he) good and kind masters sometimes say to servants, who have taken occasion, from that kindness, to harden themselves in disobedience, I have *made you bad*,—*I* am the *cause* of your offences.'

19. The Apostle here anticipates an objection on the part of the Jews, viz., How, then, can this σκληροκαρδία be justly *punished* by God, God himself being the hardener? How can God feel wrath against sinners, since no one can resist his will? For if he hardens men, *they* are surely not to blame. (Koppe and Schoettgen.)

— τί ἔτι μέμφεται;] Here, it is plain from the context, we must supply σκληροκαρδίας, ἀπειθείας, or such like; the full sense being, 'Why (or by what justice) does he yet, or now, find fault with us for unbelief and perversity?' Τῷ γὰρ βουλ., &c., 'who has [ever] effectually resisted his will or purpose, the will of his everlasting counsels and purposes?' which carries with it the adjunct sense, 'Who *can* resist it? and consequently we have only *fulfilled* his will;' which is (as Mr. Young observes) a well-known answer and excuse of men obstinate in wickedness. See Jerem. ii. 25. xviii. 12.

20. The Apostle does not *directly* answer the objection, because it was one not proper to be proposed; yet makes some reply to it in the way of reproof, 1. by showing that it is foolish and presumptuous for *men* to canvass the dispensations of *God* (vv. 20, 21). 2. That though God has the same power over his creatures, as the potter over the clay, yet that he does not act capriciously or arbitrarily, but that his dealings with the Jews, as with *all* men, are consistent with his attributes of justice and mercy, vv. 22—24.

— μενοῦνγε, ὦ ἄνθρωπε, &c.] Μενοῦνγε has the force of a strong negation of any thing, with an affirmation of the contrary, '*Nay, but?*' The ἄνθρωπε is in direct antithesis with Θεῷ. Σὺ τίς εἶ; suggests, as Chrysostom remarks, the *nothingness* of man. 'Ανταποκρ. signifies 'to reply in a disputatious spirit.' Comp. Jer. xviii. 2—10, which passage throws much light on the present, from its evident reference, not to individuals, but to nations.

— μὴ ἐρεῖ τὸ πλάσμα, &c.] 'Shall the thing formed (meaning, the creature) say,' &c.? By τὸ πλάσμα is denoted the figure formed by the ὁ πλάσσων, or potter. So Aristophanes, Av. 587 (cited by Wetst.), calls men πλάσματα πηλοῦ, and other Classical writers use the phrase πλάσσειν πηλόν. So also in Plato, de Repub. 1. ii. God is called ὁ πλάσσων, where (as in the preceding passage) there is an allusion to the fiction (borrowed from the Scriptures) of Prometheus forming of clay the first man and woman.

These words are not (as they have been supposed) a quotation from Is. xlv. 9,—not even a quotatio *ad sensum*,—but simply *formed on* that passage; and their intent is to stop the mouth of the objector, who leaves an implication of wrong on the part of God in bestowing blessings on some, which he withholds from others; q. d. (by a sort of *argumentum ad hominem*,) 'Has the creature a right to call in question what is done by his Creator?'

21. ἢ οὐκ ἔχει—πηλοῦ;] Ἢ οὐκ, '*annon*.' This use of the Genitive after ἐξουσία, in the sense *over*, occurs in Matt. x. 1, and John xvii. 2. In the Classical writers it is very rare. The only example I have met with is in Thucyd. v. 50, κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως. Φύραμα signifies any thing *kneaded*, especially *dough*. Σκεῦος is a general term, applied to *vessels* or *utensils* of every description. Εἰς τιμὴν and εἰς ἀτιμίαν are to be taken *comparatè*, 'for more or less honourable uses.' Comp. Wisd. xv. 7, a passage evidently formed on that of Jerem. xviii. 4, 6.

The purpose of the words is to teach, that we ought not to set ourselves up as censors or judges of the dealings of God with man; for shall he not do what he will with his own? Here Chrysostom shows that the sole point of similitude is to the perfect pliancy of the clay to the potter, no reference being had to *conduct*; so that it can have nothing to do with the question of *free will*. This is well shown by Dean Tucker, ubi supra, and Bp. Van Mildert, in his Bampt. Lect., p. 381.

22. Here we have a more *direct* answer to the objection at ver. 19; what had been said being applied to the present case of the Jews and Gentiles.

— εἰ δὲ θέλων, &c.] Some recent Expositors would take the εἰ interrogatively for *nonne?* or supply ἦν after θέλων. But it is better, with the older Commentators, to suppose an *Anantapodoton*, or *Anacoluthon*, supplying οὐκ ἔχει ἐξουσίαν;

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη
24 ἐλέους, ἃ προητοίμασεν εἰς δόξαν . . . οὓς καὶ ἐκάλεσεν ἡμᾶς,
25 οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν· [u] ὡς καὶ ἐν τῷ [u Hosea 2. 23. 1 Pet. 2. 10.]
Ὠσηὲ λέγει· Καλέσω τὸν οὐ λαόν μου, λαόν μου,
26 καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην. [x] Καὶ ἔσται [x Hos. 1. 10.]
ἐν τῷ τόπῳ οὗ ἐῤῥήθη αὐτοῖς· Οὐ λαός μου
27 ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος. [y] Ἡσαΐας [y Isa. 10. 22. Infra 11. 5.]
δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν
Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα

— θέλων ἐνδείξασθαι τὴν ὀργὴν] 'purposing to display his punitive justice against sin.' So ὀργὴ supra i. 18. Here Wetstein aptly compares Seneca, Controv. i. 2, 'voluerunt dii immortales in hac puellâ ostendere vires suas.' Τὸ δυνατὸν, for τὴν δύναμιν.

— ἤνεγκεν ἐν πολλῇ μακρ.] This is, as Theophylact says, for ὑπομονῇ ἠνέσχετο. By the σκεύη ὀργῆς are evidently meant the *Jews*, with whose perversity God had so long borne,—that, far from having to complain of severity, if now cast off, they would have to acknowledge much mercy and long-suffering. The best Commentators, ancient and modern, are agreed that the expression is by no means to be taken of *individuals* created by God for eternal punishment, but of *nations*. See Chrysost. and Grot. The latter rightly explains κατηρτ. to mean, not '*fitted*' (or '*adapted*'), but '*fit*,' ἕτοιμα, as Chrysostom expounds it, and Tucker understands it. This use of the past participle for a verbal adjective is an idiom of not unfrequent use, and, if borne in mind, will often solve great difficulties.

23. τὸν πλοῦτον τῆς δόξης α.] A Hebraism, for 'his most abundant glory.' See supra ii. 4. Similarly it is said in a passage of Philo (cited by Koppe), Θεὸς τὸν περιττὸν πλοῦτον ἐπιδεικνύμενος αὐτοῦ: and a little further on, τὴν ὑπερβολὴν τοῦ πλούτου καὶ τῆς ἀγαθότητος αὐτοῦ. By the σκεύη ἐλέους, as opposed to the σκεύη ὀργῆς, are, of course, meant persons mercifully *accepted* by God, with reference to the whole body of Christians, whether Jews or Gentiles. See Note on Acts ix. 15.

—προητοίμασεν εἰς δόξαν] 'had fore-ordained for glory.' So Eph. ii. 10, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς, &c. Philo-Jud. (cited by Carpzov), ὁ Θεὸς τὰ ἐν κόσμῳ πάντα προητοιμάσατο εἰς ἔρωτα καὶ πόθον αὐτοῦ. Also a Rabbinical writer, cited by Wetstein: 'Rex habebat duos filios; et dixit illis, Filii, vos ambo non *præparati* estis, nisi ad gloriam meam; etiam ego non præcidam mercedem vestram.'

'The *glory* here mentioned (says Macknight) is to be understood, not of the glory of eternal life (for the Scripture never speaks of *that* as bestowed on nations, or bodies of men, complexly), but of the glory of being made the Church and people of God.' Yet the glory (as Grotius remarks) is such as to have its commencement in this life, and its completion in another.

After δόξαν something is evidently wanting, to correspond with ἤνεγκεν above. Tholuck supplies ἐκάλεσε; which, however, is far from accomplishing the purpose. It is better, with Stuart, to supply ἐλέησε, suggested by σκεύη ἐλέους; or rather, we may suppose the ellipsis to be completed from the former part of ver. 23 thus: 'God, desiring that he might make known his rich grace toward the vessels of mercy, which he before prepared for glory, [ἐγνώρισε τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ] ἡμᾶς, οὓς καὶ ἐκάλεσε.'

24. ἐκάλεσεν.] This is explained by Grotius, 'has invited and brought over to obedience;' verbs of counsel and striving being often so taken as to include the *event*.

25. The ὡς καὶ serves to introduce an *illustration*. The passage in view is Hos. i. 6—10, blended with ii. 23. The Apostle (as Bp. Horsley observes) first alleges two clauses, but in an inverted order, from the 23d verse of the 2d chapter, which seems to relate more immediately to the call of the Gentiles; 'I will call them my people,' &c., 'and her beloved,' &c. And to these he subjoins, as relating solely to the restoration of the Jews, that part of the prophecy of the first chapter which affirms that 'in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God.' From these detached passages thus connected, he derives the confirmation of his proposition concerning the joint call of Jews and Gentiles to the mercy of God.

Some minute differences here exist between the Hebrew, the Septuagint, and the Apostle; but no more than the *accommodation* of the passage from the *restoration of the Jews* to the *calling of the Gentiles* rendered necessary.

27. We have here another passage expressive of the same sentiment.

— κράζει.] This is not a mere Jewish form of citation, as Schoettgen and Wetstein regard it. The expression (signifying *palam profitetur*) is used with allusion to the loud and authoritative tone which Prophets were authorised to assume. See Note on John vii. 28.

— ὡς ἡ ἄμμος τῆς θαλάσσης.] So great that it cannot be numbered. So Hor. Od. i. 28. 1, 'numeroque carentis arenæ.' Comp. Hom. Il. ι. 385, Οὐδ' εἴ μοι τόσα δοίη, ὅσα ψάμαθός τε κόνις τε.

— τὸ κατάλειμμα] 'the residue [only];' implying that only a small number of them [as compared with those who had perished] will return to the Lord. The context is not redundant, but means, as Bp. Middleton says, 'the remnant or [small] portion of the Israelites reserved by God for the purposes of his promises;' probably with allusion to the name given to the small portion of dough reserved as leaven for the next bread-making, τὸ κατάλειμμα. Similarly Ecclus. xliv. 17, Νῶε—ἐγενήθη κατάλειμμα τῇ γῇ, ὅτε ἐγένετο κατακλυσμός. And so *reliquiæ*, and sometimes *reliqui*, in Latin, and 'reliques' in English.

σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων 28
ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει
Κύριος ἐπὶ τῆς γῆς. [z] Καὶ, καθὼς προείρηκεν Ἡσαΐας· 29
Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα,
ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμοῤῥα ἂν
ὡμοιώθημεν. Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα 30
δικαιοσύνην κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ
πίστεως. [a] Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον 31
δικαιοσύνης οὐκ ἔφθασε. [b] Διατί; ὅτι οὐκ ἐκ πίστεως, 32
ἀλλ' ὡς ἐξ ἔργων νόμου. Προσέκοψαν γὰρ τῷ λίθῳ τοῦ

z Gen. 19. 24. Isa. 1. 9. & 13. 19. Jer. 50. 40. Lam. 3. 22. Ezek. 16. 46.
a Infra 10. 2. & 11. 7.
b 1 Cor. 1. 23.

28. *λόγον γὰρ*, &c.] *Λόγον* is by some interpreted *account*; by others, *matter*, like the Heb. דבר. It would seem that *both* senses were in the mind of the Apostle, and that he meant, 'will soon settle this account, and cut short the affair.' There is thought to be a reference to Is. x. 23.

29. Here we have another passage on the same subject with the preceding; namely, that it is to be ascribed to the singular goodness of God, that a very small part only (to the exclusion of the great bulk of the Jews) possess the promised felicity. (Koppe.) Bp. Lowth and Koppe think there is here a reference to some invasions of Judæa, made by Resen and Pekah, at the latter end of Jotham's reign. Others think it descriptive of the times of Ahaz, when Judæa was invaded on all sides; by the Syrians and Israelites from the North, by the Edomites from the South, and by the Philistines from the West, 2 Chron. xxviii. 5—19. Whether the sense of the Apostle be an *accommodation* of that of the Prophet (as most recent Commentators maintain) may be doubted; for it is certain that the Prophets had often a two-fold view; and that under an *exoteric* sense, referring to political prosperity or adversity, was couched, *καθ' ὑπόνοιαν*, an *esoteric* and spiritual one. And as in *κατάλειμμα* there is a metaphor taken from *bread-making*, so in *σπέρμα* there is one from *sowing*; since it denotes the small *remnant* left, in the fertile countries of the East, for seed. In which view the Commentators compare Plato, Tim. p. 1044, *ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ ταννῦν ὑμῶν, περιλειφθέντος ποτὲ σπέρματος βραχέος.*

In *ὡμοιώθημεν* there is a blending of two modes of expression, which are kept *separate* in a fine parallelism of Ezek. xxxii.

30. *τί οὖν ἐροῦμεν*; &c.] It is plain from the context, that the sense of this somewhat indefinite formula is as follows: 'What, then, are we to say? namely, in the way of inference from what has been urged.' This is intended to introduce a *recapitulation* of the whole of what the Apostle has been treating of in the present Chapter. The course of reasoning is thus traced by Mr. Young: 'The rejection of the Jews being vindicated, in ch. ix. 6—29, against the objections of the Jew, which would represent it to be contrary to the divine veracity and justice, the Apostle proceeds, ch. ix. 30—33, and x. 1—3, to inquire into the *cause* both of the rejection of the Jews, and the adoption of the Gentiles to be God's people in their stead; commencing, as usual, from an objection of the Jews, *τί οὖν ἐροῦμεν*; &c.; his reply being *understood* to this effect: "However strange these things may appear, yet so they are;"—and the *ground* of the acceptance of the Gentiles to God's favour (viz. their embracing the condition of justification under the Gospel, which is faith in Jesus Christ) being briefly hinted in those few words, thrown in, as it were, in the middle of the objection, ver. 30, *δικαιοσύνην δὲ τὴν ἐκ πίστεως*, "but that justification which is by faith;" he goes on, ch. ix. 32 to ch. x. 3, to state more at length the ground of the Jews' miscarriage: this he places in that fatal error of theirs concerning the way of justification and acceptance with God; they sought it by the performances of the Law; whereas, it is only to be obtained through the faith of Christ.' The words *δικαιοσύνην δὲ τὴν ἐκ πίστεως* (scil. *διδομένην*) are exegetical of the preceding, and explain the *kind* of justification unto which they had attained, and how obtained. From what follows, it is plain that *πίστεως* is for *τῆς πίστεως*, i. e. faith in Christ, which implies a full acceptance of his Gospel, and an obedience to all its requisitions, whether of belief or practice.

31. *Ἰσραὴλ δὲ διώκων*, &c.] Some would remove the difficulty, which has here caused disagreement, by supposing a *pleonasm*; others, by supposing an *hypallage*: methods alike unfounded, unnecessary, and at variance with the antithetical clause *εἰς νόμον δικαιοσ. οὐκ ἔφθασε.* It is plain, from the next verse, that *νόμος* must be taken in its ordinary acceptation. The obscurity here has arisen from excessive brevity, and the complete sense is as follows: 'Israel, following after the Law, and aiming at justification from it, yet missed of its aim; not having attained unto a law which could give justification, or unto *the* law which gives justification, namely, that of Christ.'

32. *διατί*; *ὅτι*, &c.] Now follows the *reason why* God excluded the Jews from the felicity of Christ's kingdom; not because it had been so determined by God by any absolute decree, but because *they*, priding themselves on their attachment to the Law of Moses, *rejected* the Gospel of Christ. (Koppe.) The recent Commentators are generally of opinion that what is here adduced from the Old Test. does not properly refer to the Messiah, but is applied by *accommodation*. That principle, however, is here unnecessary; for the Prophets themselves often intermixed with promises of temporal deliverance encouraging anticipations of that deliverance, both temporal and spiritual, which was to be expected from the Mes-

33 προσκόμματος, [c] καθὼς γέγραπται· Ἰδοὺ τίθημι ἐν c Isa. 8. 14. & 28. 16.
Σιὼν λίθον προσκόμματος, καὶ πέτραν σκαν- Ps. 118. 22. Matt. 21. 42.
δάλου· καὶ πᾶς ὁ πιστεύων ἐπ᾽ αὐτῷ οὐ καται- Luke 2. 34. 1 Pet. 2. 7.
σχυνθήσεται.
1 X. ἈΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ
ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραήλ ἐστιν εἰς
2 σωτηρίαν. [a] Μαρτυρῶ γὰρ αὐτοῖς, ὅτι ζῆλον Θεοῦ ἔχουσιν, a Acts 21. 20. & 22. 3.
3 ἀλλ᾽ οὐ κατ᾽ ἐπίγνωσιν. [b] Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ supra 9. 31. Gal. 1. 14.
δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι, τῇ b Supra 9. 31. Phil. 3. 9.
4 δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. [c] Τέλος γὰρ νόμου c Matt. 5. 17. Acts 13. 38.
5 Χριστὸς, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. [d] Μωϋσῆς γὰρ 2 Cor. 3. 13. Gal. 3. 24.
γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, Ὅτι ὁ ποιή- d Lev. 18. 5. Ezek. 20. 11. Gal. 3. 12.

siah. Nay, the Jewish Interpreters themselves refer the words to the Messiah. As to the discrepancies between the Apostle and the Hebrew and Sept., the best mode of adjusting them is to say we have here, properly speaking, no quotation at all. There is merely a *reference* to what is said in *Scripture;* and though formed on two passages, Is. viii. 14, and xxviii. 16, the words do not profess to be a citation from either. The latter clause, however, differs scarcely at all from the Sept., but recedes from the Hebrew. It is the opinion, however, of Grotius, Capell, and Randolph, that the LXX. read, not יחיש, but יביש. But this notion seems unfounded; for Pocock, Rosenmuller, and Gesenius have shown that חוש is itself susceptible of that sense. The meaning, however, intended by the Prophet seems to have been, 'he need not flee for fear.'

X. The Apostle now applies himself to *correct* the fatal error of the Jews concerning justification and acceptance with God, by stating at large the relative nature of the Law and the Gospel as means of justification. (Young.) And first he introduces what he is about to say with the softening expression of affectionate solicitude: 'Brethren, it is the anxious wish of my heart that,' &c.

The reading αὐτῶν, for τοῦ Ἰσραὴλ, edited by Griesbach, Vater, Tittman, and Scholz, merits little attention. Internal, as well as external, evidence is against it.

2. μαρτυρῶ αὐτοῖς.] Meaning, 'I bear witness in their favour.' So, in a similar passage of Col. iv. 13, we have μαρτυρῶ γὰρ αὐτῷ, ὅτι ζῆλον πολὺν ἔχει ὑπὲρ ἡμῶν.

— ζῆλον Θεοῦ.] Not 'zeal of God,' as our Common Version renders, but 'a zeal for God and his service;' since nouns of this kind have a Genitive sometimes of *subject*, and sometimes, as here, of *object*. The expression is derived from Ps. lxviii. 9. Compare Acts xxi. 20, and xxii. 3.

— οὐ κατ᾽ ἐπίγνωσιν.] Meaning, 'not in conformity with, or regulated by, sound knowledge or true religion,' but proceeding upon ignorance of the true nature and intent of the Law, of which they were such tenacious zealots; not aware that it had ceased and was done away. Similar to the sentiment here is one of Thucyd. i. 68: σωφροσύνην μὲν ἔχετε, ἀμαθίᾳ δὲ πλέονι —χρῆσθε.

3. ἀγνοοῦντες γὰρ, &c.] This is meant to show *how* they came to be thus ignorant of divine truth, with the *means* for attaining unto it in their possession. By τὴν τοῦ Θεοῦ δικ. is denoted that method of justification (viz. gratuitous, or by faith) which God has revealed in the Gospel of Christ. By ἰδίαν δικ. is meant a justification of *their own*, i. e. resting on the works of their Law. The Apostle so terms it, because, being a law of works, it made every one's salvation depend upon his *own merits;* and thus such a law might, in a popular sense, be called a justification of *his own*. Στῆσαι is the opposite to ἀναιρεῖν, and the metaphor seems derived from the propping up and buttressing of a weak structure, which cannot stand by itself.

— οὐχ ὑπετάγησαν] 'have not obediently accepted.' It was well remarked by an ancient Philosopher, that 'many *would* have attained unto wisdom, if they had not thought they *had already* attained unto it.'

4. τέλος γὰρ νόμου X.] Here is more plainly set forth the *mode* by which God is pleased that men should be brought to salvation by Christ. The term τέλος, however, admits of more than one sense. It may, with some ancient and modern Commentators, be explained, 'Christ hath put an end to, abrogated, the Law, in the case of every believer in him.' This sense, however, is not agreeable to the context. The true one seems to be that of Chrysostom and the Greek Commentators, adopted by Fell, Carpzov, Young, and Dr. Pye Smith, 'Christ is the end, perfection, and accomplisher, or rather the scope, end, and final object of the Law for justification;' as in Acts xiii. 38, sq. The Apostle shows that there is only one justification, and that what the Law *attempted*, the Gospel *fulfils;* and therefore he who chooses the one by faith, fulfils the *other;* whereas he who aims at the *other*, must miss of *this*. This benefit of Christ extends to *all believers*,—Gentiles no less than Jews. 'The proof of the whole,' observes Mr. Young, 'rests (as is expressed in vv. 1—10) upon the *impossibility* of the condition of justification by the Law, and the *easiness* of the condition under the Gospel.'

5. The words of this verse are meant to confirm what was just said,—namely, that what the Law did not, and could not, accomplish, Christ completed. For Moses, indeed, says a man is justified by the works of the Law. But then no

F 2

e Deut. 30. 11, 12. σας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς· [e] ἡ δὲ ἐκ 6
πίστεως δικαιοσύνη οὕτω λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ
σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ᾽ ἔστι
Χριστὸν καταγαγεῖν· ἤ· Τίς καταβήσεται εἰς τὴν 7
ἄβυσσον; τοῦτ᾽ ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.
f Deut. 30. 14. [f] Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ 8
στόματί σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτ᾽ ἔστι τὸ
g Matt. 10. 32. ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. [g] Ὅτι ἐὰν ὁμολογήσῃς ἐν 9
τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ
σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ 10
γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς

one was found able to fulfil it; so that it is not possible to be thus justified. (Chrysostom and Theophylact.) The proof of the above position the Apostle grounds upon the *impossibility* of legal obedience, and the easy condition of acceptance under the Gospel, and establishes the universality of the proffered acceptance by citations from the Prophets.

5. γράφει τὴν δικ., &c.] In γράφει τὴν δικαιοσύνην we have a popular ellipsis, in which two clauses have coalesced into one; q. d. 'Moses, treating of the justification to be had from the law, thus writes or speaks of it.'

— ζήσεται.] This is generally understood (as also it is explained by the Jewish interpreters) of life eternal, i. e. *salvation*. Some, however, of the best Commentators and Theologians explain it of life *in this world*, with an implied notion of happiness and prosperity. It should seem that the words of Moses were meant, under their chief and primary sense, of life and prosperity in this world, to contain an obscure promise of everlasting life.

6—8. Of these somewhat obscure verses the subject is *justification by faith*; and the admonition meant to be inculcated is *to believe and doubt not*. This the Apostle expresses in words derived from Deut. xxx. 11—14; and as the phrases 'ascending to heaven' and 'descending to Hades' were proverbially applied (like the *in cœlum ire* of Juvenal, Sat. iii. 75, and the *cœlum petere* of Horace, Od. i. 3. 38, to denote a moral impossibility, or at least an extreme difficulty); so *there* the sense intended is, that 'it is not impracticable to attain a knowledge of God's laws.' And *here* the Apostle, accommodating the words to his present purpose, and applying them to the Gospel, by the formulas τοῦτ᾽ ἔστι Χριστὸν καταγαγεῖν, and τοῦτ᾽ ἔστι Χρ. ἐκ νεκρῶν ἀναγαγεῖν, means to inculcate the facility of exercising faith, and consequently obtaining salvation; q. d. (to use the words of Mr. Turner,) 'The system of the Gospel demands faith, which is comparatively easy of acquisition; it does not require from you any thing of vast difficulty, as if the heavens were to be scaled to bring down Christ, or the abyss of Hades to be fathomed to bring him up [see the Note on John iii. 13. Ed.]; but it asks only what is within the reach of every one, what cannot be withheld without obstinate prejudice,—that is, a belief in its divinity.' The above, however, are perhaps not to be regarded as mere formulas expressive of impossibility or great difficulty, but as meant to advert to those points at which the faith of the unbelievers chiefly staggered; see Theophylact and Carpzov ap. Recens. Synop. By the ἄβυσσον is meant (as the Syr. Translator and Macknight have seen) the *place of departed spirits*; so called because it was supposed by the Jews to be as far *below* the surface of the earth as heaven was thought to be above it; see Ps. cxxxix. 8, and Bp. Lowth de Sacr. P. Hebr. p. 200.

The words μὴ εἴπῃς ἐν τῇ καρδίᾳ σου well express that sort of *self-confidence* in which unbelief usually originates.

8. ἐγγύς σου—καρδίᾳ σου.] The sense is, 'The word, i. e. the doctrine of justification by faith (termed in the next clause, "*the word of faith*"), is easy to be understood, and demands our faith.' What Moses meant by τὸ ῥῆμα was (as Bp. Bull observes, Harm. Ap. p. 13) *præceptum justitiæ activæ*, since he immediately subjoins לעשתו 'that thou shouldst *do* it.' Things obscure or difficult were by the Hebrews said to be *far off*; while things easy to be attained were said to be *nigh*.

9, 10. Taken out of the *artificial* form in which the sentiment is expressed, it would run thus: 'If thou shalt confess and profess with thy mouth, and believe with thy heart, by a vital and influential faith, that Jesus is the Lord, and that God, as such, hath raised him from the dead, thou shalt be saved; thy faith shall be counted for righteousness. For with the heart man believeth, and with the mouth confession is made unto justification and salvation;' see 1 John iv. 15, compared with v. 1.

*Confession* is here first mentioned, as standing first in the passage of Moses. The confessing with the mouth is, indeed, of greater consequence as regards *men*; and the believing with the heart, as respects *God*. For it is well observed by Origen, Exhort. ad Martyr.: Ἔστι γε εἰπεῖν, ὅτι μᾶλλον ἔστι τοῖς χείλεσι τιμᾶν τὴν καρδίαν πόῤῥω ἔχοντα ἀπὸ Θεοῦ, ἤπερ τῇ καρδίᾳ τιμᾶν αὐτὸν, τοῦ στόματος μὴ ὁμολογοῦντος. 'We may better talk of honouring God with our lips, while the heart is far from him, than of honouring him with the heart, while the mouth does not confess him to salvation.' Indeed, as Dr. Gloucester Ridley observes, the true saving faith, at the same time that it informs the understanding, influences the will and affections.

11 σωτηρίαν. [h] Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ' h Isa. 49. 23. supra 9. 33.
12 αὐτῷ οὐ καταισχυνθήσεται. [i] Οὐ γάρ ἐστι διαστολὴ i Acts 10. 34, 35. & 15. 9.
Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων, supra 3. 22, 29.
13 πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. [k] Πᾶς γὰρ, 1 Tim. 2. 5 Eph. 1. 7. & 2. 4, 7.
ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται. k Joel 2. 32. Acts 2. 21.
14 [l] Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ l John 15. 22.
πιστεύσουσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσ-
15 σοντος; [m] πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσι; Καθὼς m Isa. 52. 7. Nahum 1. 15.
γέγραπται· Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελι-

11. πᾶς] 'every one,' whether Jew or Gentile. See v. 5. ix. 17. 33.

12. *οὐ γάρ ἐστι διαστολή*] 'no distinction.' See Note on iii. 22.

— *ὁ αὐτὸς—πάντων.*] Meaning, 'The same person (i. e. one and the same person) is Lord of all, both Jews and Gentiles.' Πλουτῶν, i. e. abundant. Εἰς, 'in respect,' namely, to some quality which those who call upon him need; either χάριτι, or χρηστότητι. So Eph. i. 7, πλοῦτος χάριτος, and Rom. ii. 4, πλοῦτος χρηστότητος. The same expression, too, occurs in Philostr. Vit. Ap. iv. 8, ἐς τὸ κοινὸν πλουτεῖν. Ἐπικαλεῖσθαι is here to be understood of every kind of precatory address to God. See Bp. Bull's Harm. Ap. p. 43.

13. Κυρίου.] The original word for this (in Joel ii. 32) is יהוה (*Jehovah*), whence it is certain that the Prophet speaks these words of the *true and only* God; and yet it is as certain that the Apostle here ascribes them to our *Lord Jesus Christ*, from the words following, 'How shall they call on Him in whom they have not believed?' For the Apostle in this whole Chapter discourses of faith in Christ, and from the words foregoing, of which these are a proof, and to which they are connected by the particle γάρ; for those words, 'whosoever believeth in him shall not be ashamed,' are spoken by the Prophet Isaiah, of Jesus Christ the Corner-stone (Isaiah xxviii. 16). And so they are interpreted by St. Peter, 1 Pet. ii. 6, 7. And in the Prophet Joel these words follow, εὐαγγελιζόμενοι οὓς Κύριος προσκέκληται, 'and the evangelised, whom the Lord shall call, shall be saved.' Here, then, we have two arguments for the Divinity of Christ:—1. That what is spoken of Jehovah is ascribed to him; 2. That he is made the object of our religious invocation. (Whitby.) This criticism is ably supported by Bp. Pearson on the Creed, p. 149, and by Bp. Bull, Harm. Apost. C. v. § 1. 4.

14, 15. On the scope of these and the following verses some difference of opinion exists. Grotius, Hammond, and Stuart suppose them to contain an *objection*, on the part of the Jews, to the Apostle's argument as to the necessity of calling on Christ in order to be saved, on the ground that they had not sufficient *opportunities* of knowing the truth, &c. To which the Apostle replies at vv. 16, 17. This view, however, rests on no sufficient proof. It should rather seem (according to the opinion of most Commentators, ancient and modern) that the words are from the Apostle himself. And the scope of the passage is well traced by Mr. Young as follows: 'Since the Jews were very greatly offended by the preaching of the Gospel to the Gentiles, and were, in a more peculiar manner, exasperated against St. Paul on that account (see Acts xxii. 2. 1 Thess. ii. 16), the Apostle takes occasion, from this last text of Scripture, to vindicate the *Divine commission* of himself and the rest of the Apostles to preach the Gospel to the Gentiles: this he does, 1st, From the *necessity of the case*; for if it was God's good pleasure, as the Prophets signified beforehand, to grant repentance unto life to the Gentiles, it must certainly have been his intention that the offer of salvation should be *properly* made to them, ver. 14; 2ndly, From the wonderful success which attended the preaching of the Gospel among the Gentiles, according to the saying of Isaiah, lii. 7, which showed that God's blessing and aid went with the work.'

14. *πῶς οὖν ἐπικαλέσονται, &c.*] The *οὖν* here denotes, as Crellius remarks, not *conclusion*, but *deduction* or simple relation, and may be rendered *now*. The force and beauty of the sentiment is much increased by its being thrown into the form of a *Sorites* of four members (as supra v. 3. 5. viii. 29, 30. James i. 15. 2 Pet. i. 5. 7), proceeding from effects to causes. See the researches of Crellius and Hyperius, especially the latter, who has ably traced the course of argument, which is, he shows, drawn 'a causa finali seu effectu fidei tendente ad Dei gloriam.' The sentiment, he observes, will be clearer if the interrogations be removed, and the whole resolved into the declarative form, thus: 'Ut aliqui Deum invocent, oportet prius credant. Ut credant, oportet prius audiant Evangelium. Ut audiant, oportet esse qui doceant. Ut aliquem doceant, oportet eos a Deo mitti.'

15. *καθὼς γέγραπται, &c.*] The connexion is obscure. It may be that traced by Mr. Young. But more probable is the one laid down by Prof. Stuart, as follows: 'The importance of the heralds of salvation in order to bring men to believe on a Saviour is implied in the high *commendation* which the Saviour bestows on them, according to what is written,' &c. Such, too, was the view of the connexion adopted by Calvin.

— *ὡς ὡραῖοι, &c.*] The words are from Isaiah lii. 7; and though by most recent Commentators supposed not to have reference to the times of the Messiah; yet, since it appears from the Rabbinical citations of Wetstein that the Jews themselves so understood it, there is no reason to lower this to a mere *accommodation*; but we may suppose that the Prophet here, as in very many other passages, couches under the *primary* and literal (which referred to the messengers who

ζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθά!
n Isa. 53. 1. John 12. 38. supra 3. 3. [n] Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ 16
λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; Ἄρα ἡ 17
o Ps. 19. 6. Col. 1. 6, 23. πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. [o] Ἀλλὰ λέγω· 18
Μὴ οὐκ ἤκουσαν; Μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν
ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκου-
p Deut. 32. 21. infra 11. 11. μένης τὰ ῥήματα αὐτῶν. [p] Ἀλλὰ λέγω· Μὴ οὐκ 19
ἔγνω Ἰσραήλ; πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώσω

brought the first news of the return of the Jews from the Babylonian captivity), a secondary and mystical sense. The latter, indeed, is here indispensable to make the argument conclusive; as is well pointed out by Crellius, who freely admits the mystical sense.

Here the Apostle has not cited from the Septuagint version (which is manifestly corrupt), but given a new rendering of the Hebrew, with the omission of the unimportant words 'upon the mountains.' Unless (which I rather suspect) the LXX. in the time of St. Paul read ὡς ὡραῖοι οἱ πόδες ἐπὶ τῶν ὀρέων, afterwards corrupted (the οι being absorbed in the οἱ following) into ὡς ὥραι οἱ πόδες, and ὡς ὥραι ἐπὶ τῶν ὀρέων οἱ πόδες. By ὡραῖοι is meant *grateful, acceptable*; and by οἱ πόδες, 'the approach.' So Acts v. 9, ἰδοὺ οἱ πόδες τῶν θαψάντων. Thus, then, the *feet* of the messengers is put, not (as many explain) poetically for the messengers themselves, but for their *approach;* as in Eurip. Orest. 1217, παρθένου δέχου πόδας. For 'by their *approach* (as Bp. Jebb observes, Sacr. Lit. p. 126) is excited the idea of their *progress* towards us: we admire them yet afar off; our imagination kindles at the prospect of good things to come.' The figure is well illustrated from Soph. Elect. 1358, Ὦ φίλταται μὲν χεῖρες, ἥδιστον δ' ἔχων Ποδῶν ὑπηρέτημα, where the Scholiast, on the words ποδῶν ὑπηρέτημα, remarks, διὰ γὰρ τούτων τὰ πρὸς σωτηρίαν ἡμῖν ὑπηρέτησας.

Finally, the terms εἰρήνην and τὰ ἀγαθὰ are, by parallelism, synonymous, and denote what St. Paul, Eph. vi. 15, calls τὸ εὐαγγέλιον τῆς εἰρήνης.

16. ἀλλ' οὐ πάντες ὑπήκουσαν, &c.] Here, as Crellius, Locke, and Taylor remark, we have the Jewish objection; q. d. 'But not all, nay, very few, have hearkened to this good news from heaven; which is strange, and may be thought some disparagement of a Divine commission.' The *answer*, then, to this will be found contained in the words following, where something from the preceding sentence must be repeated; q. d. 'True; very few *have* hearkened to the Gospel; insomuch that we may say, in the words of Isaiah, Who hath believed,' &c. This is not, indeed, to be considered as a mere accommodation of that passage. The Apostle (as Chrysostom, Theodoret, and Hyperius well point out) meant, by its introduction, to argue that the want of success complained of was foreseen and predicted by the Prophet, and, therefore, ought to be no well-founded objection to the Divine commission of the Apostle, or any reason why the ministers of the Gospel should not preach to all.

— Ἀκοῇ] 'preaching,' 'doctrine,' שמעה.

17. ἄρα ἡ πίστις, &c.] The ἄρα is *conclusive;* and, as Koppe remarks, the passage is of a similar kind to that at vv. 14, 15, being meant to inculcate the necessity of the Evangelical office, and to vindicate the Divine authority of the Christian religion against the Jews; q. d. as Abp. Newcome expresses it, 'Hearing is necessary to faith, which justifies our preaching, and the revelation of God to preachers which we have received is necessary to qualify us for being heard.'

18. ἀλλὰ λέγω· Μὴ, &c.] q. d. 'but though all have not obeyed the Gospel (ὑπήκουσαν), yet all have heard it, ἤκουσαν; it being meant, that 'how great soever the mass of incredulity might be, it must be attributed altogether to the perverseness and malignity of the hearers, and by no means to any want of diligence in the teachers, who had indeed most zealously fulfilled their commission; insomuch that what the Psalmist says concerning that *universal teaching* even to the Gentiles by which "the heavens declare the glory of God, and the firmament showeth his handy-work," may fitly be applied to the preaching of the Apostles.' Two examples of a similar accommodation of the words of the Psalmist are adduced by Schoettgen from a Rabbinical writer; and a similar sentiment is adduced by Carpzov, from Philo. Agreeable to the above is the view adopted by Hyperius.

This quotation agrees verbatim with the Sept. and also with the Heb., except that it has the word קום rendered *line*, which discrepancy Dr. Randolph and others seek to remove by supposing that the LXX. read קולם: an ingenious conjecture, but not necessary to be adopted; for (as Rosenmuller and others have seen) קו may have been taken by the Sept. in the sense *chord*, which, by metonymy, will denote *sound*. Thus there will be a *parallelism* with the clause following. At all events, the Apostle followed the Sept. because it was more suitable to his accommodation of the words to the propagation of the Gospel throughout the whole world.

19—21. By way of reconciling these things to their belief, the Apostle now shows that both the preaching of the Gospel to the Gentiles, and their joyful acceptance of it, and the rejection of the Jews, had been foretold by their own Prophets. (Young.)

19. At ἔγνω supply τοῦτο, meaning the promulgation of the Gospel not only to the *Jews*, but to *all nations*. Here the interrogative with the negative implies a strong asseveration; q. d. 'But, I say, did not Israel know that, upon their unbelief, the Gentiles would be adopted, and made partakers of the privileges of the Gospel?' Yes, surely they did, or might; for Moses, first, tells,

ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ
20 ὑμᾶς. [q] Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει· Εὑρέθην τοῖς [q] Isa. 65. 1. supra 9. 30.
ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ
21 ἐπερωτῶσι. [r] Πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὅλην τὴν [r] Isa. 65. 2.
ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπει-
θοῦντα καὶ ἀντιλέγοντα. [a] Jer. 31. 37. 1 Sam. 12. 22.
1 XI. [a] ΛΕΓΩ οὖν· Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; 2 Cor. 11. 22. Phil. 3. 5.

&c. [speaking in the person of God]. The words (taken from Deut. xxxii. 21) agree with both the Hebrew and Sept., except that ὑμᾶς is, for accommodation sake, put for αὐτούς.

— ἐπ' οὐκ ἔθνει.] Supply ὄντι. The meaning being, 'not a people of God by any peculiar covenant.' By ἀσυνέτῳ, as Grotius observes, is to be understood, not simply foolish, but affected with the folly of idolatry, than which no folly can be greater; the not having the knowledge of the one true God, which is the only true wisdom. Παραζηλώσω and παροργιῶ signify, 'I will excite your jealousy by conferring on *them* benefits which you thought belonged exclusively to *you*.' Ἐπὶ has here the sense *respecting*.

20. Ἡσαΐας δὲ ἀποτολμᾷ, &c.] The δὲ signifies *imo verò*. In ἀποτολμᾷ (a word not unfrequent in the Classical writers) the ἀπὸ is intensive, as ἐκ often is. Ἀποτολμᾷ καὶ λέγει is put, *per Hendiadyn*, for ἀποτόλμως λέγει, 'pronounces confidently;' i. e. tells them the plain truth, however it might offend their prejudices.

— εὑρέθην τοῖς, &c.] The words are from Is. lxv. 1, 2; but the two members of the sentences are, for the better understanding of the subject, taken in inverse order. The subject is the rejection of the Jews, and the adoption, in their place, of the Gentiles. The sense of the two parts of the parallelism will become plainer by mutual comparison. For, as Koppe and Rosenmuller observe, 'God is said εὑρίσκεσθαι and ἐμφανῆ γενέσθαι, when he by his benefits excites men to worship and obey him; and the terms ζητεῖν and ἐπερωτᾷν, like the Heb. בקש and שאל, are synonyms used to denote *devout worship of God*.'

21. That the Jews might not have to say, 'Thou wast found by the *Heathen*, but with *us* thou didst not choose to hold intercourse,' the Apostle subjoins, 'All day long I have stretched forth,' &c. (Theophylact.)

— πρὸς δὲ τὸν, &c.] The πρὸς should not be rendered *to* or *against*, but *concerning*. With the exception of a slight transposition, the words agree with the Sept.; but ἀπειθοῦντα and ἀντιλέγοντα have only *one* term corresponding to them in the Hebrew, namely, סורר. Hence some Critics suspect that they are a blending of two versions of the Hebrew word; one being a gloss on the other. It is more probable that the Translators used *two* words, in order to more accurately represent the force of the *single* Hebrew term: and ἀντιλέγοντα may indeed be taken as the stronger term; since, to disown all obedience, and at once avow refusal to obey, is worse than tacit disobedience. In ἐξεπέτασα we have, as Paræus says, 'metaphora a matribus, quæ petulantes pueros passis ulnis ad se revocant, venientes complecti paratæ.' So Dionys. Hal. vi. 86, ἀλλ' αὐτὴ καλεῖ, καὶ ἀντιβολεῖ, καὶ τὰς χεῖρας ὑμῖν ἅμα ταῖς πύλαις ἀναπετάσασα ὑποδέξεται. Plutarch, Vit. Dionys. § 29, ὀρέγων τὰς χεῖρας τοῖς Συρακουσίοις.

XI. Having thus plainly asserted the rejection of the Jews, and the reception of the Gentiles into their place as the people of God (and this without having yet made any particular explanations or limitations), the Apostle now proceeds to suggest various considerations [relative to the nature of the judgment which had come upon the Jewish nation, and to the plan and purpose of God in thus casting off his ancient people], in order thereby to correct the erroneous views which his countrymen might entertain in regard to those declarations [and keep alive the embers of piety which the exclusion of all hope would quite extinguish]. The Jew would very naturally ask (as Paul suggests in ver. 1), 'Is it true, then, that God has actually cast his people away, to whom pertained the *adoption*, and the *glory*, and the *covenant*, and the promises? Can this be consistent with his veracity?' These questions the Apostle, anticipating them, proceeds in ch. xi. to answer, showirg, vv. 1—5, that now, as formerly in times of the greatest declension, God has still a remnant among his people, who are true believers, i. e. belong to the spiritual seed of Abraham. But this remnant are those whom the election of God according to his purposes of grace has made the subjects of his mercy, and who are not saved by their own merits; while the rest are given up to their own hardness of heart and blindness of mind, even as their own Scriptures have expressly foretold, vv. 6—10. Yet it will not always remain thus. The whole of the nation will, at some future day, be brought within the pale of the Christian Church. Their present general unbelief is now the occasion of the Gospel being preached to the Gentiles, and of the increase of the Christian Church among them; so that even their rejection has been the occasion of blessings to others. How much more, then, is to be hoped from their general return to God! vv. 11—15. This return must take place. The nation, from its origin, was consecrated to God, and must yet return to him; for although some of its branches were broken off because of unbelief, and others were grafted in to supply their place, yet in due time they will be again received. The Gentiles, therefore, who have been thus grafted in, can have no reason to indulge in pride and boasting on account of this. They are cautioned against such a spirit, and exhorted to guard with the greatest watchfulness against *unbelief*, since this would occasion them also to be rejected. Nor ought they to demean themselves loftily towards the Jews, who were yet to be

Μὴ γένοιτο! καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος
Ἀβραὰμ, φυλῆς Βενϊαμίν. Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν 2
b Supra 8. 29. αὐτοῦ, [b] ὃν προέγνω. Ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ
γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, [λέγων·]
c 1 Kings 19. 10. [c] Κύριε, τοὺς προφήτας σου ἀπέκτειναν, καὶ τὰ 3
θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην
d 1 Kings 19. 18. μόνος, καὶ ζητοῦσι τὴν ψυχήν μου. [d] Ἀλλὰ τί λέγει 4
αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχι-
λίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.
e Supra 9. 27. [e] Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν 5

received back to the divine favour, and fully restored as the people of God, vv. 16—27. Although they are now enemies of the Gospel, good comes to the Gentiles through this; and the promises made to their fathers of old are not forgotten, and will yet be fully carried into execution, vv. 28, 29. They, although now in a state of unbelief, will obtain mercy in the like manner as the Gentiles have obtained it, who were once in the same state, vv. 30, 31. For God had shown both Gentiles and Jews that they were alike included in unbelief, and justly subject to the condemning sentence of the Law; and he has suffered them to come into such a state, that he might display, in the most signal manner, his mercy towards them, ver. 32. The ways and judgments of God, in his proceedings with Jews and Gentiles, are beyond the reach of human wisdom: they are deep, unfathomable *mysteries*, which can be fully searched out and known only by the Infinite Mind. (Stuart.)

1. Concerning the *nature* of the rejection, the Apostle, speaking in the person of a Jewish objector, inquires whether it will be *total* and *universal*,—whether God has utterly cast off his people? An objection (says Koppe) refuted, 1. by *experience;* many of the Jews, and, among the rest, Paul himself, being followers of Christ (v. 1); 2. by a *familiar example* taken from the Old Test., and accommodated to the present purpose, vv. 2—4.

— μὴ ἀπώσατο, &c.] Ἀπώσασθαι is a very strong term, signifying literally to push any thing aside with abhorrence, as a nauseous potion; and, from the adjunct, to *push away*, *cast off*. Here it must denote perpetual rejection and total abandonment.

— μὴ γένοιτο! &c.] It is well observed by Grotius, that between μὴ γένοιτο and ἐγὼ γὰρ, &c. there is a sentence left to be supplied, viz. 'For how, then, would it fare with *myself?*' q. d. 'otherwise I should pronounce reprobation on *myself*, since I am an Israelite.' By ἐκ σπέρματος (for γένους) Ἀβρ. it is implied, 'and with all the privileges of that descent.'

2. The Apostle solemnly repeats the negation implied in μὴ γένοιτο! meaning to say that the rejection of the Jews here spoken of had no reference to those who, like himself, had received the faith of Christ. See ver. 5.

— προέγνω.] Meaning, 'whose acceptance he foreknew,' 'who he foreknew would be his people.' See Note supra viii. 28—30, and Macknight in loco.

— ἐν Ἠλίᾳ.] Meaning, in that part of the book of Kings which contains the actions of Elijah, namely, the 17th, 18th, and 19th chapters. On which mode of speaking, see Note at Mark xii. 26. The Apostle (as Mr. Young observes) means to argue, that as in the general apostasy in the days of Elias there was still a small remnant who had not bowed the knee to Baal, so there was now a remnant of converted Jews, who were comprehended in the election of grace, together with the believing Gentiles.

— ἐντυγχάνει.] This verb properly signifies, with the *Dative of person*, '*to have an interview with* any one;' and as this is sometimes *in behalf of another*, so the verb also takes ὑπὲρ with a Genitive. But it is likewise applied (as supra viii. 26, where see Note) to a *representation* made *against* any one, as here and in 1 Macc. viii. 32. x. 61, 63. xi. 25, with or without κατά.

3. κατέσκαψαν] 'have dug down;' κατασκάπτω signifying to overthrow any thing by digging under it; consequently the term is very applicable to the destruction of edifices so solid as to be destroyed in no other way.

— κἀγὼ ὑπελείφθην μόνος.] Meaning, 'I alone of the Prophets am left.' Similar to this is a sentiment occurring in Aristoph. Plut. 1060, οὐ γὰρ εὑρήσεις ἐμοῦ ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα. Μὰ τὸν Δί'! οὐ γάρ ἐστιν ἄλλος πλὴν ἐγώ.

4. ὁ χρηματισμὸς] 'the Divine response.' The word is used, like χρηματίζειν, of *every* extraordinary method by which God made his will known to men. Here, however, it has reference to that *still small voice*, the Bath-Col, 1 Kings xix. 12. Κατέλιπον, 'I have left to me,' 'there are left to me.' In ἑπτακισχιλίους we have a *numerus finitus pro indefinito*, meaning a considerable number.

— τῇ Βάαλ.] The *masculine* form is generally found in the Old Test., though sometimes the feminine. Indeed, as Selden de Diis Syris says, the god was supposed to be of both sexes, designating either the *sun* or the *moon*. In the former capacity it was worshipped (under the form of a bull) by the men; in the latter, by the women. Here, however, some would suppose an ellipsis of εἰκόνι.

5. 'Applicat exemplum ad suam ætatem: et quo faciat omnia similia, *reliquias* vocat, præ ingenti scilicet illo numero, cujus ob oculos versabatur impietas.' (Calvin.)

— κατ' ἐκλογὴν χάριτος.] Meaning, 'according to a gratuitous election to Christian privileges, not made on the ground of merit, but of free grace and mercy.'

6 χάριτος γέγονεν. [f] Εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ f Deut. 9. 4. supra 4. 4, 5.
χάρις οὐκ ἔτι γίνεται χάρις· [εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ
7 χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.] [g] Τί οὖν; ὃ g Supra 9. 31. & 10. 3.
ἐπιζητεῖ Ἰσραὴλ, * τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέ-
8 τυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν· [h] καθὼς γέγραπται· Ἔδω- h Isa. 6. 9. & 29. 10.
κεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς Matt. 13. 14. John 12. 40.
τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς Acts 28. 26.
9 σήμερον ἡμέρας. [i] καὶ Δαυὶδ λέγει· Γενηθήτω ἡ τρά- i Ps. 69. 22
πεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάν-

6. *εἰ δὲ χάριτι—χάρις.*] We have here (as Calvin and Hyperius observe) an amplification taken from a comparison of contraries, of which, if *one* of them be supposed, the *other* is excluded; q. d. 'Man must be saved either by grace, or by works of merit: but he is saved by *grace;* therefore in no wise by works.' Or, as Abp. Newcome explains, 'Now if this admission into the Gospel covenant be thus freely bestowed, it cannot arise from *works;* for then favour would lose its nature, and would become just retribution, and not free donation.'

The two last clauses *εἰ δὲ ἐξ ἔργων—ἔργον* are omitted in 7 MSS., the Copt., Arm., Æth., and Vulg. Versions, in some Greek, and in most of the Latin Fathers; are rejected by Erasmus, Grotius, Mill, Semler, Gratz, Koppe, and Stuart; bracketed by Tittman and Vater, and cancelled by Griesbach, Newcome, and Scholz; but I think without sufficient reason. For, 1. the *Versions* in question are very inferior in weight to the Syriac and Arabic ones, which *have* the clause; 2. there is no proof that Chrysostom and Theodoret had *not* the words in their copy, since the latter often passes by clauses for the sake of brevity, and the former omits what is unsuitable to the purpose of a homily; though it has been shown by Matthæi that words and clauses are often omitted in MSS. for no better reason than that *Chrysostom* does not treat on them. The *antiquity* of this passage is attested by its being found in the Peschito Syriac Version, and the most ancient of MSS., the Vatican 1209. It may be added, that the MSS. in which it is *not* found are such as have been noted for various kinds of alteration. The valuable Venice MSS. recently collated by Rinck all have the clause.

7. *τί οὖν;*] scil. *ἐροῦμεν*, 'What conclusion shall we draw from what has been said [but this]?' Some, indeed, take the meaning to be, 'What is the sum and substance of what has been said?' But it has been fully shown by Hyperius that the formula *τί οὖν ἐροῦμεν*; has the force of illation, or conclusion.

— *ὃ ἐπιζητεῖ Ἰσραὴλ*] 'what the people of Israel collectively (i. e. the bulk of the people) seek, [namely, justification and acceptance with God by their own merit,] they have not obtained.'

— *τοῦτο.*] This, instead of *τούτου*, found in all the early Editions and many of the best MSS., was adopted by Mill and Wetstein, and has been edited by Matthæi, Griesbach, Knapp, Tittman, Vater, and Scholz, rightly; since, while no reason can be given for the change of *τούτου* into *τοῦτο* by the scribes, that of *τοῦτο* into *τούτου* may very well be accounted for.

— *ἡ δὲ ἐκλογὴ ἐπέτυχεν.*] Meaning, 'This has been confined to the believing few, who separated themselves from the rest, and were the chosen of Christ;' *ἡ ἐκλογὴ* being for *οἱ ἐκλεκτοὶ* (abstract for concrete, as ii. 26. iii. 30. xv. 8), denoting the *λεῖμμα κατ' ἐκλογὴν χάριτος* at ver. 5, that very small but select and choice portion of the Jewish nation, which had faith in Christ, and thus obtained justification and acceptance.

— *ἐπωρώθησαν*] 'became hardened, or hardened themselves;' for the best Commentators, ancient and modern, are agreed that the Passive is for the reciprocal, as in John xii. 40. Of course this is to be understood with the permission of God; and therefore, as Young says, 'judicially, in consequence of their impenitence, and rejection of all the means employed by God for their conversion.'

8. The sentiment is now confirmed from various passages of the Old Test., where the Prophets upbraid the Jews for a similar hardness of heart.

— *καθὼς γέγραπται*] 'agreeably to what is said.' This is not an exact quotation from any part of Scripture; but it most resembles Isaiah xxix. 10; and the sentiment of the latter passage is to be found in vi. 9. Ezek. xii. 2. *Πνεῦμα κατανύξεως* is by the best Commentators explained, a state of mind stupid and destitute of all sense of good and evil. The words *ὀφθαλμοὺς—ἀκούειν* are taken from Deut. xxix. 4, *καὶ οὐκ ἔδωκε*, &c., and must, as all the best Commentators are agreed, be understood of *permitting* them to become such. They have been well paraphrased by Theophylact thus: 'having eyes to see the miracles, and ears to hear the instructions of the Lord and the Apostles, yet (by a judicial infatuation) so as not to *use* either of them to the purpose intended.'

— *ἕως τῆς σήμερον ἡμέρας.*] The Apostle means by these words to intimate that this their obduracy had continued unto this present time.

9. *γενηθήτω ἡ τράπεζα*, &c.] As against those who had inflicted injuries on him, evils are denounced by the Psalmist, *similar in kind* (q. d. Would that their *own* table may be made bitter by misery and misfortune, and the food provided for their strengthening, turn to their utter injury, *σκάνδαλον*); so here, by accommodation, condign punishment is invoked on the Jews for their injurious treatment of the Messiah. *Εἰς ἀνταπόδομα α.*, 'for a retribution upon them.' So Eccles. xiv. 6, *καὶ τοῦτο ἀνταπόδομα τῆς κακίας αὐτοῦ*: q. d. 'May

δαλον καὶ εἰς ἀνταπόδομα αὐτοῖς. Σκοτισθήτωσαν 10
οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον
k Acts 13. 46. supra 10. 19. αὐτῶν διαπαντὸς σύγκαμψον! [k] Λέγω οὖν· μὴ ἔπται- 11
σαν, ἵνα πέσωσι; Μὴ γένοιτο! ἀλλὰ τῷ αὐτῶν παραπτώ-
l Acts 9. 15. & 13. 2. μάτι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.
& 22. 21. infra 15. 16. Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα 12
Gal. 1. 16. & 2. 7, 8. αὐτῶν πλοῦτος ἐθνῶν· πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν;
Eph. 3. 8. 1 Tim. 2. 7. [l] Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν, (ἐφ' ὅσον μέν εἰμι ἐγὼ ἐθνῶν 13
2 Tim. 1. 11. m Supra 9. 3. 1 Cor. 9. 22. ἀπόστολος, τὴν διακονίαν μου δοξάζω,) [m] εἴ πως παραζηλώσω 14

such evils be a retribution on them, for the injuries they have done to me!'

The words εἰς θήραν (found neither in the Sept. nor the Hebrew) are exegetical of εἰς παγίδα, where we have a metaphor taken from birds or beasts being caught by food placed in a *trap*.

10. σκοτισθήτωσαν οἱ ὀφθαλμοὶ—βλέπειν] i. e. 'May they fall, like blind persons, headlong into the evils prepared for them!' A not unfrequent mode of expression to denote falling into sudden and irremediable misery.

— καὶ τὸν νῶτον, &c.] i. e. 'make them groan under heavy burdens, which bow down the back with labour;' the whole forming a lively figure of misery and bondage, amply fulfilled in the yet *more* grievous subjection of the Jews to the Roman yoke, which took place soon after these words were written.

11, 12. λέγω οὖν· μὴ ἔπταισαν, ἵνα πέσ.;] We have here, as Hyperius remarks, an earnest interrogation carrying with it an *objection*, founded on σκάνδαλον just before; namely, whether what is there said is to be understood to intimate the final casting off of the Jews. For by πέσωσι is denoted an utter and irretrievable fall or ruin; see Hebr. iv. 11, and compare Soph. Œd. Tyr. 146, ἢ γὰρ εὐτυχεῖς, ξὺν τῷ Θεῷ φανούμεθα, ἢ πεπτωκότες;

The *answer* conveys a negation of the strongest kind,—μὴ γένοιτο! 'God forbid it should be so!' And the reasons for the denial are, as Hyperius shows, subjoined; namely, that this their lapse or stumbling by rejection of the Gospel has been the occasion of its being preached to the Gentiles. In short, 'the Apostle (as Mr. Young observes) shows that all has been done in order to the accomplishment of a plan of the most wonderful and comprehensive goodness; for, 1. The rejection of the Gospel by the Jews (which was the cause of their own rejection by God) was the means of salvation to the Gentiles, through the offer of the Gospel to them, and their embracing it; 2ndly, The *fulness* of the Gentiles, or their general acceptance of the Gospel, is one of God's remedies for the obduracy of the Jews; εἰς τὸ παραζηλῶσαι αὐτοὺς, ver. 11, by provoking them to jealousy and emulation; and so to a desire of regaining their ancient state of favour with God' (see vv. 11. 14. 25, 26. 31; and compare Deut. xxxii. 21).

At ver. 12 we have, as Hyperius remarks, the *second* reason for the above denial, and that deduced from the *utility* which would redound to the Gentiles from this restoration of the Jews; according to what he had just before said, that the lapse of the Jews had produced benefit to the Gentiles. Hence we have here an argumentum à minori ad majus et per contrarium; q. d. 'If from the *lapse* of the Jews so great a benefit followed to the whole world, undoubtedly a far greater would follow from their *restoration*.'

Between εἰ δὲ τὸ παράπτωμα—ἐθνῶν and πόσῳ—αὐτῶν there is an *antithesis*, though it is irregular, from the former member being of two parts which form a parallelism, whereas the latter has but one. The deficient apodosis is thus skilfully restored by Koppe, who lays down the construction as follows: εἰ δὲ τὸ παράπτωμα—κόσμου, πόσῳ μᾶλλον ἡ ἀνάστασις αὐτῶν; καὶ εἰ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; Again, πλοῦτος is for πλουτισμὸς, blessing and saving, by a true conversion. Ἥττημα is, by some, explained *paucitas, diminution;* but better by Wetstein, Carpzov, Koppe, and Schleusner, *conditio deterior*, the being in a worse state; i. e. of degradation. Thus, on the other hand, πλήρωμα will denote a *prosperous condition;* meaning, in the present case, great spiritual benefit; namely, as Hyperius remarks, 'by a removal of those hindrances which arose from the offence and opposition of the Jews, and by that revival of the true spirit of religion, which would arise from the concord of nations the most different coalescing into one Church.'

13, 14. Some place these verses in a parenthesis, ver. 15 being closely connected in sense with ver. 12. But though the portion is in some measure *interposed*, yet there is, properly speaking, no *parenthesis;* as is evident from the γὰρ which commences the passage. It would be nearer the truth to say, that the clause ἐφ' ὅσον—δοξάζω is parenthetical, as it was plainly considered by the Pesch. Syriac Translator. And thus the sense of the passage is much cleared; εἴ πως being, as Koppe says, equivalent to ἵνα εἰ δυνατὸν (as in Acts xxvii. 12. Rom. i. 10. Phil. iii. 11), 'to try if, by any means, I may,' &c. Thus the passage may be rendered: 'Now I speak [thus] to you Gentiles, (and, inasmuch as I am the Apostle of the Gentiles, I glory in, or I assert the honour and dignity of my office,) to try if, by any means, I may excite to emulation,' &c. q. d. 'if I may possibly.' A mode of expression, Koppe observes, neither savouring of despair on the one hand, nor extreme confidence on the other, and occurring at Acts xxvii. 12. Rom. i. 10. Phil. iii. 11. I would compare Eurip. Androm. 54, Εἴ πως τὰ πρόσθεν σφάλματ' ἐξαιτούμενος, θεὸν παράσχοιτ' ἐς τὸ λοιπὸν εὐμενῆ.

Such is, I find, the view adopted by Professor

15 μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. [n] Εἰ γὰρ ἡ n 2 Cor. 5. 19.
ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου· τίς ἡ πρόσληψις, εἰ
16 μὴ ζωὴ ἐκ νεκρῶν; [o] εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· o Lev. 23. 10. Num. 15. 18, 21.
17 καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. [p] Εἰ δέ τινες τῶν κλα- p Jer. 11 16. Eph. 2. 12. & 3. 6.
δων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν
αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς

Stuart, who rightly considers the γὰρ as *explicatory*. I cannot, however, agree with him in regarding the μὲν as explicatory, or perhaps affirmative, still less as *intensive*: it is rather the contrary. Indeed, whenever this μὲν without δὲ occurs with the personal pronouns ἐγὼ or ἡμεῖς, it has this force. So John viii. 45. Acts xxvi. 9, ἐγὼ μὲν οὖν, and xxii. 3, ἐγὼ μέν εἰμι ἀνὴρ Ἰουδαῖος, ego, quod attinet ad me. And it not unfrequently so occurs in the Classical writers. So Xen. Œcon. xv. 4, ταῦτά μοι δοκοῦμεν μὲν —ἐπιδεδραμηκέναι τῷ λόγῳ. Cyrop. i. 4. 12, ἐγὼ μὲν οὐκ οἶδα. ii. 2, 3. Anab. vii. 7. 10, ἀλλ' ἐγὼ μὲν, ἔφη, λέγω. The sense of δοξάζω above assigned occurs in John viii. 54, and is supported by most of the best recent Commentators.

— παραζηλώσω μου τὴν σάρκα, &c.] These words are, as Koppe observes, added for the purpose of showing that while he is strongly interested for the Gentiles (to whom he was especially sent) and the Jewish Christians, he was not forgetful of the rest of his *countrymen*; for such is the sense of the expression σάρκα. Σώσω may be rendered (as it is by Piscator and Vorstius) 'put into the way of salvation.'

15. With these words (being a repetition of the sentiment at ver. 12) the Apostle, Koppe observes, commences a new section, the intent of which is to admonish the Gentile Christians not to despise even the unbelieving Jews. 'The reasons (continues he) for this exhortation are founded on the high dignity by birth which the Jews may, as the posterity of Abraham, unquestionably claim. The sentiment is couched under a double similitude: 1st, taken from the primitial fruits whence the leaven offering of dough was made; 2ndly, from a tree with spreading branches: on which latter the Apostle especially dwells, pointing out by it the respective condition of the Jews and the Gentiles.' See also Whitby.

— εἰ γὰρ ἡ ἀποβολὴ, &c.] The γὰρ is *illustrative*; and ἀποβολὴ is used (by a metonymy of the effect for the cause) to denote that obstinate unbelief which caused the rejection of the Jews. The meaning is: 'If their *sin*, which occasioned this *casting away*, has been the means of *reconciling* the world, by bringing about the death of Christ, what shall the *receiving of them again* into *the divine favour* be (whenever it shall take place) but so happy a change, both to themselves and to the Gentiles, as may, in a manner, be said to be ζωὴ ἐκ νεκρῶν; an expression to denote, by a strong and lively figure, matter of the greatest rejoicing, even such as receiving a dead friend raised to life again. So Terence, Hecyr. v. 4 (cited by Wetstein), 'Egon' te, qui ab orco mortuum me reducem in lucem feceris, sinam sine munere a me abire?' 'Since (observes Stuart) we have at Ezek. xxxvii. 1—14, the moral renovation of the Jews designated under the similitude of a resurrection; so it is probable that the Apostle had that passage in mind; and if so, ζωὴ ἐκ νεκρῶν must denote a general conversion of them to Christianity.' And no wonder that it should mean such; since in Scripture those who are brought to a conversion of heart and life are said to be 'raised from the death of sin unto the life of righteousness.' By καταλλαγὴ is denoted the *occasion* or means of their being reconciled.

16. εἰ δὲ ἡ ἀπαρχὴ—οἱ κλάδοι.] Here we have a continuation of the foregoing reasoning; the δὲ signifying *furthermore*. The Apostle now returns to the principal thesis propounded at ver. 11, that 'God has not for ever and finally rejected the Jewish people.'

On the exact nature of the imagery in this passage some difference of opinion exists. Now ἀπαρχὴ is a term denoting properly the first-fruits of the new corn (or the dough first made for bread) consecrated to God; see Thucyd. vi. 20, and Numb. xv. 21. Φύραμα, however, *cannot* (as some have imagined) denote the *rest* of the grain after the first-fruits had been presented; but (as coming from φυράω, *to mix up and knead flour* in bread-making) can only denote the *dough*; and here ἀπαρχὴ must mean only the *cake* made of the first mass of dough, and offered to God as first-fruits; and φύραμα the whole mass of dough out of which the cake was made. The meaning intended by the Apostle is well expressed by Schoettgen and Carpzov as follows: 'If now a great part of the Jews, at the beginning of the New Covenant, have, like primitial offerings of good fruit, been received, on account of their faith, into the Church of Christ, and made partakers of justification and sanctification (Acts ii. 41. iv. 4); so neither has the remaining *mass* of the Jews been rejected without hope of salvation, but may likewise be received into the Church of Christ, and obtain justification and sanctification; i. e. if the mass shall evince the same faith as the first-fruits.' 'By *holy*,' observes Mr. Locke, 'is here meant that relative holiness whereby any thing hath an appropriation to God.'

17. The Apostle here, as Crellius says, pre-occupies an objection; namely, that *branches*, though from a good trunk, yet when broken off, are valueless, and can derive no esteem from the virtue of the trunk; in *answering* which he paves the way for the admonition following, which is meant to restrain the Jews from showing the contempt which they were wont to evince towards the Gentiles.

— εἰ δέ τινες τῶν κλάδων, &c.] We have here a lively image, taken from engrafting trees; though not after the *usual* mode of introducing the wild olive into the garden olive, but the contrary; for which the Commentators assign many reasons. All, however, are rendered nugatory by the *fact*, ascertained by the researches of Bredenkamp, that it was in ancient times *usual* so to engraft, in order to promote fecundity.

Ἀγριέλαιος must here signify (by an ellipsis of κλάδος) a wild-olive *branch*. Ἐγκεντρίζω

ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυ- 18
χᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ. Ἐρεῖς 19
οὖν· Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ. [q] Κα- 20
λῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας.
Μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν κατὰ 21
φύσιν κλάδων οὐκ ἐφείσατο, μή πως οὐδὲ σοῦ φείσηται. [r] Ἴδε 22
οὖν χρηστότητα, καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας,
ἀποτομίαν· ἐπὶ δὲ σὲ, χρηστότητα, ἐὰν ἐπιμείνῃς τῇ χρη-
στότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. [s] Καὶ ἐκεῖνοι δὲ, ἐὰν μὴ 23
ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν
ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς. Εἰ γὰρ σὺ ἐκ τῆς κατὰ 24
φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς
καλλιέλαιον· πόσῳ μᾶλλον οὗτοι, οἱ κατὰ φύσιν, ἐγκεν-

q Prov. 28. 14. Isa. 66. 2. infra 12. 16. Phil. 2. 12.

r John 15. 2. 1 Cor. 15. 2. Heb. 3. 6, 14.

s 2 Cor. 3. 16.

literally signifies to *prick in*, and is used with reference to the *notch made into* the stock, in order to admit the graft; though several eminent Commentators assign to ἐν the sense of *pro* or *loco*, yet it most plainly means *among*. Thus the sense of the passage will be: 'If some of Abraham's children were cast off for their unbelief, and thou [Gentile], being a wild-olive branch, wert grafted in among them' (i. e. the branches which remained, the believing Jews), and with them partakest of the root and fatness (i. e. the fatness of the root, per Hendiadyn) of the olive-tree (i. e. of the promises to Abraham, and the privileges of God's Church), &c.

18. μὴ κατακαυχῶ τῶν κ.] 'do not boast against and despise.' In the clause εἰ δὲ κατακ., οὐ σὺ, &c., there is an ellipsis of γνῶθι, or ἴσθι, ὅτι: q. d. 'Know that the Jews owe nothing to *you*, but you all to the Jews; since the hope of salvation was transferred from the Jews to the Gentiles, not vice versâ.' (Koppe.)

19. ἐρεῖς οὖν· Ἐξεκλάσθησαν, &c.] The connexion is thus traced by Koppe: 'If you are inclined to insult the Jews on the ground that God has rejected them and received you, think, I pray you, that the same which has befallen *them*, may much more easily happen to *you*; and therefore you should rather adore the goodness of God, and stand in awe of his displeasure.'

The ἵνα here may, as some Commentators think, be used to denote the *consequence*, not, as others understand, the *cause*. The sense will thus be: 'God, by casting off the Gentiles, has made room for me.' Yet the καλῶς at ver. 20 will not *prove* this; since that may be taken *populariter*, in a concessive sense; as we say, 'Well, granting it to be so; but,' &c. So in Mark xii. 32. Luke xx. 39. John iv. 17. Indeed, Hyperius has shown at large that there is here a *concessio rhetorica*, which, seeming to grant something, carries, however, with it the assertion of something *further*, which is here introduced by δέ.

20. σὺ δὲ τῇ πίστει ἕστηκας.] Meaning, 'but it is by faith [alone] that thou standest;' i. e. continuest in the Divine favour, into which thou hast been admitted. At μὴ ὑψηλοφρόνει the force of the admonition is much increased by the *Asyndeton*. Φοβοῦ, i. e. lest thou shouldst, for a similar cause, be in like manner rejected.

21. τῶν κατὰ φύσιν] scil. κλάδων, 'the natural branches,' i. e. the Jews; so called because naturally descended from Abraham, the root or trunk of the olive-tree. At μή πως sub. ὅρα or the like.

22. ἴδε οὖν χρηστότητα, &c.] 'Behold now the goodness, and the severity of God.' I have placed a comma after χρηστότητα, because the two attributes are (as appears from what follows) considered *separately*. Here καὶ is, as often, for τε καὶ, 'not only—but.' The Apostle admonishes them not *so* to rest upon the *goodness* of God to them, as to grow secure, and forget his *severity*. So Psalm cxxx. 40: 'There is mercy with Thee, therefore Thou shalt be feared.' The words following show the *objects* and *grounds* for the exercise of each of these attributes.

— ἐὰν ἐπιμείνῃς τῇ χρηστ.] Meaning, 'If thou remain in that state, in which thou hast been placed by the goodness of God, through faith in Christ, by which this goodness is retained; if thou retainest God's goodness to thee, by continuing to endeavour to be worthy of it, and improving this advantage.' At ἐπεὶ there is an ellipsis of ἂν, which (as supra v. 6. iii. 6, and often) includes that of ἄλλως.

23. The sense of this verse and the last clause of the preceding is: 'The heathens too may finally be *deprived* of the benefits now offered or enjoyed; and, on the other hand, the Jews be finally invested with them.' Ἐγκεντρ. should be rendered, 'will be grafted in;' implying, however, only what *may* be, not what *shall* certainly be. Δυνατὸς, too, is by Crellius, Grotius, Macknight, Rosenmuller, and Koppe, supposed to have an adjunct notion of *willing*: for when God is said to be *able* to do a thing, there is often understood not solely his *power* but his *will* to do that which he is able. And accordingly here, from the power of God, Hammond and Whitby think we may reasonably include his *will*; a view also adopted by Calvin. Hence, then, it is implied that nothing but their unbelief hinders their being again received into the favour of God; 'Cessante causâ, cessat effectus,' as Iaspis remarks.

24. εἰ γὰρ σὺ ἐκ τῆς—τῇ ἰδίᾳ ἐ.;] The scope of the argument is this: 'That the Gentiles should be brought to the felicity of Christ's kingdom was far more improbable, than that the

25 τρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ; [t] Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, t Supra ver. 7, 8.
ἀδελφοὶ, τὸ μυστήριον τοῦτο, (ἵνα μὴ ἦτε παρ' ἑαυτοῖς Luke 21. 24. 2 Cor. 3. 14.
φρόνιμοι,) ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν,
26 ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. [u] καὶ οὕτω πᾶς u Isa. 45 25. & 59. 20.
Ἰσραὴλ σωθήσεται· καθὼς γέγραπται· Ἥξει ἐκ Σιὼν ὁ
ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ·
27 [x] καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη... ὅταν x Ps. 14. 7. Isa. 27. 9.
28 ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. Κατὰ μὲν τὸ εὐαγ- Jer. 31. 31, &c. 2 Cor. 3. 16.
γέλιον, ἐχθροὶ, δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ Heb. 8. 8. & 10. 16.
29 διὰ τοὺς πατέρας. [y] Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ y Num. 23. 19.

Jews should be brought thereto, since it was originally *destined for them.*' Here the Gentile nations *at large* are compared to the wild-olive tree, and each of them *singly* to one of its branches. Κατὰ φύσιν, for φυσική. Παρὰ φύσιν. Some interpret this, 'contrary to the order of nature,' which forbids a wild and bad tree to be engrafted on a good stock. But see Note supra v. 17, 18. The sense would rather seem to be, 'not grafted in by nature, but by art.' Καλλιέλαιος is supposed to be a word formed by the Apostle, to correspond to ἀγριέλαιος. But Schleusner says it is found in Aristotle, de Plantis, i. 6.

25. Having shown the possibility of the restoration of the Jews, the Apostle now proceeds to announce its *certainty*; grounding his position on the sure word of *prophecy*; and calling this truth a μυστήριον, which word (agreeably to its use in the sacred writers) signifies, not a *thing unintelligible*, but what lies *hidden* and *secret*, till made known by the revelation of God. This mystery was the *future conversion* and *restoration of the Jews*,—now first announced,—implying that the blindness and obdurate unbelief of the Jews was not universal, but in *part*, and would only continue till the fulness of the Gentiles should come in, i. e. till their conversion should be completed.

— ἵνα μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι.] An expression taken from Prov. iii. 7, μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ, and Isaiah v. 21, συνετοὶ ἐν ἑαυτοῖς. The meaning is, 'that ye may not be puffed up with an opinion of your own peculiar favour with God and consequent privileges, as if *you* were irrevocably chosen, and *they* utterly rejected.' At ἀπὸ μέρους (for ἐκ μέρους) there is an ellipsis of μόνον. And ἄχρις οὗ here denotes *continuation*, as in Rom. v. 15. xi. 8. By ἀπὸ μέρους τῷ Ἰσραὴλ we may understand 'some Israelites,' in opposition to the *all* at ver. 20. As to the objection of Estius, that there was no mystery in *this*, it is most futile; since, in fact, the mystery in question has respect to the words following, ἄχρις οὗ τὸ πλήρωμα, &c., where πλήρωμα is equivalent to πλῆθος τῶν ἐθνῶν (as opposed to ἥττημα at ver. 12), denoting the great bulk of the heathens, i. e. in a manner all. At ἄχρις before οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ must be supplied some such words as, 'and which will continue to perpetuity, until,' &c. Finally, at εἰσέλθῃ supply εἰς τὴν βασιλείαν τοῦ Θεοῦ, or εἰς τὴν πίστιν.

26. καὶ οὕτω] i. e. when it shall be so that the πλήρωμα shall be brought in, *then*, &c., οὕτω being here equivalent to τότε. Σωθήσεται. Meaning, as the best Commentators are agreed, 'shall be put into the way of salvation, have the means of salvation bestowed on them.' See Note at Matt. i. 21. On the conversion of the Jews here spoken of, see a Dissertation of Whitby, abridged in Recens. Synop., and some judicious remarks of Carpzov, p. 280—282.

— καθὼς γέγραπται, &c.] The words are from Is. lix. 20, and agree with the LXX., except that ἕνεκα is there used for the ἐκ here, which, indeed, Beza and Koppe suspect crept in from an abbreviation of ἕνεκα. But it were strange that it should have crept into *all* the MSS. It is better to suppose, with Vitringa, that, together with this passage of Isaiah, the Apostle had in mind Ps. xiv. 7, τίς δώσει ἐκ Σιὼν τὸ σωτήριον, and thus blended both into one. In καὶ ἀποστρέψει, &c. the Hebrew slightly differs from the Sept., as followed by the Apostle; but, as Vitringa observes, that is merely from a freedom of translation.

27. καὶ αὕτη—διαθήκη.] These words are, as Koppe remarks, taken from the same passage of Isaiah; though (as is not unusual in the Jewish writers) the passage is left incomplete, and to be supplied by the reader. The words ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν are supposed to be taken from Is. xxvii. 9. They may, however, be from Jerem. xxxi. 31.

28. κατὰ μὲν τὸ εὐαγγέλιον—πατέρας.] This is meant to meet a tacit objection; q. d. 'It cannot be that all Israel will be saved, and experience such grace from God; since they are God's enemies, and God is theirs.' To which the reply is: 'They are indeed enemies, but are nevertheless beloved, though in another respect.' (Crellius.) Δι' ὑμᾶς. Render, 'for your sakes,' or advantage, viz. that the Gospel may come unto you.

— κατὰ δὲ τὴν ἐκλογὴν, &c.] Meaning, 'but in respect of their election (as the posterity of a nation chosen by God for his peculiar people), in *that* view they are beloved.' Διὰ τοὺς πατέρας, i. e. on account of and in respect of the love which God bore to their forefathers.

29. ἀμεταμέλητα γὰρ τὰ χαρίσματα, &c.] This assigns the *reason why* the Israelites even yet, on their forefathers' account, cease not to be beloved; and this is founded on the constancy of the Divine will, which decrees nothing of which the Deity can ever repent. (Koppe.) 'For God will never repent of the promises which he made to the fathers, and therefore never change his purpose in regard to the bestowment of spiritual

z Eph. 2. 2. κλῆσις τοῦ Θεοῦ. [z] Ὥσπερ γὰρ καὶ ὑμεῖς ποτὲ ἠπειθήσατε 30
τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ· οὕτω καὶ οὗτοι 31
νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.
a Supra 3. 9. Gal. 3. 22. [a] Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς 32
b Job 11. 7. Ps. 36. 6. πάντας ἐλεήσῃ. [b] Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώ- 33
σεως Θεοῦ! ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξ-
c Ps. 92. 6. Isa. 4. 13. ιχνίαστοι αἱ ὁδοὶ αὐτοῦ! [c] Τίς γὰρ ἔγνω νοῦν Κυρίου; 34
Jer. 23. 18. Wisd. 9. 13. ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; [d] ἢ τίς προέδωκεν 35
2 Cor. 2. 16. d Job 41. 11. αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; [e] ὅτι ἐξ αὐτοῦ καὶ δι' 36
e Prov. 16. 4. 1 Cor. 8. 6. Col. 1. 16. αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας!
ἀμήν.

blessings on their offspring.' (Stuart.) The purpose, however, of the Apostle was probably further than this, and is, I think, well pointed out by Hyperius, in the following statement of the sense: 'Erunt quidem semper aliqui ex Judæis electi; id autem, non adeo propter dignitatem Patrum, sed magis propter Dei promissiones ad Patres factas, quas is vult implere etiam erga degenerantes posteros, vel ob id quod promissis gaudet stare, et sententiam nequaquam mutat.'

30—32. Of this portion (which is parallel with ver. 11, and contains, as Hyperius says, a ratiocination *à pari* intended to draw a firm conclusion) the sense is as follows: 'As *you* Gentiles, who were once disobedient to God, by idolatry, and consequently without knowledge of God, have at last obtained mercy and introduction into God's church and covenant, as it were, through the obstinate unbelief of the Jews, who crucified the Lord of life (which was the occasion of the Gospel being preached to the Gentiles), even so *they also*, though now unbelieving, may obtain mercy, through your mercy [i. e. through the mercy vouchsafed to *you* exciting *them* to seek for mercy], (see vv. 11, 14,) and at length receive the Gospel from them; for God hath permitted all, both Jews and Gentiles, to be shut up and remain in unbelief, that he may have mercy on all;' the term ἐλεηθῶσι being employed to show that salvation is not of human merit, but of divine grace.

30. τῇ τούτων ἀπειθείᾳ.] Render, 'by,' or 'on occasion of, their disobedience.'

32. συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπ.] These words have been understood in two different ways. The ancient and earlier modern Commentators, with Wetstein and Carpzov, render, 'hath convicted all of sin, hath proved that they all lie under it,' namely, by his holy law. See iii. 9. Gal. iii. 22. Others, as Piscator and most of the recent Commentators (with the E. V.), interpret, 'hath shut up (i. e. included together) all in disobedience and sin, subjected them to its controul,' i. e. hath *permitted* them to be subject to it. So Diod. Sic. xix. 19, εἰς τοιαύτην ἀμηχανίαν συγκλεισθείς. On the phrase συγκλείειν εἴς τι, see the learned remarks of Raphel. By τοὺς πάντας is meant *mankind* at large, as the Israelites understood the words. The passage is well paraphrased by Stuart thus: 'God hath left both Jew and Gentile to fall into unbelief, or disobedience, in order that the true nature of sin might fully appear; and that he might thus magnify the riches of his grace in pardoning multiplied and repeated transgressions.' Compare Rom. v. 20, sq.

33—35. Filled with a deep sense of human demerit and Divine mercy, the Apostle concludes the doctrinal part of the Epistle by breaking forth into admiration at the unfathomable depth and infinite abundance of the wisdom and mercy of God, evinced in making first the rejection of the Jews a means of calling the Gentiles, and then working upon the contumacious Jews by his mercy shown to the Gentiles. On this noble *epiphonema*, compare Ps. xxxvi. 6. Job xi. 7, 8. v. 9. xxxvi. 22, 23. Jerem. xxiii. 18. Is. xl. 13—15. See also Wisd. ix. 16. Ecclus. xviii. 2—5.

33. βάθος πλούτου καὶ σοφίας, &c.] Here (as Chrysostom, Theophylact, and others have shown) πλούτου is merely intensive of βάθος, and stands for πλούσιον. So at Eph. iii. 8 we have τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, for πλοῦτον τῆς χάριτος or χρηστότητος, and Phil. iv. 19, κατὰ τὸν πλοῦτον αὐτοῦ; meaning, as in the present passage, not *riches*, but *abundant goodness* and *grace*. Similarly it is said, Plato, Euthyd. 13, τρυφᾶς ὑπὸ πλούτου τῆς σοφίας.

— ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ.] By τὰ κρίματα understand the *governance of God's providence*; and by αἱ ὁδοὶ αὐτοῦ, the *ways* by which his purposes are carried into effect. The Apostle means to say, that his wisdom and ways are far above their comprehension; and will they take upon themselves to counsel him? for such is the import of ver. 34.

These words are partly formed on Ps. xxxvi. 6, (Sept.) τὰ κρίματά σου ὡσεὶ ἄβυσσος πολλή, and Ps. lxxvi. 19, (Sept.) ἐν τῇ θαλάσσῃ ἡ ὁδός σου, καὶ αἱ τρίβοι σου ἐν ὕδασι πολλοῖς, καὶ τὰ ἴχνη σου οὐ γνωσθήσονται.

35. ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταπ. αὐτῷ;] Meaning (as Locke well explains) 'Is God in their debt? Let them say for what, and he will repay it them.' This passage, formed on Job xli. 11, is (as Stuart remarks) designed to have a bearing on all claims to the Divine favour, which can be preferred on the score of *desert* or services rendered to God.

36. This verse is suspended upon a negative clause, involved in the interrogation of the preceding one; i. e. [*Surely no one*;] *for* of him, &c., and consequently he may dispose of all according to his sovereign will. The verse may be thus paraphrased: 'For *from* him, as their original

1 XII. [a] ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοὶ, διὰ τῶν οἰκ- a 2 Cor. 10. 1. supra 6. 13, 16, 19.
τιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, 1 Pet. 2. 5.
ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. Ps. 50. 13, 14
2 [b] Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ· ἀλλὰ μεταμορ- b Eph. 4. 23. & 5. 10, 17. 1 Thess. 4. 3. Col. 3. 10. 1 John 2. 15. 1 Cor. 12. 7, 11. Eph. 4. 7.

Creator, all things are derived; *through* him, as their continual preserver, all things consist and subsist, are upheld and preserved; and *to* him, as their ultimate end, all things and all actions tend, and terminate in him; so as to contribute to his praise and glory, illustrate his perfections, and finally accomplish his wise and benevolent purposes. Let, then, his majesty, wisdom, and goodness be magnified and adored for ever! Amen.'

XII. Having now completed the *doctrinal* and *argumentative* part of his Epistle, the Apostle proceeds, in conclusion, to the *practical;* urging, for the benefit of both the Jewish and Gentile converts, exhortations to the moral duties of justified Christians,—and those so comprehensive, that, as Carpzov says, they may be accounted as a compendium of moral theology. First, he inculcates the duties of believers generally, of whatever rank or degree, station or dignity. (Ch. xii.) Secondly, he treats of the *political* or *social* duties of Christians, such as are to be observed with respect to their *superiors*, their *equals*, and *themselves.* (Ch. xiii.) Thirdly, he treats of *private* duties, œconomical and ceremonial, such as are to be observed by Christians in their social intercourse with each other, especially towards those who have not hitherto been convinced, or are as yet weak in the faith.

1. παρακαλῶ οὖν ὑμᾶς, &c.] The Apostle earnestly exhorts them to lead a life worthy of such great and unspeakable mercies and benefits, to present their bodies to God a *living* sacrifice, as opposed to the *dead* ones under the Law, and *holy*, in opposition to external and legal ones, and *acceptable to God*,—in allusion to the selection of the victims for sacrifice, which, in order to be acceptable to God, were required to be immaculate. See Note on Mark ix. 49, πᾶς γὰρ πυρὶ ἁλισθήσεται.

The οὖν has reference to what preceded, intimating that a conclusion is made from all that has been said, and that in the way of exhortation, with an especial reference (as indicated by the words διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ) to what is said at vv. 31 and 32 of the foregoing Chapter; q. d. 'Such being the case, as I have now stated, and especially such being the compassion of God towards sinful man, and the provision made for their acceptance through the Beloved, I entreat you to,' &c.

— παραστῆσαι τὰ σώματα, &c.] In παραστῆσαι we have a *sacrificial* metaphor; the expression standing for προσφέρειν, *admovere:* Heb. העמיד. Τὰ σώματα, the best Commentators are agreed, is for ὑμᾶς αὐτοὺς (as at vi. 13, and James iii. 6), in accommodation to the foregoing metaphor; since the bodies of animals were offered in sacrifice, whereas believers are required to offer the sacrifice of themselves, both body and soul. So Hierocles, Aur. Carm., p. 24 (probably with this passage in mind) describes the good man as bringing or presenting himself, in the first place, a sacrifice and an offering unto God, and forming his soul into a divine image, and his mind into a temple fitted for the reception of the divine light; and so many other heathen authors who wrote after the time of the propagation of the Gospel, and from whom extracts may be seen in Recens. Synop. Perhaps, however, the term σώματα may be employed to intimate that devoted obedience which we owe to the Lord, as being 'not our own, but bought with a price.' And the expression may be most accurately explained, as it is done by Hyperius, to denote the corporeal and external actions, with all the powers of the mind which have their seat in the organs of the body; for it is the regulation of the actions, and the desires which govern action, that is here meant, and not the regulating the mind or soul. Thus the sense is far stronger than that expressed by ὑμᾶς αὐτούς.

— τὴν λογικὴν λατρείαν ὑ.] These words are in apposition with the preceding, by an ellipsis of οὖσαν; q. d. 'for this is your reasonable service.' On the exact sense, indeed, of λογικὴν, some difference of opinion exists. By Erasmus, Beza, Grotius, Zeg., Hammond, Macknight, Schleusner, and others, it is explained *rational*, as opposed to the *irrational* rites of heathenism or the *corporeal* ones of Judaism; while the ancients generally, and, of the moderns, Estius, Mede, Deyling, Olear., Wetstein, Carpzov, Koppe, Rosenmuller, Wahl, Iaspis, and Bretschneider, explain it '*spiritual*, offered up with the spirit and heart,' as opposed to *lifeless* rites and ceremonies. So 1 Pet. ii. 5, ἀνενέγκαι πνευματικὰς θυσίας, and Test. xii. Patr., p. 547, προσφέρουσι Κυρίῳ λογικὴν προσφοράν. Perhaps the two interpretations (which, in some measure, merge into each other) may be united, as denoting rational and spiritual service, namely, such as is the service of rational creatures offered to the great source of all reason, and by which it is required that we should worship him in spirit and in truth. See John iv. 24. So Philo, p. 850 (cited by Carpzov), says, τὸ καθαρώτατον τοῦ θύοντος πνεῦμα λογικόν. Still it is to be borne in mind that *actions* are here especially regarded. So Hyperius considers the words; and Calvin lays it down as the sentiment here intended to be expressed: 'Tum demum rite colitur Deus, ubi ad ejus præscriptum facti omnia exigimus.' This is made yet more prominent in the next words, μὴ συσχηματίζεσθε, &c., which plainly have respect to action and conduct generally.

2. μὴ συσχηματίζεσθε, &c.] These two verbs συσχημ. and μεταμορφ. may be taken in the *reciprocal* sense, 'do not conform yourselves to.' So Plutarch, Vit. Num. § 20, συσχηματίζονται πρὸς τὸν ἐν φιλίᾳ καὶ ὁμονοίᾳ ἀμύμονα βίον. Similar to this is the expression of Thucyd. v. 103, μηδὲ ὁμοιωθῆναι τοῖς πολλοῖς, 'conformari ad multitudinem.'

Here, then, the Apostle intimates *how* the end of the above admonition may be attained,—namely, by seeking that transformation of the

φοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς
τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.
c Supra 1. 5. 1 Cor. 3. 10. Prov. 25. 27. [c] Λέγω γάρ, διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ 3
ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ᾽ ὃ δεῖ φρονεῖν, ἀλλὰ
φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον
d 1 Cor. 12. 12, &c. πίστεως. [d] Καθάπερ γὰρ ἐν ἑνὶ σώματι μέλη πολλὰ ἔχομεν, 4
e 1 Cor. 12. 27. τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν· [e] οὕτως οἱ 5
Eph. 1. 23. & 4. 16, 25. πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθ᾽ εἷς ἀλλήλων
f 1 Cor. 12. 4, &c. & 12. 10. μέλη. [f] Ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν 6
1 Pet. 4. 10. ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς

heart which will alone regulate the actions. Μεταμορφ. is a strong expression, denoting complete transfoı mation, whether physical or mental. In the latter sense the term implies a thorough renewal of the mind. So Seneca, Epist. vi. (cited by Grotius) says, 'Sentio non emendari me tantum, sed *transfigurari*.' Here, of course, it means the transformation of the soul into the image of Christ from glory to glory (see 2 Cor. iii. 18), by such a renovation of the mind and affections, as can be effected alone by the aids of the Holy Spirit co-operating with our own zealous endeavours, as implied in the use of the Imperative.

2. εἰς τὸ δοκιμάζειν, &c.] The Apostle here seems to advert to the most remarkable *effects* of this ἀνακαίνωσις τοῦ νοός· namely, the proving, trying, and approving what the will of God is (or what he would have us both believe and practise); what is good and acceptable to him, and perfect, i. e. such in its full extent;—where the nouns (for such they are, τὸ ἀγαθὸν, &c.) are in apposition with, and exegetical of, τὸ θέλημα τοῦ Θεοῦ, 'what is good, acceptable, and perfect.'

3. λέγω] for ἐπιτάσσω, 'I charge or enjoin.'

— διὰ τῆς χάρ. τῆς δοθ. μ.] Most modern Commentators explain this, 'by virtue of my Apostolical office and authority;' while the Greek Commentators explain it, 'by the divine grace,' the gift of inspiration, which authorizes me to direct and admonish. The latter interpretation is preferable, as yielding a more simple and natural sense, and such as may include the other. In παντὶ τῷ ὄντι ἐν ὑμῖν there seems to be a *popular idiom* for ἑκάστῳ ὑμῶν, such as we find in Eph. i. 1, and elsewhere.

— μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν.] Here a paronomasia exists between φρονεῖν, ὑπερφρονεῖν, and σωφρονεῖν; of which several examples might be adduced from Thucydides and other writers. Corresponding to ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν here is ὑπερηφανῶς φρονεῖν, 2 Macc. ix. 12. In φρονεῖν εἰς τὸ σωφρονεῖν we have an *acutè dictum per paronomasiam.* So Pindar has φρονεῖν ἐν τῇ σοφίᾳ. This, then, is what our great Epic Poet (Paradise Lost, vii. 20) calls 'the knowledge within bounds.' And here, as Hyperius points out, the Apostle means to intimate that the root of all discord is curious and arrogant wisdom.

— ἑκάστῳ ὡς] for ὡς ἑκάστῳ, as at 1 Cor. iii. 5. Πίστεως the ancient and many eminent modern Interpreters explain of the χαρίσματα at ver. 6, namely, the extraordinary gifts and graces of the Holy Spirit. So Eph. iv. 7, ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. By others it is understood of the measure of religious faith and knowledge allotted to each. Both senses may, in some measure, be conjoined. So Carpzov: 'Μέτρον πίστεως est *diversus gradus, ac portio diversa, beneficiorum et gratiæ Dei*, cognitionis Dei, ac donorum Spiritus Sancti, cum administrantium tum sanctificantium, quæ ille singulis distribuit ad commune bonum Ecclesiæ, uti vult. (1 Cor. xii. 4, 11.) Est sive amplior sive arctior mensuræ quantitas, notitia rerum divinarum, quæ Christianis piis unà cum *fide* obtigit diversimodè, per unctionem Spiritus Sancti. (1 John ii. 27.)'

4, 5. καθάπερ γὰρ ἐν ἑνὶ σώμ., &c.] We have here a familiar *illustration* of the subject, from a comparison of the natural body with the body politic or social, as in the well-known Apologue of Menenius Agrippa in Livy, ii. 32.

5. οἱ πολλοὶ] scil. ὄντες; for οἱ ὄντες πολλοὶ, 'we who are many.' See 1 Cor. x. 17. The sense is, 'In like manner we Christians, who, though many, are one body, have been united into and form one body in (i. e. in respect of) Christ, considered with a reference to him as the head of the whole society.' In ὁ δὲ καθ' εἷς we have an anomalous idiom (found also at 3 Macc. v. 34) for οἱ καθ' ἕνα, or εἷς ἕκαστος καθ' ἑαυτόν.

6. Having hinted at the liability of new converts to be puffed up with the spiritual gifts which might be dealt out to them, the Apostle proceeds to lay down rules for the *exercise* of such gifts.

— ἔχοντες δὲ χαρίσματα, &c.] The construction in this and the verses following is anomalous. Ἔχοντες may best be regarded as a Nominativus pendens, to be taken at each member ἀπὸ κοινοῦ, its sense being adapted to circumstances. At any rate, the general intent of the Apostle is clear, which is to excite them to the zealous *exercise* of the gifts of the Spirit; so, however, that those who enjoyed the higher kinds should not interfere with one another; see ver. 8, and 1 Cor. xii. 4, sqq.

— εἴτε προφητείαν.] Supply ἔχει, ἐχέτω αὐτὴν, or ἔχοντες, ἔχωμεν. On the nature of this προφητεία there has been no little discussion. It should seem that the προφήτης was not merely (what some suppose) an Interpreter of Scripture, but one who, by Divine inspiration, and therefore authoritatively, explained and set forth all the mysteries of the Gospel, and publicly preached and exhorted, for the purposes of Christian edification and consolation; as 1 Cor. xiii. 2, Here the Apostle (as Photius, Beza, and Crellius

7 πίστεως· [g] εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων,
8 ἐν τῇ διδασκαλίᾳ· [h] εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσσει·
ὁ μεταδιδοὺς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ
ἐλεῶν, ἐν ἱλαρότητι.
9 [i] Ἡ ἀγάπη, ἀνυπόκριτος· ἀποστυγοῦντες τὸ πονηρὸν,

g 1 Cor. 12. 28. Eph. 4. 11. 1 Pet. 4. 10, 11.
h Deut. 15. 7. Matt. 6. 1—3. Acts 20. 28. 2 Cor. 9. 7. 1 Pet. 5. 2. 1 Tim. 5. 17.
i 1 Pet. 1. 22. Ps. 36. 4. & 97. 10. Amos 5. 15. 1 Pet. 4. 8.

observe) first lays down προφητεία and διακονία each as a *genus;* and then enumerates their *species;* of the former *two*, of the latter *three*.

— κατὰ τὴν ἀναλογίαν τῆς πίστ.] On the exact sense of this expression some difference of opinion exists; see Recens. Syn. and Dr. Campbell's Dissertation, iv. § 13. Certainly it is not to be understood, according to the acceptation in which it is used by Theological writers, of the *general plan of revealed truth;* nor ought it to be supposed to have reference to any article of faith. Of κατὰ τὴν ἀναλογίαν the meaning is plainly, 'pro ratâ portione, pro ratione, in proportion to.' With respect to πίστεως, it is by some eminent Interpreters taken for χαρίσματος, as denoting the faith entrusted to him; a view most harsh. There is a plain reference to the various χαρίσματα mentioned just after; and consequently πίστεως here must carry with it an adjunct notion of the χάρις spoken of at ver. 3. The general sense will then be: 'Let the Prophets speak in proportion as they have faith and grace imparted so to do.'

7. διακονίαν.] The words διάκονος, διακονεῖν, and διακονία, though general terms, and used even of the Apostles themselves, are often in the New Test. taken of some certain *specific* office undertaken in the cause of the Christian religion (compare 1 Cor. xii. 5. 2 Cor. ix. 1), and exercised by those who did not so much employ themselves in *explaining the doctrines* of the Gospel, as in *managing the external and temporal affairs* of the Church and of individuals. On the *kinds* of Deacons, see Suic. Thes. i. 862, and Bingham's Eccl. Ant. ii. 20. At διακονίαν supply ἔχῃ, from the preceding ἔχοντες; and at ἐν τῇ διακονίᾳ supply ἔστω, as at Ælian, V. Hist. ὄντες ἐν γεωργίᾳ.

8. ὁ παρακαλῶν.] There has been no little debate as to the respective senses of ὁ διδάσκων and ὁ παρακαλῶν, which some regard as meaning the same thing, while others take them to relate to *different* offices. It would seem that as ὁ προφητεύων is plainly distinguished both from ὁ διδάσκων and ὁ παρακαλῶν, that so these two are *also* meant to be *distinct*. *In what*, however, the distinction consisted, it is not easy to say with certainty. It seems most probable that (as Stuart suggests) ὁ διδάσκων was an *ordinary stated Teacher*, who taught the doctrine of the Gospel according to the degree of religious knowledge which he possessed; while the παρακαλῶν was an *Exhorter*, i. e. one who urged men to the practical duties, dwelt upon the promises and threatenings of the Gospel, and thus aided and completed the work which the διδάσκαλος had begun. Thus the expression will be equivalent to ἀντιλήψεις at 1 Cor. xii. 28.

On the next words, ὁ μεταδιδοὺς—ἐν ἱλαρότητι, there is even yet *greater* diversity of opinion. Stuart is of opinion that by ὁ μεταδιδοὺς, ὁ προϊστάμενος, and ὁ ἐλεῶν, the Apostle refers to private individuals in the Church, conspicuous for their attention to the duties respectively indicated by those words, the management of the external temporal affairs of the Church, including the relief of the sick and poor. He truly remarks that the Commentators had gone upon an unfounded *assumption*, when they *took for granted*, rather than proved, that ὁ μεταδιδοὺς, ὁ προϊστάμενος, and ὁ ἐλεῶν designate *officers* or *offices* in the Church. Vitringa, indeed, long ago saw that in the case of ὁ ἐλεῶν; and it is true of the other two, at least of μεταδ. And therefore to endeavour to draw any parallel with the *gifts and offices* stated by the Apostle at 1 Cor. xii. 28, is to needlessly embarrass the subject. It would seem that the scope of the words ὁ μεταδιδοὺς—ἱλαρότητι is to *give an admonition* to the persons who exercised the gifts, or discharged the offices above mentioned. According to this view, there can be no difficulty in referring ὁ ἐλεῶν to the διάκονος, with allusion to that *alacrity* so requisite in the due discharge of so onerous and invidious an office. As to the ὁ μεταδιδοὺς and ὁ προϊστάμενος, they belong, I apprehend, both to the προφῆται and the διδάσκαλοι, and have reference to the then two great divisions of the ministerial office, namely, *teaching* and *governing*. Thus the two offices are mentioned apart at 1 Cor. xii. 28, and also at 1 Thess. v. 12, ἐρωτῶμεν ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, where the κοπ. is equivalent to the διδάσκ. in the present passage, and the καὶ νουθετοῦντας corresponds to the παρακαλ. here. This is confirmed by 1 Tim. v. 17, οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν· μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, i. e. who were both προεστῶτες and διδάσκαλοι. It is scarcely necessary to observe, that in ὁ μεταδιδοὺς the expression (which should be rendered, 'he who imparts') is quite as applicable to the communication of spiritual knowledge, as of worldly goods. So Rom. i. 11, ἵνα τὶ μεταδῶ χάρισμα ὑμῖν πνευματικόν. In this view, ἐν ἁπλότητι will mean, 'in simplicity and sincerity,' i. e. not δολῶν τὸν λόγον τοῦ Θεοῦ. So at Xen. Hist. iv. 4. 8, it is synonymous with ἀδόλως; see Note on James i. 5. And the word is joined with εἰλικρινεία at 2 Cor. i. 12, ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ—ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ ἀνεστράφημεν—πρὸς ὑμᾶς: see also 2 Cor. xi. 3. Χαρίσματα seems to advert not to the *extraordinary and miraculous gifts* of the Holy Spirit only, but also, as in the case of the παρακαλῶν, and perhaps the διδάσκων, to the ordinary *graces* of the Spirit.

9. Now follow the *private* virtues to be cultivated by *all* Christians. Ἀγάπη denotes the *Christian philanthropy* described at 1 Cor. xiii. 1.

— ἀποστυγοῦντες, &c.] The construction here and in the following verses is very irregular,

κολλώμενοι τῷ ἀγαθῷ· [k] τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλό- 10
στοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι, [l] τῇ σπουδῇ 11
μὴ ὀκνηροὶ, τῷ πνεύματι ζέοντες, τῷ * Κυρίῳ δουλεύοντες·
[m] τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ 12

k Heb. 13. 1. Phil. 2. 3. 1 Pet. 1. 22. & 2. 17. 2 Pet. 1. 7.
l Rev. 3. 15.
m Supra 5. 2. 1 Thess. 5. 16, 17. Col. 4. 2. Heb. 10. 36. Luke 18. 1. Eph. 6. 18.

and like that at Heb. xiii. 5. To take the participles, with Koppe and others, for *verbs*, is *explaining* nothing. It is better to suppose an *anantapodoton*, the participles being used as if suspended on some verb which occurred in the preceding sentence. Had the Apostle written *ἀγαπᾶτε ἀνυποκρίτως*, the construction would have been regular. The terms *ἀποστυγ.* and *κολλώμενοι* are very strong: the former signifying, as Theophylact explains, *ἐκ ψυχῆς μισοῦντες*; and the latter denoting attachment the closest and most ardent.

10. *τῇ φιλαδελφίᾳ—φιλόστοργοι.*] Sub. *ὄντες.* From *philanthropy* the Apostle rises to something higher, and exhorts them to be *φιλόστοργοι τῇ φιλαδελφίᾳ*, where *τῇ φιλ.* is a Dative of instrument, denoting the *mode* in which they ought to be *φιλόστοργοι*. *Φιλόστοργος* (a word confined to the later Classical writers) is properly used of the *natural affection* subsisting between parents and children; but it is also employed to denote tender affection generally.

— *τῇ τιμῇ ἀλλήλους προηγ.*] The force of this injunction has, I apprehend, been mistaken by those who understand it of humility, which here surely would be out of place. The context rather suggests the idea of a readiness to treat others with courtesy and kindness, even *anticipating* them therein, and leading them to it by our example; a sense of *τιμὴ* not unfrequent in the New Test. This interpretation, too, is supported by the authority of Chrysostom and the Greek Commentators. I would here compare what Tacitus says of Jul. Agricola and his wife: 'Vixerunt mirâ concordiâ, per mutuam caritatem, et invicem se anteponendo.'

11. The sense of this verse has been not a little disputed; and that chiefly from the scope of the words not being sufficiently attended to. Expositors are not agreed whether the clauses are to be regarded as containing separate and *independent* injunctions, or as *belonging to each other*, and *connected together*. Of those who regard them in the former light, some suppose *τῇ σπουδῇ μὴ ὀκν.* to contain an admonition to diligence in their *worldly callings*; q. d. 'not slothful to business.' But, surely, that would suppose the sense to be very imperfectly developed. It should rather seem that the words *τῇ σπουδῇ —ζέοντες* are closely connected together, and are *not* an independent admonition, but merely meant to strengthen some other with which they are connected in the context. Thus Koppe and others refer them to the admonition *following*, *τῷ Κυρίῳ δουλ.*, of course understanding *σπουδῇ* of *spiritual* concerns: a method, however, not a little harsh. It is far more natural to refer the words to what *precedes*, and suppose them intended to mark the *manner* in which the foregoing duties, of brotherly love and kindly attention, should be performed; namely, with *active and zealous diligence.* The word *σπουδὴ* is used, on this very subject, at 2 Cor. viii. 16, *τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν.* The Article has the force of *renewed mention*; q. d. 'in this your diligent endeavour.' And if it be asked *how σπουδὴ* can be *ὀκνηρὰ*, we may answer (with Crellius), that though no one can be diligently slothful, or slothfully diligent, yet 'eâdem orationis formâ, in tradendis illis præceptis, uti voluit Apostolus, et in hoc quidem præcepto contrarium per contrarium illustrare.' Thus the phrase *τῷ πνεύματι ζέοντες* is meant to be exegetical of the preceding; and we may compare Acts xviii. 25, *ζέων τῷ πνεύματι.*

In determining the import of the words following, *τῷ Κυρίῳ δουλεύοντες*, the *reading* has first to be settled. Now all the early Editions, except the Ed. Princ., with almost all the MSS. and the best Versions, have *Κυρίῳ*, which was edited by Beza, Schmid, and the Elzevir Editor, and was retained by Bengel, Wetst., and Matthæi. *Καιρῷ*, however, was restored, from the Ed. Princ., by Griesb. and Koppe; but *Κυρίῳ* was finally recalled by Tittman, Vater, and Scholz; and, I think, rightly; since the *external* evidence for *καιρῷ* is very slender (only that of about three MSS. and a few inferior Versions and Fathers), and the *internal* not superior to that of *Κυρίῳ*; for although it may seem entitled to preference, as being the *more difficult reading*, yet that Canon has its exceptions, and especially where the reading may, as here, be accounted for from a mistake in deciphering an abbreviation, or when the reading, though it seem the more difficult, may be suspected to have arisen *from alteration*, as being more suitable to the context, according at least to the view of the alterers. Now such might easily happen in the present instance; for, notwithstanding what the above Critics urge, *καιρῷ* is *not* unsuitable to the context, nor does it yield a sense unworthy of the sacred writer; see Calvin. Yet I believe *Κυρίῳ* to be the genuine reading, as being more in the manner of St. Paul. And it is only requisite to perceive the *scope* of the words *τῷ Κυρίῳ δουλ.* to discover the great propriety of *Κυρίῳ*. Now it was well seen by Chrysostom and Theophylact, of the ancients, and by Tolet., Calvin, Whitby, and Wetstein, of the moderns, that the words are not meant to inculcate an *independent and general precept* (as the Critics who altered the word thought), but to enforce the injunctions foregoing, to brotherly love and kindly attention, on the ground that whatever should be done, would be done unto *the Lord*, and would be rewarded by him. So Matt. x. 40—42, *ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται—οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.*

12. *τῇ ἐλπίδι χαίροντες*, &c.] The scope of these words has been variously understood. It would seem that they have no connexion with the preceding, but treat on a separate subject,—the bearing up under affliction by the power of hope, and the support and comfort of earnest prayer. *Προσκαρτ.* is a very strong term, occurring also in Acts i. 14. vi. 4. This *absolute* use

13 προσκαρτεροῦντες· [n] ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες,
14 τὴν φιλοξενίαν διώκοντες. [o] Εὐλογεῖτε τοὺς διώκοντας
15 ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. [p] Χαίρειν μετὰ χαι-
16 ρόντων, καὶ κλαίειν μετὰ κλαιόντων. [q] Τὸ αὐτὸ εἰς ἀλλή-
λους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς
ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.
17 [r] Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ
18 ἐνώπιον πάντων ἀνθρώπων· [s] εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ

n 1 Cor. 16. 1. Heb. 13. 2, 16. 1 Pet. 4. 9. o Matt. 5. 44. Luke 6. 28. 1 Cor. 4. 12. 1 Pet. 3. 9. p Ecclus. 7. 34. q 1 Cor. 1. 10. Phil. 2. 2. 1 Pet. 3. 8. Ps. 131. 1. Prov. 3. 7. Is. 5. 21. supra 11. 25. r Prov. 20. 22. Matt. 5. 39. 1 Thess. 5. 15. 1 Pet. 3. 9. 2 Cor. 8. 21. s Mark 9. 50. Heb. 12. 14.

of ὑπομένω is found also at Matt. x. 22. 2 Tim. ii. 12. James v. 11, perhaps formed on Dan. xii. 12, μακάριος ὁ ὑπομένων.

13. ταῖς χρείαις—διώκοντες.] Here is enjoined charity to the poorer Christians, and hospitality to strangers, especially, as we may suppose, preachers of the Gospel (see Heb. xiii. 2); a kindness which the want of inns, and their utter abandonment by their former connexions, would make particularly acceptable. Διώκ. is a strong term, which may be rendered, 'studiously cultivating.'

14. After treating of brotherly love, charity, and hospitality, the Apostle proceeds to enjoin the duties of *patience* under injurious treatment, intermixing admonitions to the kindred duties of sympathy and humility, and the cultivation of concord and peace with all men. The terms εὐλογ. and καταρ. are of the strongest kind, and the emphasis, arising from the same thing being expressed affirmatively and negatively, imparts no little energy to the sentiment.

15. χαίρειν.] Infinitive for Imperative: in which case Grammarians usually suppose an ellipsis of δεῖ.

16. τὸ αὐτὸ—φρονοῦντες.] This injunction, as appears from the context, relates not to unity of *sentiment*, but of *disposition*. Μὴ τὰ ὑψηλὰ φρονοῦντες is equivalent to μὴ ὑψηλοφρονεῖτε at ii. 21. Of the words τοῖς ταπεινοῖς συναπαγόμενοι the meaning seems to be, 'holding intercourse with the lowly; not proudly standing aloof from them.' The *ratio metaphoræ* appears to be this:—A person is said συναπάγεσθαι when he is met by a crowd, and is hurried away with them in the direction they are going. But as passive verbs are often used in a reciprocal sense, so συναπάγεσθαι may signify to *yield oneself* to a multitude, and *go with them*. Now this admits of a *good* as well as a *bad* sense; in the former of which it is *here* taken, and figuratively denotes to *condescend to;* which will express humility in all its various offices, i. e. '*humble-mindedness*.' In this *second* application συμπεριφέρεσθαι is always used. So Diog. Laert. Zenone: συμπ. φίλοις, morigerari, non morosum sese exhibere. 2 Macc. ix. 27, πέπεισμαι γὰρ αὐτὸν ἐπιεικῶς καὶ φιλανθρώπως συμπεριενεχθήσεται ὑμῖν.

— μὴ γίνεσθε φρόνιμοι, &c.] This admonition (formed on Prov. iii. 7, and Isaiah v. 21) is intended to warn them against that *self-conceit*, which effectually excludes the practice of the virtues just mentioned.

17. The Apostle having shown how studiously Christians ought to cultivate peace and concord *one with another*, proceeds to teach how they ought to do it with *other men* (Crellius); inculcating forbearance towards enemies, and patience in supporting the injuries inflicted by them, as opposed to that thirst of vengeance which only serves to perpetuate hatred, and inflame animosity. (Koppe.)

— μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδ.] Several parallel sentiments have been adduced from heathen writers.

— προνοούμενοι καλὰ, &c.] Meaning, 'taking care [to do] things of good report in the estimation of all men [whether Christians or heathens];' with which compare 2 Cor. viii. 21. Phil. iv. 8. Προνοεῖσθαι καλοῦ occurs in Sextus Empiricus ap. Wetstein; and προν. τοῦ δικαίου in Josephus, Ant. ix. 1. 1, where προν. is for πρόνοιαν ποιεῖσθαι. The syntax with the Accusative is somewhat rare. Similarly we have in Prov. iii. 4 (a passage which seems to have been had in view by the Apostle), προνοοῦ καλὰ ἐνώπιον Κυρίου καὶ ἀνθρώπων. In such a case the verb has a significatio prægnans, including the notion of *doing*, as if we were *forecasting*, which will imply the doing of a thing deliberately and *ex animo*, and consequently with zeal and assiduity.

18. εἰ δυνατὸν—εἰρηνεύοντες.] We have here an injunction to a virtue nearly allied to that of forbearance; the *striving to live at peace with all men* [both Christians and non-Christians]. The full import of εἰρηνεύειν is ably stated by Dr. Barrow, Works, vol. i. Serm. 29, on the present text, where he shows, 1. that 'it is not barely a negation of doing or suffering harm, or an abstinence from strife and violence, but a *positive amity*, a disposition to perform such kind offices, without which good correspondence among men cannot subsist; 2. that it implies not some few transitory performances, proceeding from caprice, but a stable condition, a continual cessation from injury, and a promptitude to *do* kind offices; 3. that it supposes a *reciprocity* not only in performing good and forbearing to *do* bad offices, but a *receiving* the like treatment from others; 4. that it imports not only an outward cessation from violence and a demonstration of amity, but an inward purpose of continuing therein.' 'Thus,' continues he, 'the being at peace differs only, in degree of obligation, and latitude of object, from the state of friendship properly so called.'

The *limitation* to the precept, contained in εἰ δυνατὸν and τὸ ἐξ ὑμῶν (where supply μέρος and κατὰ, and compare Hom. Il. α. 525, ἐξ ἐμέθεν γε) implies that, in spite of our utmost endeavours, it is not possible to live at peace with all men; see Ps. cxx. 7.

t Lev. 19. 18. Deut. 32. 35. Eccl. 28. 1. Matt. 5. 39. Luke 6. 29. Heb. 10. 30.
u Exod. 23. Prov. 25. 21. Matt. 5. 44
a Tit. 3. 1. 1 Pet. 2. 13. Prov. 8. 15, 16. Dan. 4. 32 Wisd. 6 3.
b 1 Sam. 26. 9.

πάντων ἀνθρώπων εἰρηνεύοντες. [t] μὴ ἑαυτοὺς ἐκδικοῦντες, 19
ἀγαπητοὶ, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ·
Ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει Κύριος.
[u] Ἐὰν οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, 20
πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις
ἐπὶ τὴν κεφαλὴν αὐτοῦ. Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ 21
νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

XIII. [a] ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασ- 1
σέσθω. οὐ γάρ ἐστιν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι
ἐξουσίαι, ὑπὸ [τοῦ] Θεοῦ τεταγμέναι εἰσίν. [b] Ὥστε ὁ ἀντι- 2

19. In this verse the pronouns are emphatic, and the scope of the whole is to forbid *private retaliation;* enjoining the injured party to leave vengeance to God, or to the civil magistrate acting in his name. The clause *δότε τόπον τῇ ὀργῇ*, however, admits of two senses. The *ὀργῇ* *may* be referred to the *person injured;* in which case *δότε τόπον* will mean, 'let it go, defer venting it,' give space to that anger which is a *furor brevis*, and may thus have time to cool. Yet no such sense can be shown to be inherent in the words; neither would it be suitable to the words following, 'for it is written,' &c. It is therefore better to refer the *ὀργῇ* to *God;* q. d. 'leave it to the wrath of God to avenge you, or to him who is properly the minister of vengeance, as representative of God.' So we have *δοῦναι τόπον* used at Eph. iv. 27; and Ecclus. xix. 17, (Sept.) *ἔλεγξον τὸν πλήσιόν σου πρὶν ἢ ἀπειλῆσαι, καὶ δὸς τόπον νόμῳ Ὑψίστου.* Thus the sentiment will correspond to the following in Eurip. Suppl. 511, *ἐξαρκέσας ἦν Ζεὺς ὁ τιμωρούμενος· ἡμᾶς δ' ὑβρίζειν οὐκ ἐχρῆν τοιήνδ' ὕβριν.*

In the quotation just after, the Apostle neither follows the Sept. (which is here very inaccurate), nor the Hebrew, but forms something founded on *both;* which, however, represents the full sense. The pronouns are highly emphatic. The words *λέγει Κύριος* form no part of the quotation, but are added (as often elsewhere) to point out the speaker.

20. *ἐὰν οὖν—κεφ. αὐτοῦ.*] Taken verbatim from Prov. xxv. 21, 22. The Hebrew has nothing corresponding to *τοῦτο ποιῶν*, which was added by the Translator to make the sense plainer. The ancient Commentators have well remarked that there is here a sort of *climax;* q. d. 'I not only exhort you to forbearance, and a striving after peace, abstaining from private vengeance, but I enjoin you to *do good* to your enemy, by performing the common offices of humanity to him, if he should need them.' Of the words following, *ἄνθρακας — αὐτοῦ*, there are two interpretations almost equally deserving of attention. 1. That of the Greek Fathers, and most of the earlier modern Commentators, as also Wetstein, Rosenmuller, Koppe, Locke, Schleusner, and others: 'By so doing, thou wilt, if he persevere in his enmity and injury, bring down an increased wrath and enmity from God.' Such is undoubtedly the sense of the phrase in the passage of Proverbs, and wherever it occurs in the Old Test.; and as the words preceding treat of the divine *vengeance*, it is very suitable: nor is this sentiment liable to any objection, when properly understood; for, as Locke remarks, 'the *persevering malice* of the injurer is *supposed.*' 2. That of Jerome and Hilary, of the ancients, and many eminent moderns up to the present time, by which there is supposed to be a metaphor taken from *fusing metals;* the meaning being, 'Thou shalt melt down his enmity, and soften him to kindness,' as metals are melted by covering the crucible with hot burning coals. And this seems supported by the admonition following, *νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.* With this noble sentiment of subduing malice by kindness and benefits, Wetstein compares several similar ones from heathen writers.

XIII. This Chapter forms the *second* section of the practical part of the Epistle; in which are inculcated the moral duties of all Christians, commencing with those towards *magistrates* and *governors;* an injunction, considering the insubordinate spirit of the Jews and Jewish Christians, very necessary. Here, after explaining the nature and divine origin of government (telling them that all governments derived the power they had from God, though they had not the *frame* of the government from him, as the Jews had), he exhorts them to faithfully and cheerfully perform their duty in this respect. Similar admonitions are found at Tit. iii. i. 1 Pet. ii. 13, 14.

1. *πᾶσα ψυχή.*] So the Heb. כל נפש, meaning every individual, without exception, in whatever rank of subjects. *Ἐξουσίαις ὑπερεχ.*, 'the magistrates set in high authority, *celsis potestatibus.*' So *οἱ ἄρχοντες* at ver. 3, and *οἱ ἐν ὑπεροχῇ ὄντες* at 1 Tim. ii. 2.

— *αἱ δὲ οὖσαι ἐξουσίαι.*] Including rulers and sovereigns not only *de jure*, but *de facto.* *Ἐξουσίαι*, not found in six MSS., the Vulgate, and some other Versions and Latin Fathers, is cancelled by Griesbach; but wrongly; for it is more probable that the word should have been accidentally omitted in so few MSS., than that the writer should have fallen into a harshness of ellipsis more than Thucydidean. Instead of *ἀπὸ* many MSS. have *ὑπὸ*, which was edited by Matthæi and Lachm.; but wrongly, for the sense (as denoting *origin*) rejects *ὑπὸ*, and requires *ἀπὸ;* there being a reference to the divine origin of government, as in Hesiod, Theog. 96, *ἐκ δὲ Διὸς βασιλῆες*, sc. *εἰσι.* Comp. Prov. viii. 15, 16. See also Hom. Il. *α.* 279, and the Scholiast.

— *ὑπὸ τοῦ Θεοῦ τετ.*] Meaning, that they

τασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν·
3 οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήψονται. [c] Οἱ γὰρ c 1 Pet. 2. 14.
ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν
κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν
4 ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· [d] Θεοῦ γὰρ διάκονός ἐστι d Wisd. 6. 4.
σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ
γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν,
5 ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. Διὸ ἀνάγκη
ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν
6 συνείδησιν. Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ
7 γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. [e] Ἀπό- e Matt. 22. 21.
δοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ

are permitted to hold the office they hold by the disposing providence of God, though *mediately* appointed to it by the authority, or invested with it by the consent, of man. Τοῦ is absent from several ancient MSS., and is cancelled by Scholz; but without reason. The Article here has great propriety; for want of perceiving which, the ancient Critics, it seems, cancelled it, as Θεοῦ had it not just before; whereas here it has the use of *renewed mention.* Though otherwise the Article is more usually employed. So in a similar passage of Epict. Man. ch. xxi. τῶν δὲ βελτίστων σοι φαινομένων, οὕτως ἔχου, ὡς ὑπὸ τοῦ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν. The metaphor (a military one) in τεταγμ. was probably suggested by the ὑποτασσ. just before.

2. ὁ ἀντιτασσόμενος.] Literally, 'he who sets himself in array against.' See Note on Acts xviii. 6. Διαταγῇ, 'ordinance,' as in Ezra iv. 11, and διάταγμα at Heb. xi. 23. Κρίμα signifies *condemnation,* implying punishment, not merely in this world, but the next.

3. φόβος] 'terriculamentum,' 'cause of fear;' an idiom frequent both in the Scriptural and Classical writers. So in an inscription cited by Wetstein, εἰμὶ κριτὴς γὰρ ἤπιος ἰθυδίκοις, τοῖς δ' ἀδικοῦσι δέος. Ἔργων is for ἐργατῶν.

— ἔπαινον.] Implying *favour,* and, as the case may be, *reward.* Similarly it is said by Menand. ap. Grotii Excerp., p. 761, Νόμον φοβηθεὶς, μὴ ταραχθήσῃ νόμῳ.

4. εἰς τὸ ἀγαθόν.] This suggests *another* reason,—namely, that the ruler is not only the appointed minister of God to us, but is such *for good,* and that *natural, civil,* and *moral;* being entrusted with power for the welfare of the governed.

— τὴν μάχ. φορεῖ] i. e. 'possesses the power of life and death,' which was represented by the governors having a sword carried before them. Ἔκδικος, 'an avenger.' The word is scarcely found elsewhere, except in the Greek Translators of the Old Test. and in Aristæas.

5. ἀνάγκη.] The expression is equivalent to καθῆκόν ἐστι, or δεῖ; for the obedience in question is plainly *political,* not *religious,* and the words following suggest the *motives;* viz. not only through dread of the ὀργὴ, or penalty annexed to disobedience, but διὰ τὴν συνείδησιν, 'for conscience sake,' through religious motives; q. d. (in the words of Newcome,) 'because he is a minister of that God, who makes civil obedience a matter of duty.' As, then, disobedience in such a case involves not only a breach of law, but a *sin,* so, taking the converse, we may say, in the words of Sophocles, Ant. 872, σέβειν μὲν, εὐσέβειά τις; i. e. 'honour rendered to whom honour is due, is piety.'

6. Of the two reasons here assigned why taxes should be paid to rulers, the first refers to the *high usefulness* of their vocation; the second adverts to their being *appointed by God* to a ministration which, in various ways, is found most beneficial to men. For 'rulers (says Dr. Barrow, Sermon on 1 Tim. ii. 1, 2) necessarily take much care and trouble, and are exposed to many hazards for *our advantage.* To their industry and vigilance, under God, we owe the fair administration of justice,' and all the other precious advantages of civilised society.

— φόρους τελεῖτε.] Supply αὐτοῖς. Αὐτὸ τοῦτο must be referred, not to φόρους τελεῖν comprehended in φόρους τελεῖτε, but to τὸ λειτουργεῖν τῷ Θεῷ, comprehended in λειτουργοί: meaning, as Barrow explains, 'the protection of right and innocency, the preservation of order and peace, the encouragement of goodness, and the correction of wickedness: all which governors are supposed to attend to, and on which their claim to honour and support must rest.' So Thucyd. i. 120, χρὴ γὰρ τοὺς ἡγεμόνας, τὰ ἴδια ἐξ ἴσου νέμοντας, τὰ κοινὰ προσκοπεῖν, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται.

Now without the payment of *taxes,* these various ends could not be attained; for, as Tacitus says, 'Nec quies gentium sine armis, nec arma sine stipendiis, nec stipendia sine tributis haberi queunt.' And yet it is God's will that the λειτουργία should be performed, and consequently that the taxes necessary to that purpose should be paid.

7. After having enjoined obedience to magistrates, the Apostle subjoins briefly what is due to all persons generally.

— ἀπόδοτε, &c.] Meaning, 'I would not have you behind-hand with any man in any thing; but if you owe him any duty, perform it to the full. If any honour or respect, in whatever kind or degree, belong to him, account it as justly his due; and let him have it to the utmost of what can with justice or in equity be demanded.' (Bp. Sanderson.)

At τῷ some supply αἰτοῦντι; others, ὀφείλετε, taking the τῷ for ᾧ: both methods

τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν
τιμὴν, τὴν τιμήν. [f] Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾷν 8
ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε.
[g] τὸ γάρ· Οὐ μοιχεύσεις· οὐ φονεύσεις· οὐ κλέψεις· 9
[οὐ ψευδομαρτυρήσεις·] οὐκ ἐπιθυμήσεις· καὶ εἴ τις
ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ·
Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. [h] Ἡ 10
ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου
ἡ ἀγάπη.

f Gal. 5. 14. 1 Tim. 1. 5.
g Ex. 20. 14. Lev. 19. 18. Deut. 5. 18. Matt. 19. 18. & 22. 39.
h Matt. 22. 40. Mark 12. 31. Gal. 5. 14. James 2. 8. 1 Tim. 1. 5.

involving some harshness. With respect to the difference between *φόρος* and *τέλος*, the former term denoted a fixed tax, such as the *land-tax* and *capitation-tax*; the latter, the *vectigalia*, or *customs*, levied on the imports and exports. So Aristophanes has *ἀγορᾶς τέλος*. The general usage, however, requires the plural. By *φόβος* may here be denoted the *reverential homage* due to kings and governors; by *τιμὴ*, the *respect* due to all who are in authority. So Soph. Ant. 873:

Κράτος δ', ὅτῳ κράτος μέλει,
Παραβατὸν οὐδαμῇ πέλει.

8. *μηδενὶ — ἀλλήλους.*] The Apostle takes occasion, from the mention of the word *ὀφειλὰς*, to pass from what respects the *political law*, to that which regards *morals* and the mutual offices of Christians one to another; and shows that these precepts, as they had been valid before Moses, so now also did they remain, but with the glorious *supplementa* of the Christian dispensation. (Grotius.) The general scope of the sentence is plain, though there has been some doubt as to the details.

To take *ὀφείλετε*, with De Dieu, Koppe, and Rosenmuller, as an *Indicative*, is little agreeable to the context, which is wholly occupied with *injunctions*. The common interpretation (adopted by the ancient and almost all modern Commentators), which regards it as an *Imperative*, is decidedly to be preferred. Here, indeed (as Hyperius observes), we have a persuasive to the performance of what is due by the law of charity, from the *effect* and *excellence* of charity; it being intimated that true charity is of such a nature, that it would omit nothing of what is enjoined by the Law: or, in other words, Christian charity is a *continual debt*, which is ever being paid, but is always owing, and never discharged in this life. A delicate turn, imitated by our great Epic Poet, Paradise Lost, B. iv. 55.

'A grateful mind
By owing owes not, but still pays; at once
Indebted and discharg'd.

— *τὸν ἕτερον*] for *τὸν πλησίον*, i. e. 'any person with whom we have any connexion whatever.' So our Lord, in his parable of the good Samaritan, has taught us to extend the signification of the word, making thereby the command as unlimited as the benevolence of the Deity, and coextensive with the sphere of human action. *Πεπλήρωκε*, 'implere solet,' 'fulfils.' By *νόμου* is, I think with Bp. Middleton, meant *the Law in general*, and not, as some Interpreters suppose, the *second* table only of the Law.

9. *τὸ γάρ.*] On the idiom here and at *ἐν τῷ* just after, some difference of opinion exists. It is not, I conceive, put for *ὅτι*; nor is it used *δεικτικῶς*. I would rather suppose, with Koppe, that there is an ellipsis of *γεγραμμένον*. So Prof. Scholefield well renders the verse thus: 'For the *commandment*, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and whatever other commandment there is, is briefly comprehended in the precept, Thou shalt love thy neighbour as thyself.' In the same view Hyperius observes: 'Probatio quòd tantus sit effectus charitatis, quâdam formâ inductionis.'

The words *οὐ ψευδομαρτυρήσεις*, not found in six uncial and several other MSS. and the Edit. Princ., are rejected by Mill, Bengel, and others, and cancelled by Griesbach and Scholz, but without reason; since we may quite as well imagine the *omission* of the clause (by the *homœotel.*) as its *insertion*. If *introduced*, it would have been brought in at some *other* place. The clause is retained by Wetstein and Matthæi.

— *εἴ τις ἑτέρα*, &c.] On this idiom see Note at Mark xi. 25. *Ἀνακεφαλαιοῦται*. Lit., 'is summed up,' (a metaphor taken from casting up accounts,) intimating, as Newcome says, that the other commandments of the second table are only heads included under this.

— *ἀγαπήσεις τὸν πλησίον σου ὡς ἑ.*] Not meaning, that we should love him *as much* as ourselves, but *in the same manner*, though not to the same *degree* as we love ourselves. This is confirmed by the words following, which seem to be exegetical, and meant to show the *nature* of this love; namely, that we should be *as* careful to *avoid injuring him*, as we should of injuring ourselves. To which purpose it is admirably observed by Bp. Sherlock, in one of his Sermons, that 'what the principle of self-preservation is with respect to ourselves, the same is charity with respect to our neighbour.'

10. *ἡ ἀγάπη—ἐργάζεται.*] Here we *may*, with the Commentators, suppose abstract for concrete, 'He who loveth,' &c. But it should rather seem that the sense intended is, 'Love consists in not injuring our neighbour.' And true it is, that a great part of the love we owe to our fellow-creatures is only required to be shown by *not injuring* them; which will often operate as a positive *benefit*.

— *πλήρωμα οὖν νόμου ἡ ἀγάπη.*] This may mean, either that 'love is the *end* and scope of the commandments respecting our neighbour;' or rather, that 'in love is comprehended the fulfilment of the Law,—the sum total of what the Law enjoins as to our neighbour.' Hence the

11 [i] ΚΑΙ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ
ὕπνου ἐγερθῆναι· (νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ
12 ὅτε ἐπιστεύσαμεν· [k] ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν·)
ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ
13 ὅπλα τοῦ φωτός. [l] Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατή-
σωμεν· μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ
14 ἔριδι καὶ ζήλῳ· [m] ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χρι-
στὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

i 1 Cor. 15. 34. Eph. 5. 14. 1 Thess. 5. 6.
k Eph. 5. 11. & 6. 13, 14. 1 Thess. 5. 5, &c. Col. 3. 8.
l Luke 21. 34. Gal. 5. 21. 1 Thess. 4. 12. & 5. 6.
m Gal. 3. 27. & 5. 16 1 Pet. 2. 11.

same precept is called, in James ii. 8, the *νόμος βασιλικὸς*, and in 1 Tim. i. 5, *τὸ τέλος τῆς παραγγελίας*.

11. The Apostle now proceeds to inculcate, up to the end of this Chapter, the duties of Christians *towards themselves;* and, to excite them to the zealous observance of these and the above-mentioned virtues, he adds this new reason,—that the return of Christ to the earth, to save and bless, is an event not far distant. Holiness of life is then compared to the conduct of men in the broad day-light, and in full view of their fellow-creatures, and who are thereby held in a strong moral restraint. (Koppe.)

— *καὶ τοῦτο, εἰδότες*, &c.] At *καὶ τοῦτο* supply *ποιεῖτε*, 'And this admonition especially observe, as knowing that this is the critical season [for action].' In explanation of which it is added, 'inasmuch as now it is time to be roused from the sleep of inactivity, security, &c., and to be awake to a sense of duty.' The *reason* for this is suggested in the next clause.

— *νῦν γὰρ ἐγγύτερον*, &c.] Render, 'now is salvation nearer to us,' &c.; for the *ἡμῶν* belongs to *ἐγγύτερον* rather than to *σωτηρία*. Of the various senses in which these words have been understood, the following alone have any semblance of truth:—1. that adopted by Crellius, Macknight, Rosenmuller, Schleusner, and most Commentators for the last century, who explain, 'Now is our knowledge of the doctrines of salvation greater than when we were first converted.' A sense, indeed, unobjectionable in itself, but such as cannot well be proved to exist in the words. 2. that of others, as Locke and Koppe, who understand *σωτηρία* of the second *advent* of Christ, when the day of glory to the Church would commence. Yet to this well-founded objections have been made, which are fully stated by Whitby and Stuart. The preference seems due to the interpretation of the ancient and some modern Commentators (as Taylor and Stuart), who by *σωτηρία* understand that eternal salvation which will to the righteous commence at the period of death—a period to them the beginning of life, and light, and glory; and of which St. Paul so often says the saints long after, as that period when they shall be freed from the bondage of corruption, and be received into the glorious liberty of the children of God. Salvation, too, is here represented as a day, or period, namely, that of death, which is also, in fact, practically speaking, coincident with the coming of the Lord and the day of judgment. See supra viii. 24. Thus it is meant that 'every day brings us nearer to our final salvation, if saved we are to be.' The argument is well stated by Stuart as follows: 'We are hastening to retribution: every day brings us nearer to it: and in prospect of the reward, which now almost appears in sight, as we approach the goal of life, let us act with renewed effort, as duty requires.' With respect to *ἐπιστεύσαμεν*, it is well observed by Grotius, that *πιστεύω* is one of those verbs which denote action either in *commencement*, *progress*, or *conclusion.* Here it denotes *commencement*, namely, at their conversion, as Eph. i. 13. So the Pesch. Syr. renders, 'than when we were converted to the Christian faith.'

12. *ἡ νὺξ προέκοψεν—ἤγγικεν.*] The metaphor here is founded on the imagery of the preceding verse; and the sense to be assigned to *νὺξ* and *ἡμέρα* will depend on the mode of interpretation there adopted. Hence it will be meant *either* that the night of heathen darkness or Jewish ignorance is drawing to a close, and the day of Gospel light is dawning; or that the dark and obscure state of *this life* is far advanced, and the *day of eternity* is fast approaching. According to either view, the following admonitions will be very apposite.

— *ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός.*] It has been disputed whether by *ὅπλα* be meant *armour* or *apparel.* The *latter* sense is adopted by many eminent modern Expositors; but there is no sufficient reason to abandon the former, which is the more general view. It would seem that by this expression the various Christian virtues are considered in the light of *armour*, as in Eph. vi. 11 we have *ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ*, where the image is drawn forth into a complete allegory.

13. *εὐσχημόνως περιπατήσωμεν.*] *Περιπατ.* signifies 'to lead one's life,' like the Heb. הלך. The meaning, in other words, is: 'Let us conduct ourselves decorously, as men in the full blaze of day.' Agreeably to which metaphor, the Apostle subjoins earnest admonitions against those vices which, in ancient times, were committed almost exclusively in the night,—namely, those of *drunken revelry*, and its consequent, *lewdness;* and also those crimes usually arising from thence, as quarrelling and violence.

14. *ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν.*] Meaning, 'Take upon you his holy dispositions, follow his great example.' Comp. Phil. ii. 5. We have here a metaphor *è re vestiariâ*, also occasionally found in the Classical writers. So Lucian, Gall. 19, *ἀποδυσάμενος δὲ τὸν Πυθαγόραν, τίνα μετημφιάσω μετ' αὐτόν;* Dionys. Hal. Ant. xi. 5, *τὸν Ταρκύνιον ἐκεῖνον ἐνδυόμενοι.* Compare also Gal. iii. 27. Eph. iv. 24. Rom. viii. 29.

— *τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε*, &c.] Importing, as the Greek Commentators, and, of

a Infra 15. 1. 7. 1 Cor. 8. 9. & 9. 22. b Infra v. 14. Tit. 1. 5. c Col. 2. 16. d James 4. 12.

XIV. [a] TON δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, 1
μὴ εἰς διακρίσεις διαλογισμῶν. [b] Ὃς μὲν πιστεύει φαγεῖν 2
πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. [c] Ὁ ἐσθίων τὸν μὴ 3
ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ
κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. [d] Σὺ τίς εἶ ὁ 4

modern ones, Calvin and Hyperius, explain, that 'the body is, indeed, to be taken care of by necessary aliment, as a means of help to us in our earthly pilgrimage, but not so as to cause us to forget our proper country.'

XIV. Now commences the *third* Section of the practical part of the Epistle (extending throughout this Chapter, and up to the 13th verse of the next), in which are detailed various duties, *private* and *civil*, to be performed in daily intercourse; especially towards those who, not being fully satisfied as to the abrogation of the ceremonies of the Mosaic Law, did not, in this respect, evince faith, but scrupled at the eating of certain foods, and the not regarding of seasons. Then is shown the use of Christian liberty in things indifferent. Lastly, is subjoined an exhortation to the preserving of concord, both among Jews and Gentiles recently converted to Christianity. (Carpzov.)

1. Who are meant by the ἀσθενοῦντες τῇ πίστει has been somewhat disputed. Certain eminent Commentators (as Carpzov, Koppe, and Eichhorn) maintain that they were a species of Jewish Essenes, who (like the Greek ἀσκηταὶ) practised all those various *mortifications of the flesh*, in order to attain greater power in the spirit,—such as were adopted by the *Monks* of a later age. But I entirely agree with Rosenmuller and Professor Stuart, that although there were then various classes of persons who practised *asceticism*, especially in their abstinence from animal food, either wholly or partially, yet the manner in which the Apostle here speaks of them forbids such a notion; for, instead of attacking their pride and vain-glory (as at Col. ii. 21—23), he throws his shield over them, and directs that their scruples, which were conscientious and sober, may be respected. And when we consider that in ver. 5 mention is made of the *distinction* that the persons in question made, between *days*, and compare this with what is said at Col. ii. 16, there can (as Stuart shows) be little doubt that the whole difficulty was one which arose from *Jewish* scruples about the use of meats which had been offered to idols, and afterwards sold in the market (which the persons in question thought would communicate pollution to those who used it), and the observance of certain fasts and feast-days. But for the better understanding of the whole matter, especially as a general question, the reader is referred to an admirable discourse of Bp. Sanderson ad Clerum, upon ver. 3, on 'the use of things indifferent;' wherein, after stating the *occasion*, tracing the *scope*, and showing the *connexion* of the text with the context, he divides it into *two points* of doctrine: I. That we are not to *despise others*, be they ever so weak, or we ever so strong: and that both for the *sin's* sake, by which it is hurtful to the *despisers*, and for the *scandal's* sake to the *despised*. II. That we are not to judge and *condemn others*, 1. from our want of *commission*; 2. our want of skill; 3. from the uncharitableness, and, 4. the scandalousness of the thing itself. Or thus: 1. We have no right to judge; and so our judging is *usurpation*. 2. We may *err* in our judgments; and so our judging is *rashness*. 3. We take things the worst way when we judge and condemn. 4. We give occasion of *offence* by our judging, and thus it is *scandalous*. 'Thus the Apostle,' he proceeds to say, 'endeavours to draw both parties (as being both in the wrong) to this honourable composition,—that the strong in faith shall remit somewhat of his *superciliousness* in despising the weak; and that the weak shall abate somewhat of his *acrimony* in condemning the strong.' The question is, indeed, as the Bishop observes, 'one of great importance, as laying down a rule for our guidance on all *other* occasions, wherein a weakness of judgment in faith may show itself,—if not in scruples about *meats and days*, yet in a scrupulous *forbearance* of some things, from a persuasion that they are, or a fear lest they should be, *unlawful*, but which, in truth, are not so, but only *indifferent*.'

— τὸν ἀσθενοῦντα τῇ πίστει.] According to the foregoing view, ὁ ἀσθενῶν will denote one who is doubtful, or not fully persuaded of the propriety or impropriety of certain things in themselves indifferent, and is not satisfied as to the liberty which Christianity allows in those cases. By τῇ πίστει (which should be rendered 'his faith' or belief) is denoted a *full persuasion* of mind as to what is lawful or unlawful. Προσλαμβάνεσθε has been variously interpreted. The word properly signifies to lay hold of and draw any thing or person to us; and, from the context, here seems to mean *receive into Christian communion*, with the adjunct notion of *taking into friendly intercourse*; see also xv. 7, and Gal. vi. 1.

— μὴ εἰς διακρίσεις διαλ.] Meaning (as the usual import of the terms and the context suggest), 'but not for the purpose of examining and agitating with him doubtful or disputed points,'—namely, since as contempt and harshness might urge him to apostasy, so to perplex his mind with points, which his Christian judgment is not sufficiently mature to enable him to grapple with, might drive him into scepticism. See Calvin.

2. The Apostle now illustrates the thing by an *example*, and shows *why* he has given the precept. Πιστεύει φαγεῖν, 'is persuaded he may eat.' This seems a *popular* idiom, since it is not found in the Classical writers. Πάντα: meaning, all kinds of food without distinction, even those forbidden by the Mosaic Law. Λάχανα, i. e. rather than forbidden meats.

3. ὁ ἐσθίων.] Supply πάντα. Κρινέτω, for κατακρ. Προσελάβετο, 'has accepted him, admitted him to the benefits of the Christian religion.' See Note on ver. 1.

4. σὺ τίς εἶ, &c.] 'by what right dost thou hold judgment over another's servant?' A further reason why the weak should not judge the strong. This use of the phrase σὺ τίς εἶ; occurs also in

κρίνων ἀλλότριον οἰκέτην ; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίπτει.
Σταθήσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτόν.
5 [e] Ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν e Gal. 4. 10. Col. 2. 16.
6 ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῒ πληροφορείσθω. [f] Ὁ f 1 Cor. 10. 31.
φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν 1 Tim. 4. 3.
ἡμέραν, Κυρίῳ οὐ φρονεῖ. καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει,
εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει,
7 καὶ εὐχαριστεῖ τῷ Θεῷ. [g] Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ g 2 Cor. 5. 15.
8 οὐδεὶς ἑαυτῷ ἀποθνήσκει. ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ 1 Thess. 5. 10. 1 Pet. 4. 2.
ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. Ἐάν
τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.
9 [h] Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε [καὶ ἀνέστη] καὶ h Acts 10. 42. 2 Cor. 5. 15.

the Classical writers. At τῷ ἰδίῳ, &c. sub. ἐπὶ, *coram*. Στήκει and πίπτει are forensic terms, and signify, 'to stand or fall in judgment,' to be acquitted, or be condemned. Σταθήσεται Carpzov explains, 'consistet ac stabilietur.' Since, however, there seems to be here a continuation of the forensic metaphor before used, I would rather render, 'He shall be held acquitted in judgment,' viz. of this matter. Δυνατὸς, under the idea of *able*, also implies that of *willing*, as supra xi. 23. The argument, then, in σταθήσεται, &c., is, as Hyperius observes, that 'there is no reason why the person should so interfere by judgment, since there is a sure hope of the restitution of the person lapsed, or supposed to be lapsed, without any such interference.'

5. ἡμέραν.] Meaning, such as the Jewish *Sabbath*, *Passover*, *Pentecost*, σκηνοπηγία, and other days, which the scruples of Jewish Christians deemed sacred; see Rev. i. 10. The παρὰ seems to mean *holier* than; that being *implied* in the comparison denoted by παρά. In the antithetical clause supply, from the context, ἴσην, in the sense 'equally appropriate to religious purposes.' In ἕκαστος—πληροφορείσθω there is a brevity of expression, which requires us to supply from the context ἐσθίων καὶ μὴ ἐσθίων, κρίνων καὶ μὴ κρίνων ἡμέραν. The general sense of the passage seems to be this: 'quisque de suâ animi sententiâ certus fieri studeat:' or, 'let every one act with fulness of persuasion, and according to the conviction of his mind, that he doth what is lawful.'

6. The Apostle now gives *examples* of both the discrepant sentiments, as well in respect of *days*, as of *meats;* and shows, by a new reason, that those who, in this instance, think differently, ought not to feel contempt for each other.

— ὁ φρονῶν.] Literally, 'he who *minds*, observes.' Κυρίῳ is for εἰς τὸν Κύριον, 'with a reference to the Lord,' and in obedience to his understood will. Εὐχαριστεῖ τῷ Θεῷ must be so *accommodated*, as to apply both to ὁ ἐσθίων and to ὁ μὴ ἐσθ. In the former case, it relates both to the returning thanks for the food, and to the Christian liberty of unrestricted use; in the latter case, the sense is, 'return thanks to God for the gift of abstinence.' The καὶ before ὁ ἐσθίων is inserted, on the authority of most of the best MSS. and Versions, and many Fathers, as also all the early Editions, except the Erasmian. It was, after being cancelled in the third edition of Stephens, that of Beza and the Elzevir, restored by Bengel, Matthæi, Griesbach, Knapp, Tittman, Vater, and Scholz; and rightly; since it is required by propriety, and might easily have been omitted by the scribes.

7. The Apostle now confirms what he has just been saying, by an argument *ex toto ad partem;* as much as to say, that no wonder is it that the particular actions of our life ought to have respect unto the Lord, when our very life itself ought to be wholly subservient to his glory. (Calvin.)

— οὐδείς.] Meaning, no *Christian*. The general sense here may be, as Grotius and Koppe explain, that whether alive or dead, we are in the power of God. But to consider it more particularly, ἑαυτῷ ζῇ seems to signify, 'liveth after his own judgment, will, and pleasure,' so as to give no account of his actions to any one but himself; similarly to what we find in Menander, cited by Stob. p. 120, τοῦτ' ἐστι τὸ ζῆν, οὐχ ἑαυτῷ ζῆν μόνον. Plut. i. 819, Xyl. αἰσχρὸν γὰρ ζῆν μόνοις ἑαυτοῖς καὶ ἀποθνήσκειν. Eurip. Ion, 646, ἔα δ' ἐμαυτῷ ζῆν. Consequently, *ex opposito*, οὐδεὶς ἑαυτῷ ἀποθνήσκει must mean, 'no one has, at death, any power over himself and his fate in another state of existence, nor ceases to depend for every thing upon the Lord, by whom he is to be judged.' The sense of the next clause is, that in every state of our existence, whether in this world or in the next, we belong to Christ; he is our Lord both here and hereafter.

9. εἰς τοῦτο γὰρ, &c.] This is, as Calvin and Hyperius point out, a *confirmation* of what has been just before said, and is adduced in *proof* of the above assertion, that we are to live and to die unto Christ. Render, 'Nay, for this end and purpose Christ died, and, after his resurrection, rose again unto glory, and yet liveth, that he might be Sovereign of the whole human race, both the quick and the dead.' Hence it is indirectly inferred, that we are to live unto *Christ*, and not unto men. In καὶ ἀπέθανε—ἀνέζησεν the reading is disputed. Some MSS. have not the first καί; others are without καὶ ἀνέστη; and *both* are cancelled by Griesbach: while other MSS., with several versions and early Editions, for ἀνέζησεν read ἔζησεν, which is preferred by Mill and Wetstein, and edited by Bengel, Matthæi, Griesbach, Vater, and Scholz. Again,

l Matt. 25. 31. 2 Cor. 5. 10. [ἀν]έζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. [i] Σὺ δὲ 10
τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν
ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ
k Isa. 45. 23. Phil. 2. 10. Χριστοῦ· [k] γέγραπται γάρ· Ζῶ ἐγώ, (λέγει Κύριος,) 11
ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξ-
l Matt. 12. 36. Gal. 6. 5. ομολογήσεται τῷ Θεῷ. [l] ἄρα οὖν ἕκαστος ἡμῶν περὶ 12
Heb. 13. 17. 1 Pet. 4. 5. ἑαυτοῦ λόγον δώσει τῷ Θεῷ. [m] Μηκέτι οὖν ἀλλήλους κρί- 13
m 1 Cor. 10. 32. νωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσ-
2 Cor. 6. 3. n Matt. 15. 11. κομμα τῷ ἀδελφῷ ἢ σκάνδαλον. [n] Οἶδα καὶ πέπεισμαι ἐν 14
1 Tim. 4. 4. Tit. 1. 15. Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογι-
o 1 Cor. 8. 11. ζομένῳ τι κοινὸν εἶναι· ἐκείνῳ κοινόν. [o] Εἰ δὲ διὰ βρῶμα 15
ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς.

Tittman edits, *καὶ ἀπέθανε καὶ ἀνέζησεν*; while Rinck would read *ἀπέθανε καὶ ἀνέστη*. Under all the circumstances, I see no sufficient authority to *cancel any word*, especially as the sense of the context admits, nay, requires, *the whole:* and the words *καὶ ἀνέστη* might be omitted by reason of the two *καί*'s. That *ἔζησεν* ought to be read for *ἀνέζησεν* there is little doubt. The *ἀνα* probably arose from the *αι* preceding, or came from those Critics who rejected *καὶ ἀνέστη* as useless; a very unsafe principle in a writer who, like *Thucydides*, is at some times as diffuse, as he is at others obscurely brief. *Here*, however, there is nothing verbose or pleonastic; *ἀνέστη καὶ ἔζησε* being for *ἀναστὰς ἔζησε*. *Ἔζησε* means, in its full sense, *lived, liveth, and will live to all eternity;* with reference to that immortal life wherein 'he *ever* liveth to make intercession for his faithful servants.' See Heb. vii. 25.

10. *σὺ δὲ τί κρίνεις*, &c.] Here the Apostle adduces *another* reason to dissuade them from exercising rash judgment, or entertaining undue contempt of each other; and that is suggested partly in the term *ἀδελφ.*, which is *emphatic*, and meant to restrain rash judgment, but chiefly in the words following, *πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χρ.*, which import, 1. that to *Christ* alone is committed the power of judging; 2. that *we* are all, whether strong or weak, alike amenable to this judgment, and therefore are not warranted in *judging*, much less *contemning* and despising each other: and accordingly, that all must be left to the judgment of one great and true *Estimator*, and none ought to presume to intrude upon his province.

11. The foregoing position is now confirmed from the sure word of prophecy.

— *γέγραπται γάρ*, &c.] Meaning, 'agreeably to what is said in Scripture;' namely, Isaiah xlv. 23, wherein there is indeed some variation from the Sept. and the Hebrew, yet not near so great as would at first sight appear; for, 1. the words *λέγει Κύριος* form no part of the quotation, but were (as often) added by the Apostle to indicate the speaker; 2. the words *εἰ μὴ ἐξελεύσεται—ἀποστραφήσονται* were omitted by the Apostle, as not necessary to his purpose; 3. in the next words the Apostle follows the Sept. (not the Heb.), at least in the Alexandrian and some other MSS. The only real discrepancy is in the first words, *ζῶ ἐγώ*, which, however, is really an *equivalent* (and Scriptural) expression to the *κατ' ἐμαυτοῦ ὀμνύω* of the Sept.

13. The Apostle had before reproved the weak who censured the strong in the use of their Christian liberty. He now proceeds to restrain the strong from offending their weak brethren, by too free a use of their liberty in not forbearing the use of it when it might give offence to the weak.

— *μηκέτι οὖν ἀλλήλους κρίνωμεν*, &c.] Commentators notice the *antanaclasis* in *κρίνωμεν* and *κρίνατε*, the word being first used in the sense to 'pass severe and unjust judgment upon,' and then to 'resolve.' A similar use of *στασιάζειν* is adduced by Raphel from Herodotus. *Πρόσκομμα* and *σκάνδαλον* are nearly synonymous: the latter, however, is the stronger term. See Note on ver. 21.

14. Here, as Calvin and Hyperius remark, is anticipated an objection on the part of the strong, to justify their not making any distinction between meats. It is shown that though there be no sin in the case simply, yet there may be from the *circumstances* of the use; namely, if thereby our brother be disquieted in his conscience.

— *οἶδα καὶ πέπεισμαι*, &c.] A strong expression, to denote full persuasion from complete knowledge. *Ἐν Κυρίῳ Ἰ.*, i. e. 'by the teaching of Jesus Christ himself,' and not by human reasonings. See Theophylact.

— *ὅτι οὐδὲν κοινόν.*] By the *limitation* suggested in the context, the sense must be, 'no kind of meat is of, or by itself, in its own nature, impure (i. e. unlawful); but to him who *accounts* it to be unlawful,' to him it *is* unlawful; meaning (as Grot. and others explain) that 'the persuasion of any food being forbidden, is to a Christian Jew, as long as he is so persuaded, sufficient to make it unlawful for him to use that liberty, which it has given him from the yoke of the Mosaic ordinances.' The *εἰ μὴ* is not put for *ἀλλὰ*, but is used in its ordinary sense, and is only introductory of another and an exceptive clause.

15. *διὰ βρῶμα*] 'through [thy] eating of food.' *Λυπεῖται* is explained by the older Commentators, 'is injured and hurt;' by the more recent ones, 'is brought into grief,' i. e. self-condemnation, by being induced to do what he believed to be unlawful. The expression seems simply to mean, 'is disquieted and perplexed with doubts.' *Κατὰ ἀγάπην*, 'agreeably to Christian charity,' which requires us, for the sake of a weaker brother,

μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς
16, 17 ἀπέθανε. Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν· [p] οὐ p 1 Cor. 8. 8.
γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ
18 δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ· [q] ὁ γὰρ q 2 Cor. 8. 21.
ἐν τούτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ καὶ
19 δόκιμος τοῖς ἀνθρώποις. Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν,
20 καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. [r] Μὴ ἕνεκεν βρώ- r Matt. 15. 11.
ματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. Πάντα μὲν καθαρά· Acts 10. 15. Tit. 1. 15.
ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.
21 [s] Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ s 1 Cor. 8. 13.
22 ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ. Σὺ
πίστιν ἔχεις· κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος

to suffer one's own liberty to be circumscribed in any matter not unlawful. By ἀπόλλυε is meant, not final perdition, but rather a present falling from a state of salvation by apostasy or otherwise.

16. μὴ βλ. ὑ. τὸ ἀγαθὸν] 'act not so as to give occasion that your right sense of your Christian liberty in the indiscriminate use of foods be evil spoken of.' (Abp. Newcome.)

17. οὐ γάρ ἐστιν—πόσις.] A *popular* and *familiar* mode of expression, in which the Apostle adduces another reason for caution in the use of meats; and that drawn from the principal end of our religion; q. d. 'The essence of Christianity consists in far different things than the exercise of one's right to eat meats without distinction.' Here it is not meats and drinks that are considered, but virtue, peace (as opposed to a contentious opposition to conscientious prejudices), spiritual joy, or that inward joy which springs from the consolations of the Holy Ghost: meaning, in short (as Bp. Sanderson explains), that 'the religion of Christ consists in the exercise of *holy graces*, and the conscientious performance of unquestioned duties.'

18. τούτοις.] Meaning, 'these dispositions and habits.'

— εὐάρεστος τῷ Θεῷ καὶ, &c.] A familiar expression, to signify, 'is in favour both with God and man.' So a Rabbinical writer cited by Schoettgen: 'Ut diligatur superiùs (i. e. à cœlo, à Deo) et desideratus sit inferiùs (in terrâ) et acceptus hominibus.'

19. ἄρα οὖν τὰ τῆς, &c.] A *conclusion* drawn from the preceding: 'Since a peaceable spirit is so well pleasing to God, let us *study* peace, and what tends to mutual edification;' see Acts ix. 31, and note, and Bp. Sanderson, Serm. p. 472.

20. τὸ ἔργον τοῦ Θεοῦ.] Meaning, the propagation of the Christian religion by the faith and Christian piety of the person in question.

— κακὸν τῷ ἀνθρώπῳ, &c. sc. ἐστι.] By κακὸν we are to understand, what is morally wrong. The words may be referred either to the *weak Christian*, who, if he eateth διὰ προσκόμματος (i. e. σὺν προσκόμματι, stumblingly, with an uncertain and dubious mind), sinneth; or, to the better instructed and advanced Christian, who, if by eating, he offends and causes another to sin (διὰ προσκόμματος, for μετὰ προσκόμματος, i. e. occasioning an offence to him), *he* himself also sinneth.

21. καλὸν (sc. ἐστι) τὸ μὴ φαγεῖν, &c.] Meaning, 'It is matter of duty to abstain from flesh used in sacrifice to idols; or to abstain from flesh altogether; or from any other act in the presence of those who may thus be ensnared into sin and perplexed with doubts.' (Abp. Newcome.) This use of the plural κρέα for the singular κρέας is found in the best writers, from Homer downwards. At ἐν ᾧ supply ποιεῖν. Προσκόπτει is for σκανδαλίζεται.

The words ἢ σκανδαλίζεται ἢ ἀσθενεῖ are not found in three MSS. and some Versions and Fathers, and have been rejected by Mill, as being a *mere gloss*. Such, however, can hardly be the case with ἢ ἀσθενεῖ; and if *that* clause be genuine, so probably is the preceding one. There is, indeed, great force in this use of three terms so nearly allied in sense; and here Chrysostom and Theophylact conjoined to represent the person as altogether weak. Calvin, indeed, traces here an anti-climax; q. d. 'Ne fratribus causa lapsus præbeatur, imo nec offensionis; imo nec infirmitatis.' Σκανδαλίζεσθαι, however, is rather a stronger term than προσκόπτειν, denoting such a stumbling as verges to a total fall; the two terms representing less or greater degrees of mental perturbation and perplexity. The third term is, I apprehend, meant to indicate the natural *result* of the foregoing (compare 1 Cor. viii. 9), in that state of *mental vacillation*, whereby any one is disabled from distinguishing between what is lawful and what is unlawful, in respect of Christian liberty,—which is a great impediment to growth in grace, and not unfrequently terminates in backsliding,—nay, sometimes in virtual apostasy.

22. σὺ πίστιν ἔχεις.] The ancient and early modern Commentators read this *interrogatively*; the more recent ones, *declaratively*; which latter mode is confirmed by the Peschito Syriac, and is more agreeable to the style of the Apostle. By *faith* is meant a full persuasion that what one is doing is right and lawful; or, in other words, the full assent of the judgment and conscience. Κατὰ σεαυτὸν ἔχε, 'keep this persuasion to yourself, and your God; use it when you have no other witness; and do not, in exercising it before men, employ it so as to cause your fellow Christian and weaker brother to fall from his duty.' Wetstein compares, from Heliod. vii. 16, κατὰ σεαυτὸν ἔχε, καὶ μηδενὶ φράζε.

— μακάριος ὁ μὴ κρίνων, &c.] Meaning,

t Tit. 1. 15. ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. [t] Ὁ δὲ διακρινόμενος, 23
ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ
πίστεως, ἁμαρτία ἐστίν.

a Supr. 14. 1. 1 Cor. 9. 22. Gal. 6. 1. b 1 Cor. 9. 19. & 10. 24, 33. & 13. 5. Phil. 2. 4, 5.

XV. [a] Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα 1
τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν· [b] ἕκα- 2
στος [γὰρ] ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς

'Happy is he who doth not condemn himself in the *use* he makes of what he allows himself to do; namely, by using it in an imprudent manner.' The words are probably formed on Ecclus. xiv. 2, μακάριος οὗ οὐ κατέγνω ἡ ψυχὴ αὐτοῦ.

23. ὁ δὲ διακρινόμενος, &c.] Meaning, 'And he who doubteth [whether it be right to eat] is condemned,' i. e. is liable to be condemned [nay, is self-condemned] if he eat; because he doth it not from faith.' So Bp. Sanderson, Serm. p. 511: 'Be the thing what it may in itself, yet his *doubting* makes it unlawful to him, so long as he remains doubtful, because it cannot be of faith.'

— πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμ. ἐ.] Meaning, 'whatever is done without a full persuasion that it is lawful, is sinful.' See a most masterly Discourse of Bp. Sanderson on this text, in which, after ably settling the connexion and scope of the text, he shows that faith must here be the persuasion of the judgment and conscience. He then proceeds to inquire, I. What is the *power of the conscience*, as concerning the lawfulness or unlawfulness of actions. II. Whether, in every thing we do, an actual *consideration* thereof be necessarily requisite. III. What *degree* of persuasion is required for the warranting of our actions: whether or no, and how far, a man may warrantably act, with *reluctancy* of conscience. Wherein is considered the case, 1. of a *resolved* conscience; 2. of a *doubting* conscience; 3. of a *scrupulous* conscience. Upon the whole, he proves that the true import of the text is, in effect, this: 'Whosoever shall enterprise the doing of any thing which he *verily believeth* to be unlawful, or, at least, is not reasonably well persuaded of the lawfulness thereof, let the thing be otherwise, and in itself what it may be, *lawful or unlawful*, indifferent or necessary, convenient or inconvenient, it matters not,—TO HIM IT IS A SIN.' Here Wetstein and Grotius compare similar sentiments from the Classical writers, and Schoettgen some from the Rabbinical ones.

The *doxology* τῷ δὲ δυναμένῳ, &c. which in the *textus receptus* comes in at the end of the Epistle, is, in the far greater part of the MSS. and several Versions and Fathers, inserted here: a position approved by Grotius and Hammond, and adopted by Mill, Wetstein, Matthæi, and Griesbach; but which has been rejected by Knapp, Vater, and Scholz. It is a question of difficult determination, and in which no certainty can be attained. External evidence is certainly in favour of its insertion *here;* yet the testimonies for the former position are weighty, including the two most ancient of the MSS. (the Alexandrian and Vatican), and the most ancient of Versions. As to the *internal*, it cannot well be balanced, since there are various considerations drawing *both ways*, which tend to make the ordinary canons of criticism of uncertain application. The *internal congruity*, however, of the passage, as Stuart shows, is strongly against its insertion here, and though St. Paul does sometimes insert a doxology in the body of an Epistle, yet (as he points out) it is in quite a different situation from the present.

XV. In the present Chapter the Apostle continues to exhort the Church at Rome to strive after unity and peace. He sets before them the self-denial of Christ, vv. 3, 4. He beseeches God to give them the spirit of Christian unity and love, vv. 5, 6. He exhorts them to a mutual kind reception of each other, v. 7. He shows that the reception of the Gentiles into the Christian Church had been clearly and often predicted, vv. 8—12, and prays God to fill them all with joy and peace, v. 13. He apologizes, as it were, for writing to the Church at Rome, by describing the nature of his office as an Apostle to the Gentiles, the labours which he had performed while holding this office, and the affectionate desire which he had cherished of paying the Church at Rome a visit, vv. 14—24. He describes to them the plan of his future journeys and labours, expresses his hope of yet visiting them, and begs an affectionate interest in their prayers to God for him, vv. 25—32. (Stuart.)

1. By οἱ δυνατοὶ, as opposed to the ἀδύνατοι, must be understood the more abundant in knowledge, and the stronger in faith (xiv. 22, compared with Luke xxiv. 19, and Acts vii. 22, δυνατὸς ἐν λόγοις); and by the ἀδύνατοι, those less skilled and instructed, and therefore sometimes in hesitation and doubt as to the lawfulness or unlawfulness of any thing. By ἀσθενήματα are meant the unfounded, though conscientious, scruples adverted to in chap. xiv. Βαστάζειν signifies 'to bear with;' a metaphor taken from strong persons who aid their weak fellow-travellers, by occasionally carrying for them their burdens. It is here applied to the duty of using Christian forbearance, rather than offend the prejudices of a weak brother. By ἑαυτοῖς ἀρέσκειν is meant gratifying ourselves by having our own views received as absolute verities.

2. ἕκαστος ἡμῶν, &c.] Γὰρ after ἕκαστος is absent from nearly all the best MSS., many Versions and Fathers, and the Edit. Princ. It was introduced by R. Stephens from the Erasmian Editions, and, though expunged by Beza in his first Edition, afterwards crept into the subsequent ones, and so was introduced into the *textus receptus;* but was again cancelled by Bengel, Matthæi, Griesbach, Tittman, Vater, and Scholz; and with reason; since it is weak both in external and internal evidence.

— ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδ.] By the addition of this qualifying phrase, εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν (meaning, 'so far as may be for his good, i. e. his edification, and that of the Church'), the Apostle means to *limit* his precept,

3 οἰκοδομήν. [c] Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλά, c Ps. 69. 10.
καθὼς γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων
4 σε ἐπέπεσον ἐπ' ἐμέ. [d] Ὅσα γὰρ προεγράφη, εἰς τὴν d Supra 4. 23, 24.
ἡμετέραν διδασκαλίαν προεγράφη· ἵνα διὰ τῆς ὑπομονῆς καὶ 1 Cor. 10. 11. 2 Tim. 3. 16.
5 τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. [e] Ὁ δὲ e Supra 12. 16.
Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ 1 Cor. 1. 10. Phil. 2. 2. & 3. 15, 16.
6 φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν· ἵνα ὁμοθυμαδὸν
ἐν ἑνὶ στόματι δοξάζητε τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου

showing that it must be for good, both morally and spiritually; for otherwise this pleasing will be for harm and evil, so easily does ἀρέσκεια fall into abject subservience. So Theophrastus, Char. Eth. 5. defines ἀρέσκεια to be a disposition of mind, οὐκ ἐπὶ βελτίστῳ ἡδονῆς παρασκευαστική.

3. καὶ γὰρ ὁ Χριστὸς, &c.] The above injunction is now confirmed by the example of Christ.

— οὐχ ἑαυτῷ ἤρεσεν] 'sought not his own gratification [but the good of others];' which latter circumstance is implied in the former. The next sentiment ('nay, he bore patiently the insults of men,') is clothed in the words of Scripture, Ps. lxix. 10.

4. ὅσα γὰρ προεγράφη, &c.] These words, as Grotius and Crellius well point out, are meant to anticipate an objection,—namely, that the above passage has reference to *David*, not to Christ or Christians. To this we have here the *answer*, part of which is contained in a suppressed clause dependent on γάρ: q. d. ['It does, indeed, pertain to David, but it is typical of Christ, or at least may serve to our example and instruction;] *for* whatever things were written,' &c. There is allusion to numerous passages occurring in the Old. Test., written for the instruction and consolation of believers in the promised Messiah.

— διὰ τῆς ὑπομονῆς καὶ τῆς παρακλ. τῶν γραφῶν.] Meaning, 'through the patience which the Scriptures enjoin and exemplify, and by the motives of consolation which they supply.' In ἔχωμεν is implied κατέχωμεν.

5. Here, Hyperius remarks, we have the conclusion of the whole passage, consisting of *comprecation* (vv. 5, 6), and *exhortation*, ver. 7. The full sense of the verse is ably drawn forth by Bp. Sanderson, in a Sermon on this text, where, after pointing out the *connexion* and *scope* of the words, he shows the nature of the prayer here made; and after observing that prayer is properly united with instruction, and that God is the only Author of peace; and having shown the necessity of that influence of God on the mind and heart of man, which alone can eradicate pride and instil humility,—he inquires *why* God is called the God of patience and of consolation, and treats on the *choice* of these attributes, and the reason for their *union* here. On the *matter* of the prayer, he considers these following particulars:—I. The *thing itself* prayed for, namely, *like-mindedness*, and then two *amplifications* thereof,—1. in respect of the *persons*, that it should be universal, and mutual; 2. in respect of the *matter*, that it should be according to Christ Jesus. II. He considers the second qualification in κατὰ Χριστὸν, importing an agreement, 1st, unto truth and holiness; 2dly, after the example of Christ. And rightly; for though some Expositors of eminence interpret it, 'according to what the spirit of Christ and his religion requires,' yet such a sense is too far-fetched; not to say that that may be *implied* in the foregoing.

— ὁ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλ.] An expression, I apprehend, used not merely (as Commentators explain) with reference to the various means, whereby all things are made to work for good in the end to them that love God, in conjunction with the motives of patience and consolation supplied by the Scriptures; since it seems also to allude to the work of the Holy Spirit, *the Comforter:* a view, I find, adopted by Calvin, who observes: 'Ab effectis sic nominatur Deus, quæ prius Scripturæ attribuebantur; solus enim Deus patientiæ et consolationis auctor est, quia utrumque cordibus nostris instillat per Spiritum suum.'

Here it is well observed by Bp. Sanderson, that 'being to pray for *unity*, the Apostle might well make mention of *patience*, as an especial help thereto, and consolation as an especial fruit and effect thereof, since patience will ever be found the best peace-maker.'

— τὸ αὐτὸ φρονεῖν.] An expression, as Bp. Sanderson remarks, 'peculiar to St. Paul, and which may here be supposed to have reference at once to the *understanding* and *judgment*, and to the *will* and *affections;* namely, that God would so frame the hearts of these Romans one towards another, that there might be, as far as possible, an *universal accord* amongst them, both in their opinions and affections.'

6. ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι, &c.] The full import of these words is well pointed out by Bp. Sanderson, in a Sermon on this text; in which, I. He treats at large on the subject of *glorifying God*, and proves that the glory of God should be intended as our chief end, for *two reasons:* 1. as being our chief good; 2. as that whereunto we are both in *duty* and in *wisdom* obliged. Hence he adduces an *inference of admonition*, that we do not bestow on any creature, or draw to ourselves, any of that glory which is due to God. II. He shows the reason of the expression τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰ. Χρ. III. He considers the glorification of God ὁμοθυμαδὸν ἐν ἑνὶ στόματι, with *mind* as well as mouth, and what it imports. IV. He shows how much God is glorified by Christian *unity*, which constitutes the main scope and design of the whole passage.

— τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου, &c.] Here and in 2 Cor. xi. 31. Eph. i. 3. 1 Pet. i. 3 (where the same expression occurs) we may render (with the most eminent Expositors) 'the God and Father of our Lord Jesus Christ.' The first

f Supra 14. 1, 3
g Matt. 15. 24. Acts 3. 25, 26. supra 9. 4.
h 2 Sam. 22. 50. Ps. 18. 49.
i Deut. 32. 43.
k Ps. 117. 1.
l Isa. 11. 1, 10. Rev. 5. 5. & 22. 16.
m 2 Pet. 1. 12. 1 John 2. 21.

ἡμῶν Ἰησοῦ Χριστοῦ. [f] Διὸ προσλαμβάνεσθε ἀλλήλους, 7
καθὼς καὶ ὁ Χριστὸς προσελάβετο * ὑμᾶς, εἰς δόξαν Θεοῦ.
[g] Λέγω δὲ, Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς 8
ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν
πατέρων· [h] τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεὸν, 9
καθὼς γέγραπται· Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν
ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ. [i] Καὶ πάλιν λέγει· 10
Εὐφράνθητε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ. [k] καὶ 11
πάλιν· Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ
ἐπαινέσατε αὐτὸν πάντες οἱ λαοί. [l] Καὶ πάλιν 12
Ἡσαΐας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνι-
στάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.
Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ 13
εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι
ἐν δυνάμει Πνεύματος ἁγίου.
[m] ΠΕΠΕΙΣΜΑΙ δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ 14
ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι

Person in the blessed Trinity is (as Whitby and Bp. Pearson remark, from the ancient Divines,) the God and Father of our Lord Jesus Christ in respect to the latter's manhood, and eternal filiation or derivation from the Father, being God of God; his *Father*, in respect of his divinity, or as he is the *Word*. Yet it may be doubted whether the common rendering, 'God, even the Father of our Lord Jesus Christ,' be not quite justifiable, and indeed preferable, for several reasons, which will appear to any one who attentively weighs the discussion of Bp. Sanderson on the reason why the expression was adopted.

7. διὸ προσλαμβάνεσθε ἀλλήλους, &c.] Meaning to say, that this unity would be especially evinced, if the Gentile and the Jewish Christians should mutually receive and show kindness to each other. On the force of προσλαμβ., see Note supra xiv. 1. The force of the word must, however, be somewhat accommodated in sense, as applied to Christ, with reference to his *benignity*, notwithstanding our being enemies by evil works. See supra v. 10. Εἰς δόξαν Θεοῦ is by most Interpreters construed with what immediately *precedes*; by which a tolerable sense arises, but one not so good, or so suitable to the context, as by referring the words to προσλαμβάνεσθε ἀλλήλους, and considering καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς as an illustration. Render, 'that so God may be glorified.' Compare John xvii. 23. Ὑμᾶς, for vulg. ἡμᾶς, is found in many MSS., and is adopted by all the best Editors.

8. The Apostle now urges as a *reason* why the Jewish and Gentile Christians should live in harmony, that the purpose of Christ's ministry, as shown by the prophecies of the Old Test., extended to both. To the Jews he came as their promised Messiah, and to the Gentiles as the minister of salvation through the mercy of God. Thus the Jews and the Gentiles had reason alike to glorify God for his mercy imparted to both.

— λέγω δὲ, &c.] The expression here and at Gal. iv. 1. v. 16, is regarded by Schleusner as a formula of connexion; but it rather serves to give force to the declaration following. Ὑπὲρ ἀληθείας Θεοῦ, 'for the establishment of the truth of God,' i. e. his faithfulness in keeping his promises. In ἐπαγγ. τῶν πατέρων the Genitive is one of object. Βεβαιῶσαι τὰς ἐπαγγ., 'to confirm the promises,' i. e. by performing what had been promised.

9. Koppe here supposes an *anacoluthon*, for τῶν δὲ ἐθνῶν—Θεοῦ. But most Commentators supply λέγων and ὀφείλειν, referring to a similar ellipse at iv. 13. 'The Apostle (says Taylor) is persuading the converts to a cordial coalition in public worship, and is giving each party a substantial reason why they ought to unite their hearts as well as voices. But, as it would be more difficult to persuade the *Jew*, he applies to *him* several quotations out of Scripture, Ps. xvii. 49. Deut. xxxii. 43. Ps. cxvii. 1. Isai. xi. 10; the first and last of which, as Whitby shows, the Jews interpreted of the Messiah. All of them agree with the Sept., and, in their general sense, with the Hebrew, and tend to prove that the Gospel privileges were to be extended to both Jews and Gentiles.

13. The Apostle concludes his exhortation to unity by a suitable *prayer*, that they may be filled with all joy and peace in believing, and may have a lively hope of future glory, through the influences of the Spirit shed abroad in their hearts, who thus will give them an earnest of that glory. Comp. Eph. i. 13, sq. and Rom. viii. 23. Thus ver. 13 is a kind of link to unite the foregoing *admonitory* with the subsequent *apologetical* matter; the latter to qualify and make more palatable the former.

14. Now commences the 4th and last portion of the Epistle, consisting of two parts; in the *former* of which, up to the end of this Chapter, the Apostle, after good wishes and prayers for their spiritual welfare, addresses them in endearing language, and apologizes for what might be likely to give offence; in the latter (which occu-

15 πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. [n] Τολ- n Supra 1. 5 & 12. 3.
μηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοὶ, ἀπὸ μέρους, ὡς ἐπανα-
μιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ
16 Θεοῦ· [o] εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ o Acts 9. 15. & 13. 2. supra 11. 13.
ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται Gal. 2. 7, 8. 1 Tim 2. 7.
ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύ- 2 Tim. 1. 11. & 4. 6.
17 ματι ἁγίῳ. Ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Phil. 2. 17.
18 Θεόν· [p] οὐ γὰρ τολμήσω λαλεῖν τι, ὧν οὐ κατειργάσατο p Supra 1. 5. infra 16. 26.
19 Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, [q] ἐν q Acts 19 11. 2 Cor. 12. 12.
δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος ‡ Θεοῦ·
ὥστε με ἀπὸ Ἱερουσαλὴμ, καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ,

pies the last Chapter) he resumes, and continues the same endearing language to the end.

— ὅτι καὶ αὐτοὶ, &c.] 'ye yourselves, [even without my admonition].' Beza well compares the Homeric τί με σπεύδοντα καὶ αὐτὸν ὀτρύνεις; The expression π. πάσης γνώσεως must not be too rigidly interpreted. Its sense, as determined by the words following, δυνάμενοι καὶ ἀλλήλους νουθετεῖν, is, 'Ye are full of benignity and kindness—so abounding in all [Christian] knowledge, as to be able to admonish each other, [as well as to receive admonition from me.]' Comp. 1 John ii. 20, 27.

15. The Apostle here replies to a tacit objection,—q.d. Why, then, have you plied us with admonitions, &c.?—and states the reason why he had written with such boldness and authority. (Crellius.) The expression τολμηρότερον is *excusatory*. This apologetical language was, as Macknight observes, necessary, since he had opposed some of their strongest prejudices, and rebuked them for certain irregularities of conduct. He excuses his freedom by pleading the strong obligation and sacred duty imposed on him as an Apostle, and the Apostle of the Gentiles. This gives him an occasion of adverting to his own labours in converting the heathens, and to mention what he further meant to do in that cause.

16. εἰς τὸ εἶναι—εἰς τὰ ἔθνη.] The general meaning is, 'That I should bestow my especial attention to the conversion of the *Gentiles* to the religion of Christ.' The Apostle, however, uses a formula derived from the Jewish religion, in order the more strongly to impress on the Jewish Christians the dignity of his Apostleship, calling himself, too, not διάκονος, but λειτουργὸς, a *sacred* minister (see Note on Acts xxvi. 16), and saying that his office is not κηρύσσειν, but ἱερουργεῖν τὸ εὐαγγέλιον, i. e. to preach the Gospel as a *priest* of the *New Covenant*, by which men are made ϑυσίαι ζῶσαι. So 4 Macc. vii. 8, τοὺς ἱερουργοῦντας τὸν νόμον ἰδίῳ αἵματι. So προσφορὰ and ἡγιασμένη, a little after, are likewise terms borrowed from the Temple service; see more in Carpzov. The words ἐν Πνεύματι ἁγίῳ are meant to suggest the *means* whereby they have been made, and are preserved, pure; namely, by the sanctifying influences of the Holy Spirit on their hearts, and not by external rites.

17. καύχησιν] 'a reason for glorying and rejoicing;' namely, in his labours having been so blessed. At τὰ πρὸς Θεὸν sub. ἀνήκοντα.

18. οὐ γὰρ τολμήσω λαλεῖν, &c.] Gratz. and Carpzov recognise here a delicacy of idiom, q. d. 'I can scarcely venture to say what Christ hath not done by me,' i. e. how much he hath done. More simple and natural, however, is the sense commonly assigned: 'I do not, in saying this, claim any praise, by exaggerating my success, or taking to myself the credit of what others have done.' But, after all, the most correct view of the sense may be that adopted by the Greek Commentators, who consider this as a *brief* mode of expression (occasioned by modesty) for οὐ γὰρ τολμ. λαλεῖν τι, ὧν οὐκ ἐγὼ, ἀλλὰ κατειργ. Χριστός.

— λόγῳ καὶ ἔργῳ, ἐν δυνάμει—Πνεύμ. Θ.] There seems to be a parallelism between λόγῳ and δυνάμει Πνεύματος Θεοῦ, and again between ἔργῳ and δυνάμει σημείων καὶ τεράτων; marking respectively the miraculous gifts exercised by the tongue, such as the *word of wisdom*, of *knowledge*, and *prophecy;* and the gifts of *healing*, and the like. (Terrot.)

The λόγῳ refers to the *preaching of the Gospel*, and the ἔργῳ to the *miracles* by which he proved his Divine commission; for the words following, ἐν δυνάμει σημείων καὶ τεράτων, are exegetical of the preceding.

19. Πνεύματος Θεοῦ.] For Θεοῦ, ἁγίου is found in several MSS., some later Versions and Fathers, and is preferred by Mill and others, and edited by Griesbach, Knapp, and Tittman; but without reason. The common reading is justly retained by Wetstein and Matthæi, who have well remarked that the new one was merely è glossâ, the vulg. being a somewhat rare expression.

— ἀπὸ Ἰ. καὶ κύκλῳ] 'from Jerusalem and the neighbourhood.' The term κύκλῳ may, by the usage of the best Greek writers, have great latitude, and comprehend a very extensive radius of country about Jerusalem, including Palestine, Syria, and the adjacent parts of Arabia. But *Jerusalem* is especially mentioned, from its being the *centre*, whence the rays of Divine knowledge beamed. Πεπλ. τὸ εὐαγγ. τ. K. is an expression deviating from Classical usage, and alien to that of Col. i. 25, π. τὸν λόγον τοῦ Θεοῦ. The early Commentators explain it 'to fully evangelize;' the latter ones regard it as a *Hebraism*, derived from a similar use of the correspondent term גמר, to *complete*, *perfect*, which (especially in the Chaldee dialect) often signifies to *teach*. But the other is the simpler and truer interpretation.

r 2 Cor. 10. 15, 16. πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ. [r] Οὕτω δὲ 20
φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς,
s Isa. 52. 15. ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ· [s] ἀλλὰ, καθὼς 21
γέγραπται· Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψον-
t Supra 1. 13 ται· καὶ οἳ οὐκ ἀκηκόασι, συνήσουσι. [t] Διὸ καὶ 22
1 Thess. 2. 18. ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. [u] νυνὶ δὲ 23
Acts 19. 21. u Supra 1. 10. μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων
& 15. 32. 1 Thess. 3. 10. τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν,· [x] ὡς ἐὰν πορεύω- 24
2 Tim. 1. 4. x Acts 15. 3. μαι εἰς τὴν Σπανίαν, [ἐλεύσομαι πρὸς ὑμᾶς.] Ἐλπίζω γὰρ
διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι
y Acts 19. 21. ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. [y] Νυνὶ δὲ 25
& 24. 17. z 1 Cor. 16. 1. πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις· [z] εὐδόκησαν 26
2 Cor. 8. 1, &c. & 9. 2, 12. γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς
Gal. 2. 9, 10. a Supra 11. 17. τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ· [a] εὐδόκησαν 27
1 Cor. 9. 11. Gal. 6. 6. γὰρ, καὶ ὀφειλέται αὐτῶν εἰσιν. εἰ γὰρ τοῖς πνευματικοῖς
αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς
b Phil. 4. 17. λειτουργῆσαι αὐτοῖς. [b] Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγι- 28
σάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς
c Supra 1. 11. τὴν Σπανίαν. [c] Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πλη- 29
ρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσομαι.
d 2 Cor. 1. 11. [d] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ 30
Phil. 2. 1. Col. 4. 12. Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνί-
σασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν·
e 2 Thess. 3. 2. [e] ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ 31

20. *οὕτω δὲ φιλοτ.*] The participle depends upon a verb preceding, *ὥστε πεπληρωκέναι*; but, in translation, it may be rendered by a verb in the Preterite: q. d. Thus have I striven. Φιλοτιμεῖσθαι properly signifies to be studious of honour; and as such a pursuit supposes zeal, labour, and diligence, it comes to signify, to 'do any thing with zeal, diligence,' &c. Thus it here means, 'earnestly striving.'

21. *ἀλλὰ, καθὼς γέγρ.*] q. d. 'thus making good in my own case the words of Scripture.'

— *οἷς οὐκ ἀνηγγέλη*, &c.] The words (from Isaiah lii. 15) exactly agree with the Sept., and are by the Jewish Interpreters referred to the *Messiah*, but applied by the Apostle to his own case. The expression *περὶ αὐτοῦ*, however, has nothing corresponding to it in the Hebrew.

22. *διὸ*] i. e. for the reason adverted to at vv. 19, 20; his desire to visit new countries for the purpose of evangelizing the Gentiles. *Τὰ πολλὰ* is to be taken adverbially, for *very much.*

23. *μηκέτι τόπον ἔχων*, &c.] i. e. 'there being no longer any sufficient occasion for my apostolical labours here.' So *τόπον ἔχειν* in Heb. xii. 17.

— *κλίμασι*] 'parts of the country.' The term *κλίμα properly* denotes one of those divisions of the sphere, between the Equator and Arctic Pole, of which the ancient geographers made *seasons.* Ἐπιποθίαν, 'a strong desire.' The word is very rare, and synonymous with *ἐπιπόθησις*, which occurs in 2 Cor. vii. 11. *Τοῦ ἐλθεῖν.* for *ὥστε ἐλθεῖν.*

24. *ὡς ἐὰν*] 'as soon as;' an idiom found only in the later Classical writers. On the question whether St. Paul did ever take this journey into Spain, see Recens. Synop. I have there shown that it is very *probable* he *did*; but, at the same time, not improbable that St. James had several years before barely *planted* the Gospel in that country; which, from its vast extent, would admit of *St. Paul's* labours, without his being said to 'build on another man's foundation.'

— *ἐὰν ὑμῶν—ἐμπλησθῶ.*] The sense is, 'after I shall have been, in some measure, satisfied with [the pleasure of] your society.' So Ælian, cited by Koppe, says of the peacock, *ἐᾷ γὰρ ἐμπλησθῆναι τῆς θέας τὸν παρεστῶτα.* And in Susann. v. 32, we have, *ὅπως ἐμπλησθῶσι τοῦ κάλλους αὐτῆς.*

The words *ἐλεύσομαι πρὸς ὑμᾶς* and *γὰρ* after *ἐλπίζω*, not found in seven ancient MSS., several Versions, and some Fathers, are rejected by Mill, and cancelled by Griesbach, Tittman, and Scholz; but without reason. See Matthæi and Rinck.

25. *νυνὶ δὲ πορ.*, &c.] The Apostle adds this, that they may not expect him *very soon.*

26. *Μακεδονία καὶ Ἀχαΐα*] i. e. the Christians in Macedonia and Achaia.

31. *τῶν ἀπειθ. ἐν τῇ Ἰ.*] i. e. the unbelieving Jews, who bore a deadly hatred to Paul, and

διακονία μου ἡ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς
32 ἁγίοις· [f] ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ,
33 καὶ συναναπαύσωμαι ὑμῖν. [g] Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ
πάντων ὑμῶν. ἀμήν.
1 XVI. ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν,
2 οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς· [a] ἵνα αὐτὴν
προσδέξησθε ἐν Κυρίῳ, ἀξίως τῶν ἁγίων, καὶ παραστῆτε
αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ αὕτη προ-
3 στάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. [b] Ἀσπάσασθε Πρί-
σκιλλαν καὶ Ἀκύλαν, τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ·
4 (οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν·
οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι
5 τῶν ἐθνῶν·) [c] καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπά-
σασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς
6 * Ἀσίας εἰς Χριστόν. ἀσπάσασθε Μαριάμ, ἥτις πολλὰ

f Acts 18. 21. supra 1. 10. James 4. 15.
g Infra 16. 20. 2 Cor. 13. 11. Phil. 4. 9. 1 Thess. 5. 23. Heb. 13. 20.
a 3 John 6. Phil. 2. 29.
b Acts 18. 2, 26. 2 Tim. 4. 19.
c 1 Cor. 16. 15, 19. Col. 4. 15.

sought his life. 'Here,' remarks Koppe, 'the Apostle does not desire to be *preserved from calamities*, but only that he may be so strengthened, as to be *enabled* to *overcome* them; and that he may be the means of cheering the afflicted Christians at Jerusalem.'

— ἵνα ἡ διακονία, &c.] 'that my service may be acceptable to the saints;' i. e. kindly accepted by them; for acceptable, in a certain sense, it was sure to be to persons somewhat indigent. Though when Paul considered the violent prejudices of the Jewish Christians against the Gentile converts, and especially against himself, the *Apostle of the Gentiles*, and, as they thought, παραβάτην νόμου, and, on this occasion, their *Almoner*, he might well have some doubts whether they would come under any obligation to the charity of those who set so lightly by the Mosaic ceremonial ordinances. Hence, as Theodoret observes, he exhorts them not to let hatred overcome necessity.

XVI. This Chapter consists of various commendations and salutations, intermixed with a solemn warning, in reference to those among them who sowed divisions and caused offences, and an earnest injunction that they would cultivate kindliness and candour. Then, after expressing the salutations of several Christian friends who were with him, the Apostle concludes with a noble and impressive *doxology*, comprising earnest prayers for them, and devout ascriptions of glory to God.

1. Φοίβην.] She seems to have been in the company of those who conveyed this Epistle, though not herself the bearer of it. It is plain that she was known at Rome, and is here probably commended to the Roman Christians, as needing their friendly notice and assistance.

— διάκονον.] According to the constitution of the primitive Church, there was an order of women discharging part of the public business of the Church, consisting of two kinds; 1. *Elderly women* (πρεσβύτιδες), presiding over, and superintending the morals of, the other female Christians; 2. *deaconesses* (διάκονοι), who discharged some of the offices of the ministry, as baptizing the female converts; and who also collected and distributed the contributions for the relief of sick and poor females, besides other offices less important; see Bingham's Antiq. l. xi. 12; Coteler. on the Const. Ap. iii. 15.

2. ἐν Κυρίῳ] 'in the name and on account of Christ.' Ἀξίως τῶν ἁγ., 'in such a manner as Christians ought to receive each other.' Παραστῆτε αὐτῇ, literally, 'stand by her;' a military metaphor, with allusion to the *advocates* who, in defending their clients, were said παρίστασθαι, and were indeed called παρασταταί. Ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγμ., 'in whatever office she may need your assistance.' Προστάτις, 'a protectress,' like 'patrona' in Latin.

3. συνεργούς μου ἐν Χ.] 'my coadjutors in promulgating the Gospel of Christ;' see Phil. ii. 25. 1 Thess. iii. 2.

4. τὸν ἑαυτῶν τράχ. ὑπέθηκαν.] Literally, 'submitted their necks [to the sword];' i. e. hazarded their lives. Similarly, Ælian, V. H. x. 16, ὑποθήσω τὴν κεφαλὴν, i. e. for one to cut off. This is by some supposed to relate to the perilous situation of Aquila and Priscilla in the tumult at Corinth; see Acts xviii. 12.

5. τὴν κατ' οἶκον αὐ. ἐκκλ.] Meaning, *not*, I conceive, 'their own family,' as some Commentators explain, but, as others, 'the congregation which met at their house;' the Christians, it seems, as yet, worshipping from house to house, and not in a public building for general worship; see Acts xx. 20.

— Ἀσίας.] This, instead of the Vulg. Ἀχαΐας, found in several ancient MSS. and some Editions and Fathers, is preferred by Grotius, Mill, Bengel, Whitby, Valcknaer, Koppe, and Rosenmuller, and has been edited by Griesbach, Knapp, Tittman, and Scholz. Indeed, it is so well supported both by external and internal evidence, that there can be little doubt that it is the true reading. The very nature of the term ἀπαρχὴ suggests the idea of *one person* only (see 1 Cor. xv. 20), and as in 1 Cor. xvi. 15, *Stephanus* is called the ἀπαρχὴ τῆς Ἀχαΐας, *Epænetus* could have no claim to the name.

ἐκοπίασεν εἰς ἡμᾶς. ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν, τοὺς 7
συγγενεῖς μου καὶ συναιχμαλώτους μου· οἵτινές εἰσιν ἐπί-
σημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν
Χριστῷ. ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν Κυρίῳ. 8
ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ 9
Στάχυν τὸν ἀγαπητόν μου. ἀσπάσασθε Ἀπελλῆν τὸν 10
δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβού-
λου. ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπάσασθε 11
τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ. ἀσπάσασθε 12
Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. ἀσπά-
σασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν
Κυρίῳ. [d] ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ 13
τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύγκριτον, Φλέ- 14
γοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς
ἀδελφούς. ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ 15
τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς
πάντας ἁγίους. [e] Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. 16
ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ. [f] Παρακαλῶ 17
δὲ ὑμᾶς, ἀδελφοὶ, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ
σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας·
καὶ ἐκκλίνατε ἀπ' αὐτῶν. [g] Οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ 18

d Mark 15. 31.
e 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26. 1 Pet. 5. 14.
f 2 Thess. 3. 6, 14. 1 Tim. 6. 3. 2 Tim. 3. 2, 5, 6. Tit. 3. 10. 2 John 10.
g Phil. 3. 18, 19.

7. *ἐπίσημοι ἐν τοῖς ἀποστόλοις.*] The sense is somewhat uncertain. Whitby, Koppe, and others take it to mean, that 'they were eminent teachers;' *ἀπόστολος* being sometimes used in a lower sense; as in 2 Cor. viii. 23. Phil. ii. 25. But in both those passages the *Article is not* found, as here; which, I think, determines it to mean *Apostle* in the highest sense. Thus the *ἐν* will signify *inter*; q. d. 'who were well known to, and held in consideration by, or among, the Apostles.'

8—15. Salutations are sent to 26 individuals and two whole families. By which it is plain, 1. that Paul, though he had not yet been at Rome, yet well knew the Christians who resided there; 2. that he well remembered them, since he has called them all by name, and assigned to each his respective commendation; 3. that he felt persuaded that the Romans would not take this letter amiss, though written somewhat boldly, xv. 15. (Carpzov.)

10. *δόκιμον ἐν Χρ.*] Meaning a tried and approved Christian (*ἐν Χριστῷ* and *ἐν Κυρίῳ* being often, especially in the present Chapter, used to denote *Christian*); one who has approved himself such by his exemplary conduct; one whose piety is real and sincere.

13. *ἐκλεκτὸν ἐν Κ.*] Equivalent to *τὸν δόκιμον ἐν Χρ.* just before.

16. *ἀσπάσασθε—φιλ.*] As the Apostle had before bid them salute certain persons in his *own name*, so he now bids them salute *each other*: on the *reason* for which injunction, see Chrysostom and Theophylact in Recens. Synop. On this *kiss of peace* much has been written by Whitby and others, who trace it to ancient Oriental usage, and suppose it to have been borrowed from the Synagogue. It appears that, in the Apostolic age, the kiss was given to each other at the end of the Liturgy, and before the Communion Service, and was understood to express *mutual love*; and, in things spiritual, *equality*. The custom continued in use during a great part of the first century, and is noticed by several early Ecclesiastical writers. Why the Apostle has not more frequently made mention of it has been the subject of various conjectures. Be the cause what it may, there is reason to think that the custom, so liable to abuse and misrepresentation, was laid aside at a very early period of the Christian Church.

— *αἱ ἐκκλησίαι τοῦ Χρ.*] i. e. as Grotius has shown, of *Greece*, in which he was writing.

17. Before he concludes, the Apostle again touches on the subject of those dissensions, which he had heard prevailed among the Roman Christians, and the suppression of which was one principal purpose of the Epistle. Of these, then, he admonishes them to beware. He bids them *mark* those that caused divisions and raised factions, and also that occasioned scandals and offences among the unbelieving. Now these *σκάνδαλα* might arise both from the *immoralities* of those who made profession of Christianity, and from the *folly* of those who, by the introduction of *heretical and false opinions*, caused the Heathen to take unjust offence at the Gospel. But, from the context, it would seem that the *former* scandals were most in the mind of the Apostle.

18. Who these heretics were, and what their doctrine was, cannot with certainty be determined; yet, from the subject of the Epistle, it seems probable that they were *Jews*, who, with

ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ·
καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρ-
19 δίας τῶν ἀκάκων. [h] Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· h Matt. 10. 16.
χαίρω οὖν τὸ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ supra 1. 8. 1 Cor. 14. 20.
20 ἀγαθὸν, ἀκεραίους δὲ εἰς τὸ κακόν. [i] Ὁ δὲ Θεὸς τῆς εἰρήνης i Gen. 3. 15.
συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ
21 χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. [k] Ἀσπά- k Acts 13. 1. & 16. 1.
ζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων & 17. 5. & 20. 4.
22 καὶ Σωσίπατρος οἱ συγγενεῖς μου· ἀσπάζομαι ὑμᾶς ἐγὼ 1 Thess. 3. 2. 1 Tim. 1. 2.
23 Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ. [l] ἀσπάζεται l Acts 19. 22. 1 Cor. 1. 15.
ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. ἀσπάζεται 2 Tim. 4. 20.
ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ
ἀδελφός. m Supra 1. 5. & 15. 18.
24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων Eph. 1. 9. & 3. 9, 20.
25 ὑμῶν. ἀμήν. [m] Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι, κατὰ τὸ Col. 1. 26. 2 Tim. 1. 10. Tit. 1. 2.
εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀπο- 1 Pet. 1. 20. Jude 24.

an outward appearance of sanctity, were carnal, and led an immoral, or, at least, a sensual life (which latter seems to be adverted to in the words *δουλεύουσιν τῇ ἑαυτῶν κοιλίᾳ*, with which compare Phil. iii. 19, *ὧν ὁ Θεὸς ἡ κοιλία*), and only aimed at making the profession of the Gospel a means of gaining a luxurious livelihood. *Χρηστολογία* properly means *a kind address;* but is here used, *in malam partem*, to signify a *plausible discourse*, consisting of mere professions without any reality. And so *χρηστοὶ λόγοι* in Herodian, viii. 3. 10. Also Pallad. Epigr. C. 1, 2 (cited by Witsius), *Μισῶ τὸν ἄνδρα διπλοῦν πεφυκότα· χρηστὸν λόγοισι, πολέμιον δὲ τοῖς τρόποις.* The word following, *εὐλογίας*, is synonymous and exegetical of *χρηστ.*, and is merely a *detorsio ad deterius* of the primary signification of *εὐλογία*, which is not *blessing*, but (in our old English idiom) '*speaking any one fair.*' *Ἀκάκων.* The expression denotes not so much *harmless*, as *guileless*, persons, who, meaning well themselves, suppose others to do the same.

19. *ἀφίκετο*] 'has become known.' So Hippocrates, cited by Rosenmuller, *πολὺ σοῦ τὸ κλέος—εἰς ἡμέας ἀφῖκται.*

— *τὸ ἐφ' ὑμῖν.*] Supply *μέρος*, 'on your behalf,' 'on account of you.'

— *θέλω δὲ ὑμᾶς σοφοὺς, &c.*] The words are well paraphrased by Grotius, 'I wish you to be so prudent as not to be deceived, and so good as not to deceive.' We may suppose the Apostle to here allude to the injunction of our Lord, Matt. x. 16, *γίνεσθε φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί*, where, as well as here, *ἀκέραιοι* means *simplices*, *ἁπλοῖ*, as in Eurip. Orest. 920. Thus, in Arrian, Epict. iii. 23, it is combined with *ἁπλοῦς*. The Apostle says *σοφοὺς εἰς τὸ ἀγαθὸν emphatically*, as Eurip. Bacch. 611. Matth. *σοφὸς, σοφός γ' εἶ· πλὴν* ('and what is more') *ἃ δεῖ σ' εἶναι σοφόν·* (for so the passage should be pointed,) since there is a wisdom (namely, that spoken of, James iii. 15, as earthly, carnal, and demoniacal) which is *εἰς τὸ κακόν.*

20. *τὸν Σατανᾶν.*] Many modern, and especially recent, Commentators understand by this expression the persecuting Jews and Judaizers. But, as Grotius has shown, it must certainly mean the *great enemy* of God and man, who is also the malignant accuser of the brethren, and who delights in sowing discord where there should be peace. 'Since,' says Theophylact, 'there were divisions, the Apostle invokes the Giver of peace that he would put down the scandals. Now he does not say *ὑποτάξει*, but, what is more, *συντρίψει*; applying it not only to those who were the workers of the scandals, but Satan, the chief and prime mover. Here *συντρίψει* is both precatory and prophetical.' Yet it may be doubted whether the word is precatory; certainly it is not, as Stuart regards it, merely Optative. Far preferable is the view of Calvin, who recognises here rather a promise to strengthen, than a prayer to help. We may, however, best consider it as breathing that firm persuasion and assurance (see Phil. i. 19) which, in divinely inspired persons, partakes strongly of the prophetical, and therefore is the more calculated to encourage and console. The character of the present passage is exactly such as that at 1 Cor. i. 8, *ὃς βεβαιώσει ὑμᾶς ἕως τέλους, &c.*, and Rom. vi. 14, *Ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, &c.* There is, moreover, an allusion to the primeval promise (here, it is intimated, about to be fulfilled) of bruising the serpent's head, Gen. iii. 15. Nay, I cannot but suspect that the Sept. Translator wrote *συντρίψει*, the Hebrew being ישופך ראש (lit., 'he shall bruise thee on the head'); though our present copies have *τηρήσει*. And indeed Irenæus seems to have read *συντρ.*

— *ἡ χάρις τοῦ Κυρίου, &c.*] Meaning, 'And for these and all other purposes may the favour and help of our Lord Jesus Christ be with you.' Thus, as Theodoret observes, having shown the Enemy, he now points out the Helper.

25. The construction is suspended at *τῷ δυν.* (in the Apostle's manner) and resumed at ver.

n 1 John 1. 1. κάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, [n] φανε- 26
ρωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν
τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη
o Heb. 13. 15. γνωρισθέντος· [o] μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ 27
1 Tim. 1. 17. Jude 25. δόξα εἰς τοὺς αἰῶνας. ἀμήν.

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.

27, *μόνῳ σοφῷ Θεῷ.* We may render *καὶ τὸ κήρυγμα* 'even the Gospel;' for *κήρ.* is in apposition with *εὐαγγ.*; the object of Paul being (as Stuart observes) to show that the Gospel which he preached was the true one.

25. *κατὰ ἀποκάλυψιν—σεσιγημένου.*] Render, 'agreeably to the revelation of the mystery [of the Gospel] which was kept secret or unrevealed from ancient times' (i. e. the earliest times, namely, before the Gospel was promulgated), hidden in the counsels of God. By 'this Gospel' understand the free justification of the Gentiles as well as the Jews by faith, without the observance of the law of Moses. *Χρόνοις αἰωνίοις* is nearly equivalent to *ἀπὸ τῶν αἰώνων* in Eph. iii. 9, and Col. i. 26. With respect to the doctrine itself of redemption, it is plain from those passages, and from 2 Tim. i. 9. Tit. i. 2, and 1 Pet. i. 20, that it had been revealed from the beginning, but faintly and obscurely; so that the term *σεσιγημένου* must be taken with limitation.

On the authenticity of vv. 25—27, or rather on their proper place, whether here or after xiv. 23, see Scholz.

26. The construction in this verse is, *γνωρ. τε διὰ γραφῶν προφητικῶν, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη*, 'and which was made known by prophetical declarations given, through the writings of the Apostles and Prophets, by the command of God, for the purpose of bringing all nations into obedience to the Gospel.'

27. *μόνῳ σοφῷ Θεῷ.*] Koppe says this is for *σοφωτάτῳ Θεῷ.* But it is a far stronger expression than that. God is said to be the only wise God, as being the sole author of all wisdom, and the fountain whence alone it proceeds.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΚΟΡΙΝΘΙΟΥΣ

## ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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1 I. ΠΑΥΛΟΣ, κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ διὰ a John 17. 19.
2 θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφὸς, [a] τῇ ἐκκλησίᾳ τοῦ Acts 9. 14, 21. & 15. 9. & 22. 16.
Rom. 1. 7. Eph. 1. 1. 2 Tim. 1. 9. & 2. 22. Jude ver. 1.

I. Corinth was the capital of Achæa, and from its favourable situation (in the passage between Peloponnesus and the Upper Greece, and in connexion with both the Ægean and Ionian seas) it was a place of great resort, and in some measure the Emporium of Greece. Hence the inhabitants were rich, but luxurious; and, as in most commercial places, dissolute in their morals. From the devoted attention paid to commerce at Corinth, a considerable number of Jews had settled there, as well as in other trading places of the civilized world; and consequently there was a mixture of Jewish superstition and Gentile scepticism and licentiousness; for the place abounded in sophists, and swarmed with prostitutes. St. Paul, compassionating the miserable state of this great city, had gone thither first of Greece, about A.D. 52, remaining there a year and a half, and planting a church, consisting partly of converted Jews, but chiefly of Gentiles. On his departure, he was succeeded by Apollos, who preached the Gospel with great success. But the peace of the Church was soon afterwards disturbed by the intrusion of false teachers, who, with great pretensions to *enlightened Christian knowledge*, endeavoured to subvert St. Paul's apostolical authority, but were strenuously resisted by his friends and adherents. Hence *two parties* were formed,—*Pauline* and *anti-Pauline*; the latter comprehending not only *all* the followers of the *false teachers*, but some adherents of Apollos. And besides this, the same disputes between the Jewish and Gentile converts—as to the extent of Christian liberty, in the use of meats unlawful, or which had been offered up to idols,—existed, as did in the Roman Church. Moreover, the extremely corrupt state of society at Corinth had infected even the Christian converts, who had not entirely abandoned the licentiousness to which they had been addicted before their conversion, nor forsaken that philosophical scepticism so prevalent in Corinth, but introduced it into the Gospel. Hence both immorality and a kind of *philosophized Christianity*, which even denied the resurrection of the dead, were but too prevalent. Besides this, the licence of wealth had produced its usual pernicious effects among the richer members of the Church. Hence arose insolence to their poorer brethren, whom they prosecuted before the heathen tribunals concerning matters of pecuniary claims, which might have been settled by *arbitrators* among their Christian brethren; nay, they showed their contempt of them by contumelious treatment at the *Lord's Supper*. Even those persons, too, who were most enlightened in Christian knowledge entered into violent controversies respecting celibacy and marriage, &c.; nay, those who possessed the highest spiritual gifts *abused* them in various ways by pride, insubordination, or otherwise. The Apostle, being informed of this state of things, towards the close of his second visitation of Ephesus (about the end of A.D. 56, or the beginning of 57), partly from some of the family of Chloe (i. 11), and partly by letters from the Corinthian brethren, vii. 1, wrote this Epistle, with the design, 1. of supporting his Apostolical authority, and vindicating himself from the calumnies of his adversaries; and 2dly, of applying suitable remedies to the disorders which had crept in.

1—9 form the exordium of the Epistle, containing, as usual, a *conciliatio benevolentiæ*.

1. κλητὸς ἀπόστολος.] See Note on Rom. i. 1.

— διὰ θελήματος Θεοῦ.] Meaning, by the good-pleasure, counsel, or purpose of God. Thus it is equivalent to κατ' ἐπιταγὴν Θεοῦ at 1 Tim. i. 1.

— Σωσθένης.] Supposed by some to be the person mentioned at Acts xviii. 17, though others imagine it was the scribe who wrote this Epistle; and St. Paul, they conceive, joins Sosthenes with

Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ,
κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ
b Rom. 1. 7. Eph. 1. 2. 1 Pet. 1. 2. ἡμῶν. [b] Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ 3
Κυρίου Ἰησοῦ Χριστοῦ.
c Rom. 1. 8. [c] Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ 4
d Infra 12. 8. 2 Cor. 8. 7. Col. 1. 9. χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ· [d] ὅτι 5
ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ

himself out of modesty, or from prudence. Almost every thing, however, concerning the person in question is mere conjecture. All we can be sure of is, that, from being joined with St. Paul in this prefatory address, he must have been a person of great consideration.

2. ἡγιασμένοις—κλητοῖς ἁγίοις.] Both these expressions are by the recent Commentators in general regarded as mere periphrastic designations of *Christians*, considered as separated from the world at large, set apart for the profession of true religion, and furnished with more than ordinary helps and motives to holiness,—even those who, being called to the Gospel, have obeyed that call, and are thus placed in a state of salvation. Surely, however, they are rather to be considered designations of *true and faithful* Christians, suggesting what all members of the visible Church *ought* to be; and, if they would obtain the blessings of the Gospel, *must* be; namely, as Hyperius explains, 'purgati, lustrati, mundati, devoti Deo,' dedicated and devoted to God, and no longer living to themselves. Compare the 19th Article of our Church.

The expression κλητοῖς ἁγίοις may, with Calvin, be resolved into the sense, 'sicut vocati estis ad sanctitatem.' In τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν, &c. we have a *periphrasis* for *Christians*, those who profess the Christian religion. Since the term ἐπικαλεῖσθαι must here denote (as often) *invoking for religious purposes*, *worshipping*, it is clear that such worship was paid to Christ. Consequently we have here supplied an unequivocal proof of the Divinity of our Lord Jesus Christ.

— ἐν παντὶ τόπῳ] i. e. 'in every place [as well as Corinth].' The words αὐτῶν τε καὶ ἡμῶν *may*, with some early modern Commentators, be referred to τόπῳ; but it is better, with the more recent ones, as well as the Greek Commentators, to refer them to Κυρίου ἡμῶν, *per epanorthosin;* q. d. 'our Lord, did I say? Not so; but theirs as well as ours:' meaning to represent Christians every where as on the same level, and having one common Master.

4. After the above affectionate salutation, the Apostle proceeds to congratulate the Corinthian Christians on the abundant gifts and graces bestowed on them from above; in order, by a praise calculated to conciliate their good-will, to introduce, with less offence, the *reproofs* which the state of the Church at Corinth rendered it necessary for him to administer. Not, indeed, that we are to consider the words as *a mere captatio benevolentiæ;* for it should seem that the intent of the Apostle was partly to intimate thereby the corresponding bounden duty on their part to do nothing that might argue them unworthy of the possession of such graces.

— εὐχαριστῶ τῷ Θεῷ μου, &c.] A passage of the same nature as that at Rom. i. 8, where see Note. Here it is well remarked by Calvin: 'Amoris fidem facit a signis posterioribus, quod perinde ostendit eorum bonis se lætari, ac si collata sibi forent.'

— πάντοτε] 'perpetually;' i. e. whenever I make my prayers to God. Χάριτι. Meaning his favour, as vouchsafed in the things now particularized.

5. The Apostle now more fully explains what he had said, by enumerating those various benefits of which the Corinthians had been made partakers by Christ and his doctrine. (Krause.)

— ὅτι] 'siquidem, quandoquidem, prout.' Ἐπλουτίσθητε, 'ye have been enriched,' for περισσεύετε. Compare 2 Cor. viii. 7. ix. 11. 1 Thess. iii. 12. In ἐν παντὶ λόγῳ, &c. we have a further explication of the preceding general enunciation ἐν παντί: q. d. δηλονότι ἐν παντὶ λόγῳ, &c. On the exact sense, indeed, of the words, a difference of opinion exists. Some regard them as put, by Hendiadys, for ἐν πάσῃ γνώσει τοῦ λόγου. But that is paring down the sense. We may rather suppose, with others, that λόγῳ has reference to the doctrine of the Gospel, and γνώσει to the knowledge thence resulting. See Hyperius. Yet from ver. 7 it would appear that something *more* is intended; and I would, with Chrysostom and Theophylact, by λόγῳ understand the faculty of teaching and preaching the Gospel; by γνώσει, the knowledge of divine things, whereby alone that faculty would be made effectual: or rather, we may explain λόγῳ (with Theodoret, Beza, Calvin, Estius, and Stenersen) the faculty or power of imparting to others by word of mouth the divine knowledge they themselves possessed; as it is said, Eph. vi. 19, ἵνα μοι δοθείη λόγος γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου. Thus, as Billroth observes, 'λόγος here refers to the doctrine of Christianity *objectively*, as that which is preached; γνῶσις, *subjectively*, as that which is received and apprehended.'

Moreover, from ver. 7, it would seem that the Apostle here meant to allude to the two cognate spiritual gifts spoken of infra xii. 8,—the Λόγος σοφίας and the Λόγος γνώσεως. It is, indeed, objected by Heydenreich that thus γνώσει would have been placed *first*, and λόγῳ *after it;* a criticism so precarious as scarcely to merit any answer. It is sufficient to reply, in the words of Chrysostom, that 'there is a knowledge without utterance, and there is an utterance without knowledge;' whereas the persons in question had BOTH, being καὶ νοῆσαι καὶ εἰπεῖν ἱκανοί. Now the stress is plainly laid on the *latter* particular, and for that reason λόγος, as being most prominent in the thought, is placed first.

6 γνώσει· ([e] καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν e Infra 2. 1. 2 Tim. 1. 8.
7 ὑμῖν·) [f] ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, f Phil. 3. 20. Tit. 2. 13.
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ
8 Χριστοῦ· [g] ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεγκλήτους g 1 Thess. 3. 13. & 5. 23.
9 ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. [h] Πιστὸς ὁ Col. 1. 22. h Infra 10. 13.
Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ 1 Thess. 5. 24.
Χριστοῦ τοῦ Κυρίου ἡμῶν. John 15. 4. 1 John 1. 3.
10 [i] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ ὀνόματος τοῦ i Rom. 12. 16. & 15. 5.
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, Phil. 2. 2. & 3. 15, 16. 1 Pet. 3. 8.

6. *καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβ. ἐν ὑμῖν.*] These words have been variously understood, and are susceptible of more than one sense; but the most simple and natural mode of interpretation is that adopted by many very eminent Expositors, who explain *τὸ μαρτύριον τ. Χρ.* 'the testimony concerning Christ in the Gospel, whether read or preached; equivalent to *the Gospel*,' 'so called (as Calvin observes) inasmuch as its grand end is to manifest Christ to us, in whom are hid all the treasures of wisdom.' By the Gospel being *confirmed* and *established* is plainly meant its truth and excellence being evinced, and that by its *fruits;* meaning not merely the supernatural *gifts* of the Spirit, but its internal *graces* for faith and sanctification. See Calvin and Hyperius.

7. As consequent on the possession of the divine favour in general, we have adduced, in the words following, an illustration and proof, in the *χαρίσματα* bestowed on the Corinthian Church. (Olshausen.)

— *μηδενὶ χαρίσματι.*] Meaning, no spiritual gift, whether ordinary or extraordinary, such as was bestowed on other churches.

— *ἀπεκδεχομένους*] 'whilst ye are waiting for,' [namely, in humble hope]. Here *ἀπεκδέχεσθαι* denotes (as at Rom. viii. 19) not a bare historical belief in the fact of the future coming of the Lord, but expresses that longing desire after it, necessarily connected with love, faith, and hope. (Olshausen.)

— *τὴν ἀποκάλυψιν τοῦ Κυρίου*, &c.] An expression nearly equivalent to *τὴν ἐπιφάνειαν αὐτοῦ* in 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. The only difference is, that *ἀποκάλ.* suggests the appearance or advent to *judgment*, as 2 Thess. i. 7. 1 Pet. i. 7, 13.

8. *ὃς καὶ βεβ.*] Some Commentators refer the *ὃς* to *Χριστοῦ·* but most to *Θεῷ*, at ver. 4; which latter view is far preferable, not only because there is a manifest distinction between him who shall confirm, and *our Lord*, whose *day* is just afterwards mentioned; and because, if *ὃς* had been meant to refer to *Ἰ. Χρ.*, the Apostle ought to have written, not *ἐν τῇ ἡμέρᾳ τοῦ Κ. ἡ. Ἰ.*, but *ἐν ἡμέρα αὐτοῦ*; but especially because (as Pott well observes), from ver. 4 forwards, *ὁ Θεὸς* is he to whom the *summa orationis* is referred; while *τοῦ Χριστοῦ* is here only mentioned *per occasionem ;* and hence at v. 9 *ὁ Θεὸς* is again expressly mentioned. By *βεβαιώσει* is meant 'will do his part to confirm them, by furnishing them with the requisite means of grace here, as preparatory to the hopes of glory hereafter.' This is meant to encourage them to constancy, by the assurance of that divine aid and strength, of which all stand so greatly in need. Thus the passage is of the same character with another, infra xv. 58, *ἑδραῖοι γίνεσθε—εἰδότες ὅτι*, &c. *Ἕως τέλους* seems added, not so much to increase their encouragement, as to promote their constancy; since (as Hyperius observes) to persevere for a *time* is a light matter; to persevere to the end of our course, 'hic labor, hoc opus est.' So Matt. x. 22, *ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.* See also Rev. ii. 10.

— *ἀνεγκλήτους ἐν τῇ ἡμέρᾳ*, &c.] Supply *εἰς τὸ* and *εἶναι.* Here we have the *effect* of the foregoing means of grace; namely, the being preserved in the main blameless, and being presented justified and sanctified in the day of judgment.

9. *πιστὸς ὁ Θεὸς*, &c.] A *proof* that God will confirm them, taken from his faith in performing his promises; q. d. 'As God is faithful to his promises, he will bring you to that participation of Christ and of salvation through him, to which he hath called you.'

— *εἰς κοινωνίαν τοῦ Υἱοῦ*, &c.] This designates the *nature* of that calling; and by *κοινωνία*, &c. is designated a participation in all the benefits of Christ both in this world and in the next, especially the latter (see vv. 8, 9): and no wonder; since this mystical communion with Christ, as members of his body (see 1 John i. 3), implies the adoption of sons, which is a pledge of perfect redemption and glory. See Rom. viii. 23.

10. After this conciliatory introduction, the Apostle comes closer to his main purpose, passing with great address from praise to censure, moderate indeed, but serious and energetic. And first he adverts to that leading evil, which had given risen to so many others he intended to reprove,—a *party spirit.* Moreover, he endeavours to vindicate the simplicity of Christian doctrine, as well against the ambitious boasters of the Greek Philosophists, as against the superstitious Jews, that he may draw both of them to the truth, ver. 10. ch. iv. 21.

— *διὰ τοῦ ὀνόματος*, &c.] This *may* signify, as some explain, 'in the name and by the authority of Jesus Christ;' or the words may be understood as standing for *ὑπὲρ Χριστοῦ*, 2 Cor. v. 20. But from the character of the context, which bears the stamp of earnest entreaty, some stronger sense is surely required; and it should seem that the meaning intended is, 'I beseech you, by the sacred name after which ye are called, even the name of him who loved us and gave himself for us.' (Gal. ii. 20.) See Chrysostom, Theophylact, and Calvin.

καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα· ἦτε δὲ κατηρτισμένοι ἐν τῷ
αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ. Ἐδηλώθη γάρ μοι περὶ 11
ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι.
i John 1. 42. Acts 18. 24. infra 3. 4. & 16. 12. [i] Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μέν εἰμι 12
Παύλου· ἐγὼ δὲ, Ἀπολλώ· ἐγὼ δὲ, Κηφᾶ· ἐγὼ δὲ, Χρι-
στοῦ. Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ 13
j Acts 18. 8. Rom. 16. 23. ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; [j] Εὐχαριστῶ 14
τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον·
k Infra 16. 15, 17. ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. [k] Ἐβά- 15,16
πτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα
ἄλλον ἐβάπτισα.

10. *ἵνα τὸ αὐτὸ λέγητε πάντες.*] Τὸ αὐτὸ λέγειν is equivalent to τὸ αὐτὸ φρονεῖν, τὸ ἓν φρονεῖν, ὁμοφρονεῖν, and other terms denoting *concord* and *unanimity*. And of the phrase in this sense several examples are adduced by Wetstein from Thucyd. and Polybius. So also Joseph. Ant. xviii. 9. 9, εἰ δυνηθεῖεν παῦσαι ταὐτὸν λέγοντας Ἰουδαίους καὶ Σύρους. In like manner our word *concord*, which was originally applied to harmony of *sounds* only, is now used to express mental and spiritual union.

By this some understand agreement in *doctrine*. Yet that is surely an undue limitation of the sense, more fully developed in the next words, where σχίσματα may denote disagreements in *doctrine*, as well as *affections*; especially since, in the words following, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ (where we have a continuation of the same idea, by a metaphor derived from repairing a broken vessel, or mending a rent vestment), and the expression is equivalent to καταλλάσσεσθαι. Νοῒ refers to *mind* or disposition; γνώμῃ, to *opinion* or sentiment.

11. τῶν Χλόης] sub. οἰκείων.

12. The Apostle now proceeds to fully unfold his meaning; for λέγω δὲ τοῦτο, both in the New Test. and the Classical writers, is adapted to the purpose of *explanation*, and answers to the Latin *scilicet*, or *nimirum*. Literally, 'Now my meaning is this.' Ἕκαστος is only to be referred to the generality, i. e. the factions of which each one of them (*singuli*) said, I am of Paul, &c. On this whole passage (especially ἐγὼ δὲ, Χριστοῦ) Commentators have perplexed themselves to little purpose. No difficulty need be found in Paul, Apollos, and Cephas, being mentioned as heads of parties; for the words are not *St. Paul's*, but those of *persons supposed so to speak*. That parties called themselves of Paul, or of Apollos, or of Cephas, involved no blame to those personages, since it was done without their wish. Hence St. Paul lays the blame on the Corinthians themselves. As to *Cephas*, or Peter, the party called by his name seems to have been so denominated, not so much from any attachment to the *person* of Peter (as in the case of Apollos), but with reference to his understood (though in some respects *misunderstood*) opinions as to the obligation of the ritual part of the Mosaic Law on Jewish Christians. Accordingly the persons in question were doubtless *Judaizers*.

Finally, as to the difficulty connected with ἐγὼ δὲ, Χριστοῦ, the best mode of encountering it is to suppose (with Storr, Bertholdt, and Heydenreich) that those who so called themselves were persons pretending to have derived their knowledge of the Gospel either from the fountain-head, i. e. immediately from Jesus Christ, or at least from his nearest relatives, James the less, Simon, and Jude; the first of whom held a very great authority among the primitive Christians, being (as Euseb. H. E. i. 7, or iii. 11. 20, tells us) called ὁ δεσπόσυνος.

13. *μεμέρισται ὁ Χριστός;*] These words have been variously interpreted. Most modern Expositors take them to mean, either, 'is the doctrine of Christ divided and different?' or, 'is the Church divided? has Christ sanctioned divisions in it?' or, 'does Christ belong to any *one* part only?' But the simplest mode of interpretation, and the one most accordant with the context, is that adopted by others (consisting of the ancient and some modern Commentators) who explain, 'What, then, are there more Christs than one? or can Christ be divided?' Here we have, as Hyperius remarks, a *ratio ab absurdo*. In the next words, μὴ Παῦλος ἐσταυρώθη; there is a *ratio à jure redemptionis*, as in the ensuing ones (ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;) a *ratio à formâ Sacramenti*. In all of them the interrogation involves a strong *negation*; and from the emphasis in Παῦλος the answer is, οὐχί· ἀλλὰ Χριστός.

14. *εὐχαριστῶ τῷ Θεῷ.*] The best Commentators are agreed that this phrase (by an idiom common even to modern languages) signifies, 'I exceedingly rejoice.' Thus he means to say, his enemies would lose a fair opportunity of censuring him, as if drawing to himself partizans.

16. *ἐβάπτισα δὲ καὶ*, &c.] This is said by way of limiting the foregoing too general assertion. The formula δὲ καὶ may be rendered *autem*, or *verò*, *etiam*, *but likewise*. It is scarcely noticed in Steph. Thes., though occurring not unfrequently in Xenophon, and occasionally in other of the best writers. The καὶ corresponds to a preceding particle of connexion.

— *οἶκον*] 'family,' including persons of every age and sex, and, of course, *infants*. So Ignatius, Epist. p. 21, cited by Wolf: ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου σὺν γυναιξὶ καὶ τέκνοις. The phrase οὐκ οἶδα εἰ must (notwithstanding what some say) imply uncertainty, though such is by no means inconsistent with inspiration, when properly understood. See Dod-

17 [l] Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγ- l Infra 2. 1, 4, 13.
γελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς 2 Pet. 1. 16.
18 τοῦ Χριστοῦ. [m] Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν m Infra 2. 14
ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Rom. 1. 16.
19 Θεοῦ ἐστι. [n] γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν n Isa. 29. 14. Jer. 8. 9.
20 σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. [o] Ποῦ & 44. 25. o Isa. 33. 18.
σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τού- Job 12. 7. & 20. 24.

dridge and Whitby. All that is meant is, that he had baptized only a *very* few of them, and none in his own name.

17. The Apostle now passes to a vindication of his *doctrine*, and the method he had pursued in communicating it. Up to ii. 2, he treats of its *nature*, and declares that he cannot accommodate it to the prejudices of men, so as (like the false Apostles) to keep out of view, or sophisticate, what would be censured by many, and seem to them foolishness. Then at chap. ii. 3, seqq., he details the *method* he had pursued at Corinth in preaching the Gospel. (Rosenmuller.)

The γὰρ has reference to a clause suppressed; q. d. '[I have baptized very few;] *for* Christ sent me not so much to baptize, as to preach the Gospel;' οὐκ—ἀλλὰ being here, as often, used *comparatè*, meaning, not for the *especial* purpose of baptizing; q. d. 'That was not the end for which he sent me forth:' and, as Bengel well observes, 'quo quis mittitur, id agere debet.' Baptism might be administered by *any*, but the *chief* office of the Apostles was to evangelize.

— *οὐκ ἐν σοφίᾳ λόγου*, &c.] Here (as Calvin remarks) there is an anticipation of an objection to Paul's preaching, on the score of its being devoid of the attractions of human eloquence. The answer to which is, that he was not sent to be a rhetorician, who should puff himself forth by the splendour of eloquence, but a minister of the Spirit, who should be content to use plain and popular diction.

Ἐν σοφίᾳ λόγου is for ἐν λόγῳ σοφίας, or λόγῳ σοφῷ (as ii. 13, ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, or as 2 Pet. i. 16, σεσοφισμένοις μύθοις), i. e. not what appeared to men learning, acumen, or eloquence, of which the false teachers so boasted.

— *ἵνα μὴ κενωθῇ ὁ σταυρὸς τ. Χρ.*] i. e. 'lest to human eloquence that success should be ascribed, which ought to be attributed to the divinity of the doctrine, and the agency of the Spirit, in the miracles wrought in its support.' (Campbell.)

18. *ὁ λόγος γὰρ ὁ τοῦ σταυροῦ*, &c.] This we may regard (with Calvin) as a *rhetorical concession*, to be thus resolved: 'However, the word of the cross (meaning, the doctrine of salvation through a crucified Redeemer), because it is not made palatable by the communication of human wisdom, may be regarded as folly by those who perish, yet to us the wisdom of God shines forth therein;' or, as Hyperius thinks, we have here a reason drawn from the *opposite effects* of the Gospel in those who wish to believe, and those who disbelieve, intimating, 'nihil referre quam simpliciter proponatur, modo in animo auditorum sequatur fructus sive effectus;' q. d. (in the words of Abp. Newcome,) 'for the Gospel needs not such support as your philosophy rests on, because it is the power of God.'

Ἐστὶ, for φαίνεται, appears. Μωρία, for μωρός. So Thucyd. v. 41, τοῖς δὲ Λακεδαιμονίοις ἐδόκει μωρία εἶναι πάντα. To the depraved conceptions of such it appears foolishness. 'Just,' says Chrysostom, 'as to the dangerously sick even the most wholesome and grateful viands seem distasteful, and all the kindest assiduities of friends troublesome.' The expressions ἀπολλυμένοις and σωζομένοις 'rem denotant ex effectu;' the sense being, 'To those who disbelieve and reject the Gospel (see 2 Thess. ii. 15), and therefore perish, it appears foolishness; but by those, like ourselves, who believe and embrace it, and are thereby saved (see 2 Cor. ii. 15), it is regarded as the power of God,' i. e. the powerful means employed by Him for bestowing salvation on men; see Rome i. 16, and Note. 'Here,' observes Heydenreich, 'since the term μωρία has a two-fold opposite, δύναμις Θεοῦ and σοφία, there seems to have been in the mind of the Apostle a double idea, both that of *foolishness* and that of *weakness* or inefficacy; the former pointing to the *wisdom* of God; the latter to the *power* of God.'

19. In proof of the above position, the Apostle now appeals first to the testimony of *Scripture* (ver. 19), then to that of experience (vv. 20—31), showing how strikingly the power of the Gospel appears in its triumph over the wisdom of this world.

The citation agrees verbally with the Sept., except that for the literal version κρύψω there, we have here the *free* version ἀθετήσω. By σοφῶν and συνετῶν are meant those who are thought so, or seem so to themselves. Σοφία and σύνεσις properly differ as our *learning* and *talent* (i. e. natural acuteness); but the terms are in use synonymous. The full sense of the passage, in its present application, seems to be, 'I will destroy and take away the credit of the wisdom, &c., of the wise, by showing its inefficiency towards discovering any means of obtaining pardon and reconciliation for man from his offended Maker.'

20. *ποῦ σοφός*; &c.] The Apostle now *applies* the sense of the passage, thus understood, to the present case; and adverting to the situation of the Christian Church, of which the greater part consisted of uneducated persons, employs words which are by some supposed to be a *quotation* from Isaiah xxxiii. 18, but by others, more properly, regarded as a sort of *parody* on it, retaining the point in ποῦ—ποῦ· quo ordine? quâ dignitate? where the interrogation has the effect of a strong negation: q. d. 'They are no where, are nought;' with which Bp. Middleton compares Demosthenes, ποῦ δ' ἅλες; ποῦ τράπεζαι; ποῦ

p Matt. 11. 25. Luke 10. 21. Rom. 1. 21, 28.
q Matt. 12. 38. & 16. 1. John 4. 48.
r Is. 8. 14. Rom. 9. 32. infra 2. 14.
s Rom. 1. 16. Col. 2. 3.

του; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τού-
του; [p] Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ 21
κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς
μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. [q] Ἐπειδὴ 22
καὶ Ἰουδαῖοι ‡ σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦ-
σιν· [r] ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον· Ἰου- 23
δαίοις μὲν σκάνδαλον, ‡ Ἕλλησι δὲ μωρίαν· [s] αὐτοῖς δὲ τοῖς 24

*σπουδαί*; Stenersen thinks the phrase derived *è palæstrâ*, or *re militari;* such being the words with which those who have come off conquerors are accustomed to mock their antagonists, who, for the shame of their defeat, dare not go forth openly.

By the *σοφὸς* are designated the *heathen philosophers*, especially the *ethical* ones; and by *γραμματεὺς* the סופרים, or *Jewish Theologians;* though it *may* also include *men of letters* in general, especially the Grammatici and Critici. By the *συζητητὴς τοῦ αἰῶνος τούτου* is meant, 'the subtile disputer of this world,' *the Sophist*, who rests on mere human wisdom only. It is not agreed whether the Apostle has reference to the *Heathen σοφισταὶ*, or to the *Jewish* דורשים, who deduced from Scripture allegorical, mystical, and cabalistic senses; held subtile disputations on *decrees* and *customs;* and, in short, were very like the *Scholastic Theologians of the middle ages*. *Both*, it should seem, are intended; and the sense taken generally is, 'a subtile disputant on difficult questions, and curious but empty speculations' (so Theophylact explains by *τὸν λογισμοῖς καὶ ἐρεύναις τὰ πάντα ἐπιτρέποντα*); the *ζητήσεις καὶ λογομαχίας* of 1 Tim. vi. 4. By *τοῦ αἰῶνος τούτου* is intimated an attention to what concerns *this world* only, without any serious thought about the *next*.

— *οὐχὶ ἐμώρανεν*, &c.] i. e. 'convicted of foolishness?' This interrogation with a negation involves a strong affirmation; and the sense is,—that God, by promulgating a plan of salvation which no human wisdom could have *devised*, much less *accomplished*, has thereby placed in a strong point of view the inefficiency of mere human wisdom for the attainment of salvation; see Theophylact and Chrysostom.

21. *ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ—πιστ.*] These words are closely connected with the preceding, and show the *cause* why God did so; serving the purpose of further illustration. Render, 'For after that, by the wisdom of God, the world by wisdom knew not God.' By *ὁ κόσμος* is here meant (as at John vii. 7. xii. 31, &c.) 'the world that lieth in sin,' the corrupt and unregenerate world. Thus *ἐν τῇ σοφίᾳ τοῦ Θεοῦ* may mean either, 'by permission of God's wise providence' (which is confirmed by the exposition of the Greek Commentators); or, according to others, 'amidst the wisdom of God, so conspicuous in his works both of nature and providence.' The former interpretation, however, bears in its simplicity the stamp of truth, and is more agreeable to the *paronomasia*. The force of *διὰ τῆς σοφίας* may be expressed, with Pott, 'adhibito omni ingenii acumine, ac eruditionis apparatu.' Or, with Winer and Olshausen, 'by means of their wisdom;' q. d. Their wisdom was not the true means for the knowledge of the truth. *Εὐδόκησεν*, 'thought good, vouchsafed.' *Μωρίας τοῦ κηρύγματος* is for *κηρύγματος μωροῦ*, i. e. according to a figure occurring in the Classical writers (as Thucyd. vi. 17, *οὐκ ἄχρηστος ἥδε ἡ ἄνοια*, and Soph. Antig. 95, *ἀλλ' ἔα με, καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν.* Œd. Tyr. 397), what was *thought*, or *seemed to men*, foolishness. *Σῶσαι τοὺς πιστεύοντας* is best explained, 'to put into the way of salvation those who should believe and embrace the Gospel propounded by this preaching;' see Whitby.

22, 23. Here a *reason* is given, by illustration, *why* the Gospel should seem foolishness to so many of the Jews and Gentiles. Repeat *γὰρ* from the preceding verse; the sense being, 'For whereas the Jews require a sign, and the Greeks, &c., we, on the other hand, preach Christ crucified.' The Apostle means to contrast his own conduct with that of the votaries both of Judaism and Gentilism.

22. *σημεῖον.*] Several MSS., Versions, and Fathers, have *σημεῖα*, which was preferred by Bengel, and edited by Griesbach, Knapp, Tittman, and Scholz; but the common reading is retained by Vater, Pott, Wetstein, and Matthæi; and rightly; for the evidence of *MSS.* is quite insufficient, and that of Versions and Fathers, though strong, yet, in a case of this kind, is exceptionable. But the *internal* evidence in favour of the common reading is yet stronger than the external; and it is most convincingly established by Whitby, Wolf, and Bp. Jebb, Sacr. Lit. p. 190, who remarks, that 'if the Jews had but required *signs* and *miracles* in general, abundance had been performed by our Lord and his Apostles, abundance were at that very time performing in the Corinthian Church, to which St. Paul was then writing. It is evident, therefore, that they were eagerly expecting some *particular* sign of the Messiah in and from the *heavens*.'

Here the Jews and Greeks are well characterized. The Jews seek a sign from *heaven*, some *miracle* agreeable to their gross conceptions: the Greeks do not so much require miracles, as *wisdom;* but it must be *human* wisdom, set off by the arts of rhetoric, and grounded on the deductions of human reason and philosophy.

23. *ἡμεῖς δὲ*, &c.] 'But we simply preach,' &c. *Χριστὸν ἐστ.* is equivalent to *τὸν λόγον* (the doctrine) *τοῦ σταυροῦ* (of the Gospel). The sense of the next words is, 'Though it be to the Jews a stumbling-block (as contrary to all their secular expectations) and to the Greeks foolishness, as not resting mainly on the principles of human reason.'

For *Ἕλλησι* many MSS., several Versions, and some Fathers, and early Editions, have *ἔθνεσι*, which is edited by Griesbach, Knapp,

κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν
25 καὶ Θεοῦ σοφίαν. Ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν
ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν
26 ἀνθρώπων ἐστί. [t] Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, t John 7. 48. James 2. 5.
ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ
27 πολλοὶ εὐγενεῖς· [u] ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ u 2 Cor. 10. 5. Ps. 8. 2.
Θεός, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ
28 κόσμου ἐξελέξατο ὁ Θεός, ἵνα καταισχύνῃ τὰ ἰσχυρά· [x] καὶ x Rom. 4. 17. infra 2. 6.
τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός,

Tittman, Vater, and Scholz. I have, however, chosen, with Matthæi, to retain the common reading; ἔθνεσι being evidently a gloss. It is justly observed by Matthæi: 'Alibi in Nov. Test. Ἕλληνες sunt Christiani ex gentilibus. Hoc loco intelliguntur gentiles in genere, maximèque Græci. Ergo aliqui substituerunt ἔθνεσι.'

24. κλητοῖς.] Meaning, those called, who obey the call, the σωζόμενοι supra ver. 18. The words Ἰουδαίοις καὶ Ἕλλησι are (as Billroth observes) added for the purpose of showing the *universality* of the Gospel, as promulgated, for all who shall believe.

— Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν] i. e. the powerful and wise means by which God works the salvation of men (see supra ver. 18); meaning that the Gospel is really *the sign* which the Jews asked for, and the *wisdom* which the Greeks sought after.

25. ὅτι τὸ μωρὸν—ἀνθρώπων ἐστί.] This verse (*explained* by ver. 27, and *proved* by vv. 26, 27) is meant to anticipate an objection, and supply a reason for the preceding; and that by a common sentiment, where τὸ μωρὸν and τὸ ἀσθενὲς are to be taken like the μωρίας supra ver. 21; and after σοφώτερον we are to supply, from the context, τοῦ σοφοῦ; and also at ἰσχυρότερον, τοῦ ἰσχυροῦ. There is, moreover, a sort of Oxymoron, and, as Sclater observes, a *concessio ironica;* what is said being after the opinion of *men.* So Chrysostom: 'When he speaks of foolishness and weakness in connexion with the cross, he speaks only of that which *appears*, not of that which *is;* for he is replying to their supposition.' Thus the meaning is, as Billroth explains, 'That which to them appears weak, or powerless in God, is stronger than all the strength of men.' Similarly it is said in a passage of Philo-Judæus: νομίσας γὰρ τὴν ἀνθρωπίνην λογιότητα, κατὰ σύγκρισιν τῆς ἀληθείας, ἀφωνίαν (infantium balbutiam) εἶναι.

26—28. The Apostle now proceeds to trace the *counsel of God* in bringing men to the Christian religion, and to explain *who* those are, whom He will think worthy of the benefits of it; appealing to the example of those Corinthians who had been converted to Christianity. (Pott.) Thus proving the sentiment propounded at ver. 19 from *experience.*

The above view, indeed, proceeds on the supposition that by τὴν κλῆσιν is meant their call to the Gospel in general. But from the context it would rather seem that the expression denotes the particular calling of the ministers to their office. Thus the supplementary words at the end of the verse, κλητοί εἰσι, to be fetched from the foregoing κλῆσιν, must mean, 'called to preach the Gospel. So Mr. Greswell, on the Parab. ii. 310, rightly explains, βλέπ. τὴν κλῆσιν ὑμῶν, 'look at the nature of your calling, look at them that call you.' 'The context of the passage,' continues he, 'shows that the writer is drawing the attention of the Corinthians to the peculiar character of the *instruments by which*, not that of the *objects for which*, God had thought proper to carry on the work of evangelization.' Such, too, is, I find, the view adopted by Professor Turton (Text of the English Bible, p. 65), in the following able examination of the context: 'The Apostle, from ver. 17 to ver. ult. is discoursing on the mode of preaching the Gospel, and the agents employed for that purpose. The preaching of the Gospel was (ver. 17) not with "wisdom of words;" it was, as it were (ver. 21), "the foolishness of preaching;" and with regard to the agents, St. Paul declares (vv. 27, 28), that "God had chosen the foolish things of the world to confound the wise, the weak things of the world to confound the things that are mighty, and base things of the world, and things that are despised, *yea*, and things that are not, to bring to nought things that are." And the reason assigned (ver. 29) is, that "no flesh should glory in his presence." In the midst of all this comes in ver. 26, which, of course, ought to accord with what goes before, and what follows. Can any thing be more manifest than the object of the Apostle in this place? For the purpose of the "calling" spoken of, it was not the "wise," not the "mighty," not the "noble;" no: God had chosen "the foolish things" to confound "the wise," "the weak things" to confound "the mighty," "things base and despised" to confound "the noble."'

27. τὰ μωρὰ—τὰ ἀσθενῆ.] Here we have *things* for *persons*, namely, τοὺς μωροὺς and τοὺς ἀσθενεῖς: and τοῦ κόσμου is for ἐν τῷ κόσμῳ.

— ἵνα τοὺς σοφοὺς καταισχύνῃ] i. e. 'to put them to shame, by showing that what they could not effect by their wisdom, had been accomplished by what they accounted foolishness.'

28. καὶ τὰ μὴ ὄντα—καταργ.] The Apostle adds another link in the chain of antithesis, by employing an expression which partakes of the Hyperbole, or the Oxymoron, but is not unfrequent in good writers; τὰ μὴ ὄντα being for τοὺς μηδὲν ὄντας (Gal. vi. 3. 2 Cor. xii. 11). Similar to the sentiment here is one found in Eurip. Troad. 616, Ed. Matthiæ, Ὁρῶ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦσ' ἄνω· Τὰ μηδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπώλεσαν.

y Rom. 3. 27. Eph. 2. 9. z John 17. 19. Rom. 4. 25. Eph. 1. 7. Col. 2. 3. a Jer. 9. 23, 24. 2 Cor. 10. 17. a Supra 1. 17.

καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· [y] ὅπως μὴ καυ- 29
χήσηται πᾶσα σὰρξ ἐνώπιον * τοῦ Θεοῦ. [z] Ἐξ αὐτοῦ δὲ 30
ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ· ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ
Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις· [a] ἵνα, 31
καθὼς γέγραπται· Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.
II. [a] Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοὶ, ἦλθον οὐ καθ' ὑπερ- 1
οχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ

Καταργεῖν is here, as often, to be understood *logicè*; i. e. in the sense to *cause* men to see that such are *no-bodies*, of no esteem.

29. ὅπως μὴ—πᾶσα σὰρξ, &c.] The connexion here with the preceding is very close; q. d. 'God pursued the above course; chose those that are of no account, in order that no human being should boast, or ascribe what he doth to his own power, wisdom, or eloquence.' For the common reading αὐτοῦ I have edited from very many MSS., Versions, Fathers, and early Editions, τοῦ Θεοῦ, also preferred by Wetstein, Matthæi, Griesbach, and Scholz.

30. ἐξ αὐτοῦ] scil. Θεοῦ. Supply μόνου. The scope of the Apostle seems to be to repress all boasting, and to intimate to them that whatever were their Christian privileges and gifts, as opposed to the carnal endowments of their opponents, they ought to refer them solely to the grace of God, and not to any human agency; since by the free choice of God alone they are in Christ as members of his mystical body, and thereby partakers of the benefits of his death. So Calvin well explains: 'A Deo vobis est principium; in Christo vero subsistentia vestra fundata est.' 'In ἐξ αὐτοῦ,' he adds, 'the Apostle is speaking of that spiritual essence by which we are born again by the grace of God.'

— ὃς ἐγεν. ἡμ. σοφία, &c.] These words seem meant to awaken in them a sense of deep thankfulness, by reference to the great spiritual benefits obtained through Christ (especially with allusion to his crucifixion, see ver. 23), so forming a beautiful summary of Gospel blessings, and representing the true nature of the Christian religion; Christ being (as Whitby shows) here designated as the author of that Evangelical wisdom which far excels the wisdom of Gentile philosophy or of Jewish learning, being that which 'maketh wise unto salvation.' Again, he is represented as the author of *Justification*, because he procures for us that remission of sins which the law could not give (see Rom. iii. 21. 26); the author of *Sanctification*, as procuring for and working in us, not only an external and relative, but a true and internal holiness (Eph. iv. 24), wrought in us by the Holy Spirit; finally, he is the author of *Redemption* from the dominion of sin and death to the glorious liberty of the children of God; see Rom. viii. 21, seqq.

Here δικαιοσύνη should be rendered, not *righteousness*, but *justification*, meaning the author of it; for in all the nouns of this verse there is a metonymy of the effect for the cause, and abstract for concrete; by an idiom not unknown (especially in words denoting *qualities* or *dispositions*) to the Classical writers. With respect to ἀπολύτρωσις, it should seem that the expression has reference not so much to redemption from the penalty of sin, in that spiritual death which consists in the servitude to sin, as to the temporal consequences of sin in this world by sickness and death, with reference to that period (adverted to at Eph. iv. 30, and Rom. viii. 23, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν) when, by the redemption of the body from the grave, death itself shall be swallowed up in victory, and we be completely and for ever delivered from the *power* as well as penalty of sin, and thus the promise, that sin shall not have dominion over us (Rom. vi. 14), be finally fulfilled in us.

Such is, I find, the view of the sense adopted by Calvin, who explains the meaning to be, that through Christ we are freed at once from all the slavery of sin, and all the misery consequent thereon. 'Thus,' continues he, 'in this redemption we have that gift of Christ which, as it is the first begun, so it is the last completed, in us. For it is the beginning of our salvation, that we are extricated from the labyrinth of sin and death; though in the mean time we groan within ourselves, anxiously awaiting the final day of resurrection, as it is said Rom. viii. 26.' Such being 'the day of redemption (ἡμέρα ἀπολυτρώσεως, spoken of at Eph. iv. 30) to which he who is in Christ (the regenerate Christian) is sealed.' This may account for the expression ἀπολύτρωσις coming last, whereas we should rather, as observes Billroth, have expected it to stand first. The emphasis, he truly remarks, is accumulated on the predicate.

31. Abit cohortatio in sententiam communem fere eandem à quâ exorsa erat, ver. 29. (Pott.) To give it the greater weight, the Apostle expresses it in the words of Scripture.

— ἵνα, καθὼς γέγραπται, &c.] 'So that, to use the words of Scripture.' The words in question are taken, in sense, from Jerem. ix. 23, 24; the application being as follows: 'He who would boast, let him ascribe all that of which he boasts, to the Lord Jesus,' to his abundant grace and all-sufficient salvation; see Hebr. vii. 25.

II. 1—6. The Apostle, returning to the subject treated of at i. 17 (whence at vv. 18—31, he had somewhat digressed), now more copiously handles it. It was, he declares, no purpose of his to catch their attention by splendour of diction, by ingenuity of reasoning, or the trappings of human eloquence. His sole object being to deliver the message of salvation by Christ. Whatever knowledge, therefore, he possessed, he resolved to keep it out of sight, and speak as if he had it not; confining himself solely to the things which related to the redemption for sinners through the blood of Jesus. Whatever did not bear upon this great doctrine, he disclaimed. We are not to understand the Apostle's meaning to be, that he *confined* himself to the topic of the

2 Θεοῦ. [b] οὐ γὰρ ἔκρινα [τοῦ] εἰδέναι τι ἐν ὑμῖν, εἰ μὴ b Gal. 6. 14. c Acts 18. 1, 3.
3 Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον. [c] Καὶ ἐγὼ ἐν 2 Cor. 10. 10. & 11. 30.
ἀσθενείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς & 12, 5, 9. Gal. 4. 13.
4 ὑμᾶς· [d] καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν ‡ πειθοῖς d Supra 1. 17. infra 2. 13. 1 Thess. 1. 5.

crucifixion of Christ, i. e. to the exclusion of other parts of the revealed truth (as the various relations of man to God, the attributes of God, and man's nature and destination, &c.), but that (to use the words of Scott) he preached 'the whole counsel,' as the great circumference to that circle of which 'Christ crucified' is the centre in which all the lines meet. The Apostle then proceeds to show why he purposely disclaimed all human wisdom, namely, because the doctrines he had to teach, being a special revelation from God, were far above the reach of the human understanding, insomuch that their nature could not be thoroughly understood, or correctly received, by the naturally corrupted minds of men.

1. A difference of opinion here exists as to the construction. Some, as Rosenmuller and Krause, trace it as follows: κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας, for ἐν ὑπεροχῇ. Others thus: Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, οὐκ ἦλθον καταγγέλλων (for ὡς καταγγ., i. e. ὥστε καταγγέλλειν) ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ καθ' ὑπεροχ. λόγου ἢ σοφίας. The sense is the same either way; but I agree with Chrysostom and Heydenreich in preferring the *latter* mode of construction, as being the more natural. Thus καθ' ὑπεροχὴν (for καθ' ὑπερέχοντα λόγον) signifies literally, 'after excellence,' &c.; i. e. by striving after it, by striving to shine thereby. In τὸ μαρτύριον τοῦ Θεοῦ we have a periphrasis for 'the Gospel,' as supra i. 6, where see Note.

2. *οὐ γὰρ ἔκρινα τοῦ εἰδέναι, &c.*] The οὐ is to be taken with τι for οὐδέν. In this use of εἰδέναι we have a sort of familiar idiom (two examples of which are adduced by Wetstein) signifying, 'I resolved so to carry myself as to *show* no knowledge but of,' &c. So a Latin writer, cited by Poole, has, 'Nescias quod scis, si sapias.'

The τοῦ has been cancelled, on the authority of a few MSS., by Griesbach, Tittman, and Scholz; but injudiciously. The word was, doubtless, thrown out to remove a difficulty in construction. But the idiom (on which see Winer, Gr. Gr. § 38, 3. 6, Note 3) is elsewhere used in the New Test.; and yet not *so often* as to induce us to suppose it to have been introduced by the scribes.

3. Thus far the Apostle has spoken of the *subject* of his teaching. He now adverts to the *method* which, at Corinth, he had pursued in preaching the Gospel.

— *ἐγενόμην πρὸς ὑμᾶς*] for ἤμην παρ' ὑμῖν, 'I was among you;' perhaps a Latinism for '*apud* vos.' Ἐν ἀσθενείᾳ is, with reason, supposed to have reference to those bodily infirmities and personal disadvantages which impeded the Apostle's usefulness, and were the source of much mortification to him. Indeed, it is not improbable to suppose that the ἀσθένεια here and the ἀσθενὴς at 2 Cor. x. 10, allude to what is called 'the thorn in the flesh' at 2 Cor. xii. 7. By φόβῳ καὶ τρόμῳ *may* be meant apprehension lest he should fall a sacrifice to the malignity of the Jews. But it would rather seem to mean (as Piscator and Estius explain) apprehension lest by his insufficiency he should occasion offence, and injure the great cause he was so zealous to promote; or, as Camerarius, Piscator, and Heydenreich understand, 'in deep humility and unaffected modesty;' as Phil. ii. 12. 2 Cor. vi. 15. 1 Pet. iii. 15. Eph. vi. 5. These two last views may perhaps be combined.

4. The Apostle adds, that the *mode of bringing forward* the doctrine he delivered was not directed by the rules of human art.

— *οὐκ ἐν πειθοῖς ἀνθρωπ. σοφίας λόγοις.*] So many are the *varr. lectt.* here existing, that Critics have suspected some *corruption.* Yet such variety is sometimes only an attestation of the *difficulty* found by the ancient Interpreters, and often serves merely to show the different *modes* in which they sought to remove it by *critical conjecture;* a procedure which, as it is never to be recommended, is the less to be approved in cases like the present, where the general sense of the passage is clear. It would, indeed, on a slight glance, seem difficult to perceive what there is exceptionable in the common reading. The only objection (and that which, I conceive, led to such extensive *alteration* of the passage) is to πειθοῖς; for the adjective πειθὸς, *persuasorius*, is, we are told, found in no other writer. Be it so: but since the Apostle uses many rare words, and his style differs materially from that of the Classical writers, where is the wonder that he should use a word which, though it may not have been employed by other writers, yet was probably in use in the language of *common life?* It is *not*, however, (as some say) *contrary to analogy;* but it is formed on the model of φειδὸς and μῖμος. As to the reading πειθοῖ (from πειθὼ, *persuasion*, which occurs in Eusebius and Zonaras) found in 7 or 8 MSS., several Fathers, and the Syriac, Armenian, Slavonic, and Italic Versions, its authority is by no means sufficient to warrant any alteration of the text; for the evidence of *Fathers* is negatived by their sometimes citing the passage in the *common* way of reading: that of *Versions* is, in a case of obscurity, difficulty, or doubt, exceptionable. As to the argument urged by some, that in πειθοῖς the ς has been repeated from the σ following,—that depends upon whether ἀνθ. be retained; which will be considered further on: or, at all events, the argument *turns two ways;* since it was *as* likely that the ς should be *absorbed* by an σ following, *as* that an σ should have been *added* to πειθοῖ from the following word: indeed this does not occur in some MSS. and Fathers; or it might be so *altered* to suit ἀποδείξει. Finally (which involves the greatest objection), the reading in question will render it necessary either to cancel λόγοις, or to change it into λόγων; for neither of which alterations is there any tolerable authority, except that of those MSS. and Fathers in which πειθοῖ is found: and to admit *that*, would be reasoning in a circle. The common reading, then, must, by every rule of criticism, be retained.

With respect to ἀνθρωπίνης, it is omitted in 8

e 2 Cor. 4. 7. & 6. 7. supra 1. 17. f Phil. 3. 15. supra 1. 20. infra 3. 19. g Infra 4. 1. Rom. 16. 25. Eph. 3. 9. Col. 1. 26. 2 Tim. 1. 9. h Matt. 11. 25. John 7. 48. & 16. 3. Acts 3. 17. & 13. 27. 2 Cor. 3. 14.

[ἀνθρωπίνης] σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος
καὶ δυνάμεως· [e] ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, 5
ἀλλ' ἐν δυνάμει Θεοῦ.
[f] Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ 6
αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν
καταργουμένων· [g] ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ, 7
τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων,
εἰς δόξαν ἡμῶν· [h] ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος 8

MSS. and the Syriac and Æthiopic Versions, as also in some MSS. of the Vulg. and Origen; evidence only just sufficient to occasion some *doubt* of its genuineness, but not to warrant its being *cancelled*, with Griesbach, Tittman, and Scholz. Indeed, it is not easy to see how the word can be dispensed with; since (as Hyperius observes) divine is here opposed to merely human wisdom, and it is required by the equivalent phrase *σοφία ἀνθρώπων* in the next verse.

4. *ἀλλ' ἐν ἀποδείξει*, &c.] Notwithstanding what some recent Commentators maintain, *πνεῦμα* must here denote the operations of the *Holy* Spirit, both ordinary and extraordinary, as shown in the gifts imparted by St. Paul; and *δυνάμει may* refer to that highest mode of its operation, which produced the working of miracles. But from the verse following, it would rather seem that (by a Hendiadys) it has reference to the mighty power of the Spirit accompanying the Apostle's ministrations, both as regarded the communication of the Spiritual gifts, and the ordinary graces of the Spirit; meaning, as Hyperius explains, that by the power of God, silently and powerfully acting in the words of St. Paul, as by certain secret motions, men were moved to believe far more than they could by the influence of any oratorical *pithanalogia.* Such, too, seems to have been the view adopted by Calvin. Here, then, there is doubtless a reference to the strong internal operations of the Holy Spirit, as the author of the divine life in regeneration. See Scott. And probably, as Hyperius supposes, there is a tacit opposition to the *external* power of human oratory and eloquence in swaying the hearts of men, by strongly acting on their imaginations, and moving their passions.

6. *σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελ.*] The Apostle now shows that his preaching, if it be wanting in *human*, is not in the only true, nay, is even *divine* wisdom. This wisdom, however, he speaks to the truly enlightened and spiritual, who alone can appreciate it,—true believers, who seek not worldly wisdom, but find in Christ the only true wisdom,—a wisdom not of this world, mere earthly wisdom, such as, being temporary, would perish with the world; not such a wisdom as that professed by the great, the celebrated, and the influential, whose power, however, would through the Gospel be brought to nought. See Theophylact and Billroth.

By *σοφίαν* we are to understand the doctrine of Christ crucified, and salvation by him alone, who, it is said, supra i. 30, 'is made unto us wisdom, righteousness, sanctification, and redemption:' a doctrine well suited to promote the best ends,—the glorification of God and the salvation of men. The *τέλειοι* are opposed to the *οἱ μανθάνοντες* or the *νήπιοι* further on (as Hierocles opposes *τοὺς τελείους* to *τοῖς ἀρχομένοις*), and are the same with the *πνευματικοί*, as opposed to the *ψυχικοί*, ver. 14, and the *σαρκικοί* at iii. 1, 4; denoting persons of matured understanding, and thoroughly instructed in divine things. By *τῶν ἀρχόντων* seem to be meant generally persons of authority and influence in the world, both Jews and heathens, whether as political governors, or teachers of religion, or masters of human wisdom, the *σοφοί*, *δυνατοί*, and *εὐγενεῖς* at i. 26. *Τῶν καταργουμένων* is best explained by Pott as signifying (by a *popular* idiom), 'qui vanitatis convicti sunt.' This is, in fact, meant to be affirmed of their wisdom itself, which is proved to be emptiness and folly, as compared with true wisdom.

7. The Apostle adds, that this only true knowledge, though hitherto involved in mystery, was now made manifest, for the salvation of all who would embrace it, by those means which could alone work that manifestation, by the operation of the Spirit of God; q. d. 'We teach those things which could not have been discovered without a revelation.'

— *λαλοῦμεν σοφίαν Θεοῦ*, &c.] The phraseology here is elliptical and popular. At *ἐν μυστηρίῳ* supply *οὖσαν*; the sense being, 'a divine and mysterious wisdom,' namely, that of the Gospel: so called chiefly with respect to the great purpose of calling the Gentiles to be God's people, through Christ, the promised Messiah. *Τὴν ἀποκεκρυμμένην* is added by way of further unfolding the idea (see Eph. iii. 9. Col. i. 26. Eph. i. 9. Rom. xvi. 25), and both expressions together denote the all-wise counsels of God for the salvation of men, *planned* from all eternity, but not to be *fathomed* before their completion; nay, not even *then* to be thoroughly understood. See v. 9. At *προώρισεν* supply, from the subject-matter, *ἀποκαλύπτειν*. The expression has reference to the eternal counsels of God (*πρὸ καταβολῆς κόσμου*) for the salvation of the human race. See Acts iv. 28. Rom. viii. 29, sq. Eph. i. 5, 11. Render, 'which God had from eternity planned and purposed to reveal.'

The words *εἰς δόξαν ἡμῶν may* be referred (as they are by some) to the Apostles in general; q. d. 'to the glory of those by whom this revelation has been promulgated.' But it is better to understand them, with others, in the sense 'us Christians;' q. d. 'to our future glory and high felicity;' the *εἰς* denoting *end* or *purpose.* The general meaning of the verse may be thus expressed: 'What *we* preach is not the wisdom of *this world*, but that which proceeds from God; mysterious, indeed, and formerly hidden and unknown, but which God had from eternity pre-

τουτου ἔγνωκεν· (εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον
9 τῆς δόξης ἐσταύρωσαν·) [i] ἀλλὰ, καθὼς γέγραπται· [Ἃ] i Isa. 64. 4. infra v. 14.
ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ
καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς k Matt. 13. 11.
10 τοῖς ἀγαπῶσιν αὐτόν. [k] ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε & 16. 17. 1 John 2. 27.

determined to reveal and promulgate, to be the means of glorification to us believers. By what has been said in the foregoing verses, the Apostle means (as Bp. Van Mildert explains), that they were not to suppose the extent of divine revelation to be limited to what the mind of man is naturally able to discern, but were to regard what was preached as coming from the fountain of *Infinite Wisdom*, and relating to truth which could not have entered into the heart of man, unless supernaturally imparted to him. Hence he infers, that whatever difficulties might present themselves respecting detached parts of the divine system, they were to be obviated, not so much by reference to what is known independently of revelation, as by what may be collected from the Sacred Word.

9. ἀλλὰ, καθὼς γέγραπται, &c.] Meaning, 'But it is no wonder that they should *not* have known; since the divine truths respecting human salvation, as revealed by the Divine wisdom, are alone to be manifested by the Spirit of God, who alone can fathom the depths of his counsels; for to apply the words of Scripture, 'Eye hath not seen,' &c. The passage here had in view is doubtless Is. lxiv. 4. So great, however, is the dissimilarity of the words with the Hebrew and Sept., that some have supposed the words to be quoted from a lost apocryphal book, or traditionary story of the Rabbis. But the opinion is at once discountenanced by the expression ὡς γέγραπται; this being never applied to any but the canonical books of Scripture. Moreover, the resemblance to the Hebrew in sense, nay, even in words, is such, that we cannot suppose any other passage intended. Indeed, on attentive consideration, it will evidently appear that this is a tolerably faithful citation *ad sensum*, though not *ad literam*. For, 1. the words ἐπὶ καρδίαν—ἀνέβη form no part of the quotation, but are merely exegetical of the preceding, though formed on Is. lxv. 17. The words ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν ought not to be adduced in comparing the Apostle with the Hebrew and Sept., since he plainly did not mean to cite them. As to the ἃ at the beginning of the verse (which has nothing corresponding to it in the Hebrew or the Sept.), I am inclined to suspect that it is not genuine, but arose from the αι preceding. As far as concerns the *vestigia literarum*, I should be ready to adopt the conjecture ὁ, if there were better authority for it than its being merely found in two MSS. (though supported by the reading ὃ being followed in the Vulgate and many Latin Fathers), and did I not doubt whether such a use of the Article could be admitted, or would be agreeable to the Hellenistic usage, which rather rejects the Article where it seems *necessary*, than causelessly introduces it. Thus, at Job xxix. 11, ὅτι (I conj. ὅτε) οὖς ἤκουσε καὶ ἐμακάρισέ με, ὀφθαλμὸς δὲ ἰδών με ἐξέκλινε, where we should have expected τὸ οὖς. It is not my present purpose to consider the question as to the *corruption* of the Hebrew or Sept.; suffice it therefore to say, that the Sept. seems to me here to be very corrupt, but the Hebrew quite correct, though very elliptical; and yet the ellipsis of איש is scarcely a less frequent one than ἄνθρωπος in Greek. At איש there would be an impersonal use (as in 1 Sam. ix. 9), like the French *on* and the German *man*. As to the ellipsis of the relative אשר before יעשה, it is frequent. The next ellipsis, corresponding to 'such things,' or rather, 'what thou doest,' is very unusual, yet is agreeable to the genius of the language. The sense is well expressed by Bp. Lowth, and is in itself so good, that it is matter of wonder why the learned Prelate should have thought that 'we are here reduced to the dilemma of supposing, either that the Hebrew has been wilfully corrupted by the Jews, or that the Apostle's quotation is not made from Isaiah, but from some Apocryphal Book.'

The Apostle, then, plainly *accommodates* the words of the Prophet to his present purpose. Now accommodation admits of *some change*, and it may easily be shown that there is here no change in *sense*; and a slight *modification* of the *words* is the more permissible, since the best Interpreters, ancient and modern, think that the *subject* is probably the same both in the Prophet and the Apostle; namely, the *blessings of the Gospel dispensation*: the general sentiment being, that 'the spiritual benefits which God hath prepared for such as love and obey him (see John xiv. 21—24) are such as transcend all human faculties adequately to understand.' In the expression, however, of the sentiment, there is a force and brevity not to be overlooked; an apt distribution or enumeration being here made of the several parts which conduce to the understanding of any thing—the *eyes*, the *ears*, and the *heart*: in which, too, there seems to be a *climax*; ἃ ὀφθαλμὸς οὐκ εἶδε denoting the things which no one has known by *experience of them*; ἃ οὖς οὐκ ἤκουσε, 'those which no one has heard by information from others;' finally, ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, 'those which no one has found out by mental thought:' an elegant mode of expression, of which several examples have been adduced; ex. gr. Empedocles: οὔτως οὔτ' ἐπιδερκτὰ τάδ' ἀνδράσιν, οὔτ' ἐπακουστὰ, οὔτε νόῳ περίληπτα. Maimonid. de fundamentis Legis, 2. 14, 'Hæc autem res non potest ore proferri, nec auribus usurpari, aut mente hominis perspicuè comprehendi. Surgit eleganter: multa ipsi videmus pulchra; plura aliorum relatu vidimus; plurima nec visa nec audita mente concipimus.' In ἀναβαίνειν εἰς καρδίαν we have a Hebraism, equivalent to עלה על לב, to which there is something parallel in the Classical εἰς ἐπίνοιαν ἐλθεῖν, occurring in Thucyd. iv. 92. iii. 46.

10. The Apostle now shows ('per occupationem objectionis,' as Hyperius observes,) *how* things so hidden and remote from human imagination could

διὰ τοῦ Πνεύματος αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ,
l Prov. 20. 27. & 27. 19. Jer. 17. 9. καὶ τὰ βάθη τοῦ Θεοῦ. [l] τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ 11
ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ;
οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ
m Rom. 8. 15 Θεοῦ. [m] Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ 12
τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ
n 2 Pet. 1. 16. supra 1. 17, 24. χαρισθέντα ἡμῖν. [n] Ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς 13
ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος
o Rom. 5. 7. [ἁγίου]· πνευματικοῖς πνευματικὰ συγκρίνοντες. [o] Ψυχικὸς 14

have been known to himself and the rest of the Apostles, and other τέλειοι,—namely, by the revelation of the Holy Spirit. The next clause shows *why* we cannot of ourselves conceive or know these truths.

10. τὸ γὰρ Πνεῦμα.] Sub. μόνον; 'for the Spirit [alone] searcheth into and knoweth all [these] things, even the deep counsels of God.' This sense of ἐρευνᾶν, 'to know thoroughly, as from complete scrutiny,' occurs also in Rom. viii. 27. Rev. ii. 23. By βάθη is meant the σοφία ἐν μυστηρίῳ ἀποκ., ver. 7, those mysterious dispensations which lie hid from human view; the most hidden counsels of God, such as the calling of the Gentiles. Comp. Rom. xi. 23.

11. This exact knowledge of the mysteries of God by the Spirit is now illustrated by an apt *comparison;* q. d. 'for as no one can tell the inward thoughts and designs of any *man*, but the man himself, in his own mind or spirit, so it is the Spirit of God alone that can be acquainted with the secret counsels of God;' or, in the words of Scott, 'so none can know, discover, or comprehend the things of God, but his own infinite Spirit, who is one with the Father and the Son, in the unity of Godhead;' 'as much (says Newcome) one with God, as the conscious and thinking principle of a man is one with that individual.' A most decisive testimony both to the personality and the Deity of the Spirit; who, we may hence infer, is omniscient, intimately united with God the Father (even as the soul of man is with the body), and consequently divine.

— τίς γὰρ, &c.] Τίς ἀνθρώπων stands for τίς ἄνθρωπος. The ἀνθρ. is *emphatic.* At τὰ before τοῦ ἀνθρώπου supply, from the context, νοήματα. Τὸ πνεῦμα is for ὁ νοῦς, 'the mind.' Τὸ ἐν αὐτῷ is for τὸ ἐνοικοῦν, denoting its privacy, and its being hidden from others. Τοῦ ἀνθρώπου is used, and not τινὸς or ἑαυτοῦ, in order (as Pott observes) that the application of this example from man to God (in which we have an argument *à minori ad majus*) may thus be rendered more prominent.

At τὰ τοῦ Θεοῦ (with which I would compare a similar expression in Theophr. Char. Eth. κε. p. 30, καὶ τί αὐτῷ δοκεῖ τὰ τοῦ Θεοῦ;) must be supplied, from the preceding, τὰ βάθη, meaning the deep thoughts or counsels of God.

12. Here the connexion is obscure, and the scope of what is said disputed. Billroth thinks that the Apostle proceeds now in the same course as at ver. 10; q. d. 'No man knoweth God, except him to whom he shall communicate the knowledge; but we have received his Spirit.' It should rather seem, as Calvin supposes, that the Apostle means to amplify the certainty before spoken of, by a comparison of contraries; q. d. 'The Spirit of revelation which we have received is not of the world, that it should grovel on earth, be subject to vanity, and be a matter of doubt and perplexity; but it is of God, and therefore of solid and unchanging truth, and removed far beyond the reach of doubt.' So Hyperius.

— ἡμεῖς δὲ, &c.] *We*, &c.; meaning perhaps, not merely, as many explain, the Apostle himself, by a use of the plural for singular, but himself and the other Apostles. By τὸ πνεῦμα τοῦ κόσμου we may understand the spirit and disposition that prevail in the world, which values human wisdom only; see John iii. 13. 31. Τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ has been variously interpreted. By the best Expositors it is taken to denote (vi oppositi) the spirit, or mind, which is given by God [through the Holy Spirit]; so equivalent to ἡ σοφία Θεοῦ ἐν μυστηρίῳ.

— ἵνα εἰδῶμεν—ἡμῖν.] Meaning, '[And this has been done,] that we may fully know [and duly appreciate] the things freely given to us by God;' i. e. the various spiritual benefits, both of this world and the next, imparted by the Gospel of grace; see Calvin, and compare i. 5, and 30.

13—16. The scope of these verses is, as Stenersen observes: 'We speak true wisdom; but all do not receive it, because all are not spiritual.'

13. λόγοις.] Meaning, as Dr. Henderson has shown, not single expressions, but the whole manner of *wording* their discourses; comprehending, as Pott says, the 'expositionis rationem, argumentorum delectum, pondus atque ordinem, totumque dicendi genus.' In short, 'the words of this verse are,' as Dr. Henderson observes, 'little else than a repetition of the statement made at ver. 4, and cannot therefore have any sense but the above; and certainly cannot be made to prove, as some imagine, the hypothesis of universal *verbal* inspiration.'

— πνευματικοῖς πνευμ. συγκρίνοντες.] By πνευματικὰ are meant the things revealed by the Spirit in the Old Test.; and by πνευματικοῖς, the revelations of doctrine made by the same Spirit to the Apostles under the New Dispensation. Thus the full sense is, as Dr. Henderson says (Lect. on Insp. p. 439), that 'the teaching of the Spirit consisted in exciting them under His infallible guidance to exercise their own judgment upon the πνευματικά, spiritual subjects to which he revealed them; and by comparing these with πνευματικοῖς, similar subjects revealed by inspired Prophets under the Old Testament, to employ, as far as it went, identical phraseology.'

δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία
γὰρ αὐτῷ ἐστι, καὶ οὐ δύναται γνῶναι· ὅτι πνευματικῶς
15 ἀνακρίνεται. [p] Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα,
16 αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. [q] τίς γὰρ ἔγνω νοῦν
Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ
1 ἔχομεν. III. Καὶ ἐγὼ, ἀδελφοὶ, οὐκ ἠδυνήθην λαλῆσαι

p Prov. 27. 19. & 28. 5. 1 Thess. 5. 21. 1 John 4. 1.
q Job 15. 8. Isa. 40. 13. Jer. 23. 18. Wisd. 9. 13. Rom. 11. 34.

At πνευματικοῖς some, indeed, propose to supply ἀνθρώποις, meaning the τελείοι at ver. 6. This, however, besides other objections which it involves, would require the *Article*. Ἁγίου, not found in some MSS., Versions, and Fathers, is rejected by Grotius, Mill, and Bengel, and cancelled by Griesbach and Vater; but, I think, without sufficient reason.

14. The Apostle now gives the *reason why* this heavenly wisdom was treated with contempt; namely, that the natural man, unassisted by the aids of the Holy Spirit, cannot appreciate it.

— ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται, &c.] By ψυχικὸς ἄνθρωπος is here meant the disposition of those who have *only* the ψυχὴν (or animal and natural nature, which man possesses in common with the brutes), without having, or at least using, the πνεῦμα, or rational faculty, which distinguishes man from the brute creation; consequently denoting those destitute of the illumination of the Holy Spirit; a sense of ψυχικὸς derived from that existing in the Pythagorean and Platonic philosophy, by which ψυχὴ is considered as the lower and animal nature, common to man with the beasts that perish, as distinguished from the higher and rational nature; ὁ νοῦς, τὸ πνεῦμα, belonging to man alone. So Arrian, Epict. iii. 7. 5, ἡ ἡδονὴ ἡ ψυχική. Here, then, by the ψυχικὸς ἄνθρωπος is denoted one who is either led by sensual impulses only, or relies solely on the light of nature, slighting every thing which cannot be brought to the evidence of the senses. Accordingly it is said, such an one οὐ δέχεται τὰ τοῦ Πνεύμ. τοῦ Θεοῦ, does not admit, or hearken to, the doctrines revealed under the guidance of God's Holy Spirit, does not care to understand or appreciate them; for, in fact, they seem to him foolish; nor can he understand them, they being to be searched out and discovered alone by the spirit or understanding, under the illumination of the Holy Spirit, of which he is destitute. 'For as,' says Chrysostom, 'the eyes of the *body*, though the most beautiful and useful of the members, yet, without light, cannot see; so the ψυχὴ cannot discern, unless enlightened by the Holy Spirit.' Comp. John iii. 3.

15. ὁ δὲ πνευματικὸς, &c.] From the context it is evident that the sense must be: 'On the contrary, the man who is guided by the intellectual faculty, enlightened by the Holy Spirit, is able to discern all things [revealed by the Spirit of God], but he himself is not to be discerned, understood, or judged of, by any natural (i. e. non-spiritual) person;' q.d. (as the words are expressed by Calvin,) 'Though the flesh here exercise all its acumen, it is the spiritual man alone that can possess such a sure and solid knowledge of the mysteries of God, as with certainty to distinguish truth from falsehood, and the doctrine of God from the traditions of men. He is, however, judged of no man, because the certainty of faith is not made subject to *men*, to stand or fall at their bidding, being, indeed, above the angels themselves.'

16. Now follows the *reason* for this inability; in expressing which the Apostle tacitly employs the words of Isaiah xl. 13; and as there is no direct *citation*, the application of the words may well be, as it *is*, very different from that of the Prophet. On their exact sense, indeed, Commentators differ in opinion, according to the view they take of αὐτόν: which *some* (consisting of the ancient and most modern Expositors) referring to Κυρίου, understand the inquiry to be, whether any man has so known the mind of the Lord, as to be able to give him counsel or instruction; see Heydenreich. But Theoph. and others (comprising many of the best Commentators), referring the αὐτὸν to ὁ πνευματικὸς before, assign the following sense: 'for what [natural] man hath known the purposes of God, so that he may instruct him' (i. e. the spiritual man)? but we *have* the mind of Christ, and are therefore able to judge all things, and to instruct and discern the spiritual man. Of these two modes the latter is far more agreeable to the context, it being evidently the Apostle's intention to expose the absurdity of a natural man presuming to instruct a spiritual man in spiritual things, or of any ordinary Christian, or even Teacher, presuming to dictate to an inspired Apostle like himself; for it was plainly the Apostle's principal purpose here to establish his own authority, which had been called in question among the Corinthians.

This use of συμβιβάζω (derived from the Sept., which thus expresses the Hebr. הוֹדִיעַ, to *make to know*,) is very rare, but may be accounted for thus: συμβιβάζω signifies properly, 'to make to come together, to bring together,' in a physical sense. 2. In a moral one, 'to mentally *put together*, to conclude;' also 'to prove or demonstrate, to show what a thing is,' and thus 'to teach or *instruct* others therein.'

III. In order to check their contentious spirit about teachers, and their boasting of having had a clearer insight into Divine truths, the Apostle now proceeds to *anticipate* an *objection* of his adversaries,—that the Corinthians had scarcely received from *him* the *rudiments* of the Gospel, and that they therefore did right to prefer teachers who had communicated the *capita rerum*. He shows *why* he had not fully instructed them on those abstruse subjects, on which their teachers had plausibly speculated,—namely, because, though they had been many of them endued with the supernatural gifts of the Spirit, yet he had observed such things in their disposition and conduct, as rendered it improper for him to speak unto them, as to persons qualified to receive the deeper discoveries of Divine wisdom. On these the Apostle did not much treat, because he knew the Corinthians could not bear them; and also

ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν
Χριστῷ. [a] Γάλα ὑμᾶς ἐπότισα, [καὶ] οὐ βρῶμα· οὔπω γὰρ 2
ἠδύνασθε· ἀλλ' ‡ οὔτε ἔτι νῦν δύνασθε· [b] ἔτι γὰρ σαρκικοί 3
ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ
σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; [c] Ὅταν 4
γὰρ λέγῃ τίς· Ἐγὼ μέν εἰμι Παύλου· ἕτερος δέ· Ἐγὼ
Ἀπολλώ· οὐχὶ σαρκικοί ἐστε;

a Heb. 5. 12, 13. John 16. 12. 1 Pet. 2. 2.
b Supra 1. 11. Gal. 5. 19, 20. James 3. 16.
c Supra 1. 12.

that instructions would feed carnal passions, instead of generating faith and love: see more in Scott.

1. *καὶ ἐγὼ, ἀδελφοὶ*, &c.] What is here said closely connects with the 13th and two following verses of the preceding Chapter, where it is at least *implied*, that for spiritual persons *only* are spiritual things fitted. Accordingly, St. Paul, with allusion to the wide difference between the natural and the spiritual man, just before adverted to, proceeds to meet a tacit *objection*; q. d. 'How is it that you who have the full mind of Christ (ii. 16) should not have instructed us more completely in the sublimer parts of the Gospel?' To which he replies by representing their then, and indeed their present, condition, as being such as to quite unfit them for a full communication of the whole of the system of Gospel truths. And he illustrates his meaning by a metaphor taken from the feeding of infants or children, as compared with that of persons of more advanced years. To the former is given the lightest food, as milk, pap, &c.; to the latter, solid food, here expressed by *βρῶμα*, but in a parallel sentiment, Heb. v. 12, more definitely, by *στερεὰ τροφή*: both expressions denoting the more sublime and mysterious doctrines, as *γάλα* does the elementary and simple ones,—namely, the corruption of human nature, and the rich mercy of God in redemption by the blood of Christ; faith, regeneration, the nature and necessity of holiness, the influences and fruits of the Spirit, the eternal happiness or misery of all men, &c. *Ἐπότισα* is meant to apply, *per syllepsin*, as well to the former as to the latter; see Luke i. 63. Finally, *πνευματικοὶ* here is equivalent to *τέλειοι* supra ii. 6, and Rom. xv. 1; meaning persons so enlightened by the Spirit, as to comprehend and appreciate the deeper mysteries of the Gospel.

2. The *καὶ* after *ἐπότισα*, not found in several MSS., some Versions, and many Fathers, has been cancelled by Griesbach and Scholz; but on insufficient grounds; its *omission* being far easier to be accounted for than its *insertion*. So Matthæi observes: 'Redundare videbatur. Nemo ergo id addiderit, sed potius omiserit.' At *ἠδύνασθε* supply, from the subject-matter, *πέπτειν*. Comp. John xvi. 12.

— *ἀλλ' οὔτε*, &c.] For *οὔτε* the best MSS. and several Fathers have *οὐδὲ*, which has been received by Griesbach, Knapp, Tittman, Vater, and Scholz. And certainly propriety of language is quite in its favour; but this is a case, like others in the New Test., in which that principle has little weight. And far more probable is it that *οὔτε* was altered to *οὐδὲ* by some ancient *Critics* (especially as the MSS. in which *οὔτε* is found are in general such whose text has been systematically altered) than that *οὐδὲ* should have been altered by the *scribes* to *οὔτε*. So Matthæi terms it 'manifesta correctio.' Moreover, consistency would require an Editor, if he adopted *οὐδὲ* here, to adopt it in Matt. v. 3, and Luke xii. 26. And yet Scholz there retains *οὔτε*; doubtless because fewer MSS. there have *οὐδέ*. But this is a case in which *internal* far overbalances external evidence: and that is decidedly in favour of *οὔτε*.

These words *ἀλλ' οὔτε ἔτι νῦν δύνασθε* imply more than they seem to express; q. d. 'Nay, ye are not even *now* able [even when ye have had time to be thoroughly grounded in the faith]; nor can I now expound the more recondite truths of the Gospel, with any hope of promoting your spiritual improvement.'

3. The Apostle now shows the *grounds* on which this opinion of their inability is founded, i. e. that they are yet carnal, &c.

— *ὅπου*] 'whereas;' as often in the best writers. *Ζῆλος, ἔρις*, and *διχοστασία* are *not*, as Krause imagines, mere synonymes; but there is rather a *Climax*; envy (as Grotius observes) leading to strife, and strife to division. The first represents the *inner feeling*; the second, the *outward demonstration* of it; the third, the *results*, in open and continued rupture and disunion.

— *οὐχὶ σαρκικοί ἐστε*;] i. e. 'does not the flesh yet too much prevail? are ye not yet *σαρκικοὶ*, compared to the truly spiritual, the *πνευματικοὶ* just before mentioned?' Thus *envying* and *strife* are by the Apostle, at Gal. v. 20, numbered among the works of the flesh, which comprehend (says Grotius) all those affections that do not tend to the glory of God and the good of man, but are merely directed to our own selfish gratification. In this view a man may be, in some respects, carnal, though, in others, not destitute of spirituality. *Κατὰ ἄνθρωπον*, meaning, 'correspondent to the habits of mere unregenerate man.'

4. See Note on i. 12. Here the Apostle, as Crellius and Hyperius show, takes occasion, from the expression just used, to make a transition to the *second part* of the foregoing head, and thus reverts to the principal topic he meant to treat of; namely, of the schisms and dissensions among the Corinthians, which had arisen mainly from the invidious distinctions and comparisons of one minister of God with another. In thus ascribing to *one* more honour than to another, or in attaching themselves exclusively to one or to another, he shows that they are highly censurable; for none of their teachers were *masters*, but merely *servants* employed by the common Master to teach the truths of his Gospel; merely persons *instrumental* in producing, and not the *authors* of, faith and conversion, and who therefore ought not to be set up as *heads* of the religion.

5 [d] Τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλὼς, [ἀλλ' ἢ] διάκο- d Supra 1. 12. & 4. 6.
νοι, δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν;
6 [e] ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν. e Acts 18. 26. & 19. 1.
7 ὥστε οὔτε ὁ φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων
8 Θεός. [f] Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν· ἕκαστος f Ps. 62. 12. Matt. 16. 27. Rom. 2. 6. Gal. 6. 5.
9 δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. [g] Θεοῦ g 2 Cor. 6. 1. Eph. 2. 20. Col. 2. 7. 1 Pet. 2. 5.
γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε.
10 [h] Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς h Rom. 1. 5. & 15. 20.
ἀρχιτέκτων θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος

5. *τίς*] for *ποῖος*, *qualis* (as in Matt. xvi. 13. Luke i. 66, and elsewhere), meaning, 'What sort of person?' At *ἑκάστῳ ὡς* there is, as Grotius observes, an inverse construction, for *ὡς ἑκάστῳ*; q. d. 'to each his office, his ability to exercise it, and his success in it.' At *ἔδωκε* supply *πιστεύειν*, if, at least, the words be referred to the *evangelized;* but if to the *evangelizers*, the sense will be, 'even according as the Lord gave to each his peculiar office *ἐν τῷ διακονεῖν*.' The words *ἀλλ' ἢ* are not found in several very ancient MSS. and some Versions, and are cancelled by Griesbach and Scholz; but on insufficient grounds. The *external* proof that they are not genuine is very slender, and the internal by no means strong; since it is more probable that the words should have been removed by those who objected to the inelegance of the Greek, than inserted by those who wished to remove an abruptness.

6. Here the subject (the nature of this ministry) is illustrated by metaphors derived from *agriculture*, of which, in the East, irrigation forms the most important operation. *Ηὔξανεν*, lit., 'made to grow;' namely, by the influence of his Spirit.

7. *ἐστί τι.*] Supply *μέγα*, i. e. *comparatè:* an idiom frequent in the New Test. See Acts v. 36, and Galat. ii. 6, and Notes.

8. *ἕν εἰσιν*] i. e. 'are one and the same,' as being engaged in the same work, and exerting themselves for the same end, namely, your edification; even as in agriculture all the labourers work with the same end and aim, the ingathering of the fruits. Hence it is implied, no one ought to be magnified above another, since they were occupied in the same labour, the success of which rested with God alone.

— *ἕκαστος δὲ τὸν ἴδιον*, &c.] This (as the Greek Commentators and Hyperius remark) is added by way of stirring them up to diligence, that it might not be supposed that all the labourers, however inferior in industry, would be on the same footing, and receive the same reward. The words, therefore, form an *epanorthosis;* q. d. 'They are not so far *one*, but that respect will be had to each one's labour and pains, and he will receive his own reward proportionably.' Hence would arise a strong incentive to diligence and activity, supplied by their knowing that their 'labour should not be in vain in the Lord.' For to *labour* it is that the reward is promised, not *success of labour*, which is not in any minister's power.

9. Previously to *describing* this labour (which is done at ver. 10), the Apostle briefly points out the *scope* to which it is to be directed.

— *Θεοῦ ἐσμεν συνεργοί.*] We have here a resumption of the foregoing *agricultural* metaphor. The *συν* in *συνεργοὶ* is by some referred to *God;* q. d. 'we are fellow-labourers with God.' But from the context it ought rather to be applied to the *Apostles* and preachers of the Gospel; q. d. 'We are fellow-labourers of (or under, i. e. employed by) God.' So *σύνδουλος* in Matt. xviii. 29. By *γεώργιον* is meant the cultivated field.

In the next clause the Apostle slides from the agricultural into an architectural metaphor; both being employed in Scripture with reference to men as the object of God's purposes in the Gospel; see Matt. xiii. 38. John xv. 1. Isaiah lxi. 5, and 2 Cor. vi. 16. Eph. ii. 20. The several pronouns in this sentence are *emphatic;* q. d. '*We* are God's *labourers*, whether in cultivating the field, or rearing the building; *ye* are the tilled field of God, ye are the building of God.'

10—15. Thus far the Apostle has proceeded on the supposition that the labourers were skilful and faithful: he now adverts to those who were, more or less, *not* so; and in doing this, he continues in the *architectural* metaphor just adopted. In short, the whole passage is allegorical; the Christian congregation being the *building*, and its ministers the *architects*. St. Paul had laid a sure *foundation;* if that be removed, there is quite another building. Whatever superstructure be added, it must await the issue of that day of trial, which will bring every man's work to the test.

10. *κατὰ τὴν χάριν*, &c.] Here the Apostle adverts to *himself;* but in doing this he introduces an expression of deep humility, of which the meaning is not, as most recent Commentators understand, 'according to the office of Apostle of the Gentiles graciously committed to me by God.' Here, though the office in question be *included*, the principal idea intended to be presented is, the portion of Divine grace given to him for the discharge of his apostleship. We may in this instance (as Calvin observes) trace the accustomed modesty of the great Apostle, who is ever careful to avoid arrogating to himself a single particle of the glory due to God, 'by whose grace,' says he, infra xv. 10, 'I am what I am.' Thus referring every thing to God, and regarding himself as the mere instrument.

— *ὡς σοφὸς ἀρχιτέκτων θεμέλιον*, &c.] This use of *σοφὸς* to signify *skilful* or *expert*, as applied to mechanics, is found also at Exod. xxix. 3. xxxvi. 1. And the very phrase *σοφὸς ἀρχιτέκτων* occurs in Isaiah iii. 2, and sometimes in the later Classical writers. In *ἀρχιτέκτων* (which should be rendered *architect*) St. Paul adverts to his own dignity, as Apostle of the

i Isa. 28. 16. Matt. 16. 18. Eph. 2. 20.
δὲ βλεπέτω πῶς ἐποικοδομεῖ. (i Θεμέλιον γὰρ ἄλλον οὐδεὶς 11
δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς [ὁ]
Χριστός.) Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον, 12
χρυσὸν, ἄργυρον, λίθους τιμίους· ξύλα, χόρτον, καλάμην·—

k 1 Cor. 4. 5. 1 Pet. 1. 7. & 4. 12.
k ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· 13
ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον ὁποῖόν
ἐστι τὸ πῦρ δοκιμάσει. Εἴ τινος τὸ ἔργον μένει, ὃ ἐπῳκο- 14

Gentiles. Θεμέλιον τέθεικα, i. e. by communicating the elementary truths. Ἄλλος is, as Pott remarks, to be taken *collectively*, with reference to those persons (Apollos and others) who had followed the Apostle at Corinth. On the mention of 'building thereon,' the Apostle engrafts an admonition to those who are, or may hereafter be, employed in it; that they may mind with what kind of doctrines they follow up the first elements, so that they may be suitable thereto. Ἐποικοδομεῖ scil. ἐπ' ἀλλότριον θεμέλιον.

11. This verse is hypoparenthetical, and in it the Apostle (as Billroth observes) despatches the erroneous notion that it is possible to lay some foundation *besides*.

— οὐδεὶς δύναται.] Meaning, 'he cannot, consistently with right principle, i. e. *ought* not.' (Grot.) The παρὰ after ἄλλος (used, as often, for a *comparative*), signifies ἤ, *than* or *besides*. This idiom is supposed to be Hellenistic, but it occurs in the Classical writers, as Plato, Phæd. § 42. Κείμενον, scil. ὑπ' ἐμοῦ. By Ἰησοῦς Χρ. is, as the best Commentators have seen, to be understood the *History of Jesus Christ*, comprehending the doctrines and precepts, the promises and threatenings of the Gospel, as we find them laid down in the Evangelists. I have double-bracketed ὁ, since it is not found in the earliest Editions and many MSS. and Fathers, and has been cancelled by Bengel, Wetst., Matthæi, Griesbach, Tittman, and Vater.

12. The sense of this and the following verses is somewhat obscure, arising from some confusion in metaphor: though, indeed, the difficulty has been increased by not adverting to the close connexion of this ver. with v. 10, and by a misapprehension of the Apostle's general purpose in this passage; which was not, I apprehend, as is commonly thought, to represent *one* edifice, but *two*. He means to say, that on the *foundation* of those elementary principles two very different *buildings* might be erected. And thus the metaphorical expressions here used are meant to designate the *good* and the *bad* superstructure respectively; and the different terms employed represent the different *degrees* of goodness or badness in each. I have pointed accordingly; for, as Pott and Heydenr. have seen, there is after ξύλα an ellipsis of εἴτε, for ἢ εἴ τις ἐποικοδομεῖ.

The connexion here is well traced by Billroth as follows: 'If, however, any one will build further, the consideration is *what* it is that is further built;' and still better by Stenersen, in the following paraphrase of the whole passage: 'I having laid the foundation, others will now build upon it; but let them see how they do this. For though the foundation itself, once laid, cannot be changed, yet on this foundation may be raised different kinds of buildings: but what each is good for will hereafter appear; for what is built of worthless materials will fall, but what is formed of proper materials, and diligently built up, will remain firm and stedfast.'

13. In this verse we have the apodosis to v. 12.

— ἑκάστου τὸ ἔργον φανερὸν γενήσ.] These words are closely connected with the foregoing, and form, as Pott says, the *apodosis*. The general sense is, 'Whether any one builds on this foundation a solid and splendid building, like a magnificent temple, or a mean hut formed of boards and thatched with dried grass, each architect's work will be made manifest.' The best Commentators are agreed that in λίθους τιμ. we have an allusion to those precious *marbles* with which palaces and temples were then built, or at least the walls *cased*, as now the church of St. Peter at Rome. See Is. liv. 11, 12. The hut in question is supposed to be built of upright posts and pales, filled up with twigs daubed over with clay, and the whole thatched with stubble or offal hay.

— ἡ γὰρ ἡμέρα δηλώσει.] The meaning *may* be, as many Commentators suppose, 'time will show [this].' So the Latin adage, 'dies docebit,' and the Greek χρόνος πάντα εἰς φῶς φέρει: but this interpretation is forbidden by the presence of the *Article*. From the words following, it seems best, with the ancient and several eminent modern Expositors (and recently Pott and Heydenr.), to take it of *the* day, i. e. the day of judgment. Some, indeed, as Wolf, Macknight, Middleton, and Burton, indeed, understand the *day of persecution* (see James v. 3. 1 Pet. i. 7. iv. 12); but besides that that would suppose the meaning to be most enigmatically expressed, the other is more suitable to the context, and is required by the idea meant to be suggested in ἐν πυρὶ ἀποκαλ.; for God's judgment is often elsewhere compared to a fire, which is here considered as a test. Ἀποκαλύπτεται *may* be, with some, referred to ἔργον (*building*), the words ἡ γὰρ ἡμέρα δηλώσει being regarded as in some measure parenthetical; and thus a good sense will arise. But it is more natural to refer it to the *nearer* antecedent ἡμέρα, and thus a more simple construction is obtained. The sense, too, which it yields is equally good; for the day of judgment will (as we learn from 2 Pet. iii. 10) be revealed with fire. According to the *former* view, the sense intended will be, that 'the fiery trials and conflicts to which Christian teachers and their doctrines are subject will test their truth and value;' the system of teaching being represented under the figure of a *building*, of which only the solid parts can withstand the fire.

14. μένει.] Meaning, 'remains uninjured by the flames, abides the fiery trial.' For μένει, Scholz edits μενεῖ, from the Edit. Princ. and the Syriac and Vulgate Versions: an authority, however, quite insufficient, since *Versions*, in a case

15 δόμησε, μισθὸν λήψεται· εἴ τινος τὸ ἔργον κατακαήσεται, ζημιω-
16 θήσεται· αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός. [l] Οὐκ οἴδατε [l] Infra 6. 19. 2 Cor. 6. 16.
ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; Eph. 2. 21, 22. Heb. 3. 6.
17 Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ 1 Pet. 2. 5.
18 γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. [m] Μηδεὶς [m] Prov. 3. 7. Isa. 5. 21.

of this nature, are of little weight; and as to that of the Edit. Princ., it is next to none, since it abounds in minute errors arising from the carelessness of scribes, chiefly, indeed, errors of orthography, but sometimes *more*. Here I suspect that, by a common transmutation, the scribes must have written μείνῃ, found in a few MSS., but evidently a correction of the Grammatici, yet an injudicious one; since, although the strict *proprietas linguæ* would require the *Subjunctive*, yet the *Indicative* is not unfrequently found in the New Test. (as Matt. xix. 10. Acts v. 39. Rom. viii. 25. 1 Cor. ix. 17), and sometimes, though rarely, in the Classical writers.

Here μισθὸν λήψεται and ζημιωθήσεται are opposed to each other, and in the *former* there is an ellipsis of ἔργου, to be taken from τὸ ἔργον just before; in the *latter* (which is a juridical term), an ellipsis of τοῦ μισθοῦ, from μισθὸν preceding; q. d. 'He shall be mulcted of, lose the reward, which he would have received for his work.' At αὐτὸς σωθ. those Commentators are not a little perplexed, who refer the passage to *Christians in general:* but without reason; for it is plain that the Apostle had only in view Christian *teachers.* The sense of the passage is, indeed, obscured by a blending of the physical and the metaphorical parts of the comparison; the first of which represents a *builder*, whose house is, as it were, burnt over his head, and who with difficulty and danger escapes through the fire. From the passages cited by the philological illustrators, this appears to have been an almost proverbial expression, as in Jude 23, and Livy xx. 35, 'ex damnatione collegæ et suâ *propè ambustus evaserat.*' The second designates a *Christian teacher*, the superstructure of whose doctrine does not square with the fundamental principles of Christianity previously laid down, and accordingly is brought to ruin: thus, then, he *loses his labour*, and is himself saved *with very great difficulty.* By a similar mode of expression it is said, Artemid. On. i. 50, θᾶττον γάρ, καὶ ὡς εἰπεῖν, ἐκ πυρὸς ἁρπάζουσι τὰ σκέλη. Aristid. in Apell., p. 126, ἐκ μέσου πυρὸς τὸν ἄνδρα σώζειν.

Here, for οὕτως, I have edited οὕτω from the Ed. Pr., 1. Steph., Griesbach, Matthæi, and Scholz; such being required by the *usus linguæ.* The Σ arose, I suspect, from the Δ following. Certainly this passage cannot, upon any principles of just interpretation, be adduced to countenance the Romish doctrine of *purgatory.* That notion has no support in any of the *earlier* Fathers, and the countenance seemingly afforded by the *later* ones is not without suspicion of interpolation; of which we are enabled to convict the Romanists in one instance, that of Theodoret in loco, where see the Note of Noesselt.

16. Having thus reminded the teachers of their duty, the Apostle now addresses himself to the *taught*, that they also should take heed. To the former he had said, 'Ye are the master-builders of the house of God.' To the latter he now says, 'Ye are the temples of God: it is therefore your part to keep yourselves unpolluted by the world.' (Calvin.) Now, turning from the ministers to the *people*, he warns them to beware of those who promulgate false doctrine, and not to rest upon their own human wisdom. (Hyperius.)

— οὐκ οἴδατε ὅτι ναὸς, &c.] There is here a recurrence to the idea at ver. 9, probably suggested by the foregoing architectural metaphor; and under this imagery the Apostle speaks of the whole body of Christian converts as being the temple of God, built by him, and consecrated to his service; just as in the Old Test. God is said to *dwell among* the Jews, who are accordingly styled the *habitation* and even the *temple* of God. Hence the metaphor occurs also in the Rabbinical writers and in Philo. It is further declared that the *Spirit* of God dwelleth in them, and is attested by his gifts and graces, as God manifested his presence in the Temple at Jerusalem; q. d. 'Ye are not merely the *building* of God, but his *temple*, as being that in which his Spirit dwelleth.' This is meant to point a denunciation against false teachers, who corrupt the minds of their disciples with error. The general sense is, that the indwelling of the Spirit constitutes the temple of God, and that every true Christian is both *individually* such a sacred shrine, and also that the *whole* Christian *Church* forms *collectively* the complete and magnificent building substituted in the place of the Jewish Temple.

The next assertion (founded, as Stenersen shows, on a general sentiment so universally approved by the consent of all nations, as to seem born in the very nature of man) is, that 'if any one shall corrupt or injure this body of the Church, composing the spiritual temple of God (whether by false doctrines or a contentious and sectarian spirit, or by a conduct unworthy of his high calling, see vi. 15—19), him shall God destroy.' It is strange that Abp. Newcome should render φθερεῖ 'will *corrupt*,' which spoils the beauty of the *antanaclasis* subsisting between φθείρει and φθερεῖ. Compare Acts xxiii. 2, 3, where the expression used is not *imprecatory*, but *predictive;* and so here φθερεῖ is not so much *predictive* as *denunciatory.* See Note on Acts viii. 20. Ἅγιος is here very significant, and even emphatic; q. d. 'holy [and therefore not to be violated or injured with impunity].'

17. οἵτινές ἐστε ὑμεῖς.] This clause gives a *reason* for the foregoing assertion; q. d. 'which kind of temple [in inviolability] ye [the body of Christ] are; and therefore that temple is not to be violated with impunity.' The construction here is remarkable; the plural οἵτινες being used instead of the singular ὅστις, by a not very unusual idiom, whereby, when a relative is placed between two substantives, it sometimes takes the number of the *preceding;* sometimes, as here, of the *following.*

18. 'Hîc Apostolus ea, quæ nuper dixerat, ad lectores transfert, reditque simul ad rem, v. 5,

ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ
n Job 5. 13. supra 1. 20, 26. αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός. [n] Ἡ γὰρ 19
σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστι.
γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ
o Ps. 94. 11. πανουργίᾳ αὐτῶν. [o] καὶ πάλιν· Κύριος γινώσκει 20
τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.
p 2 Cor. 4. 15. [p] Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν 21

inceptam, copiosius tractandam.' Comp. iv. 1. (Stenersen.) There is now traced the *origin* of the dissensions which agitated the Corinthian Church. (Crellius.) And this forms a *third* argument to prove the folly of making schisms. (Pott.)

18. μηδεὶς ἑαυτὸν ἐξαπ.] These words ought to be referred, not (as some have supposed) to what *precedes*, from ver. 10, but to what *follows*, being a formula (similar to others, Matt. xxiv. 4. Eph. v. 6. 2 Thess. ii. 3. 1 John iii. 7, and Jer. xxxvii. 9) intended to impart force and solemnity to a warning or a precept, by hinting at the danger of despising it through the deceivableness of persons or the deceitfulness of things. Thus the sense is, 'let no one (whether teacher or taught) deceive himself, either by resting on the vain opinion of his own wisdom, or of wisdom in general, which, without divine illumination, cannot but fail him.'

— δοκεῖ σοφὸς εἶναι.] Not 'thinketh himself to be wise,' nor 'seemeth to be wise,' but 'has the reputation of being wise.' So Thucyd. i. 79, ἀνὴρ ξυνετὸς δοκῶν εἶναι. The words ἐν τῷ αἰῶνι τούτῳ are by some ancient and modern Interpreters construed with the words *following*: but it is more natural and agreeable to the style of Scripture and the context to connect them with the *preceding*. Render, 'in knowledge of the things of this world;' or, as Calvin and Grotius, 'in the esteem of men of the world, who know not the true wisdom.' Μωρὸς γενέσθω, 'let him renounce all pretensions to wisdom superior to that which the word of God reveals.' Ἵνα γέν. σοφὸς, 'in order that he may become really wise,' i. e. unto salvation.

19. We have here, as Calvin observes, an *argumentum à contrario*, in which the laying down of *one* contrary destroys the other.

— ἡ γὰρ σοφία, &c.] Meaning, '[And this indeed is necessary,] for the wisdom of this world [only] is [but] foolishness in the estimation of God.' Dr. South (in an able Sermon on this text, vol. i. 375, seqq.) takes σοφία here to mean that *worldly wisdom* which lies in *practice*, and goes by the name of *policy*,—a kind of *practical* cunning, having something of the nature of a *trade*. This he thinks plain from the πανουργία in the next clause; but from what the Apostle immediately subjoins at ver. 10, especially adverting to διαλογισμοὺς (see Rom. xiv. 1) and μάταιοι (see Rom. i. 21), it would seem that he had also in view that sort of wisdom which consists in *speculation*, and, however admired by the learned among the heathens, was accounted by St. Paul 'vain philosophy,' and science falsely so called. To this, there is reason to think, the false teachers and their disciples were exceedingly attached, and with it corrupted the simplicity of the Gospel. In short, by σοφία is meant the wisdom of men who *rest* on their own intellectual powers, without a reference to God; a wisdom which has no more effect in procuring salvation than *folly*. This truth the Apostle then establishes from Scripture, namely, Job v. 13.

— ὁ δρασσόμενος] scil. ὁ Θεός ἐστι. Render, 'it is God who catcheth [and holdeth fast] the crafty in their own cunning.' The Apostle here follows the Hebrew rather than the Sept., and renders more forcibly. Διαλογισμοὺς, 'devices, plans.'

21—23. Here follows the *epilogus*, in which the Apostle returns to his former proposition, 'not to glory in masters or teachers.' (Estius.) Having thus shown the folly of schisms, the Apostle adds an exhortation (introduced in the form of a *conclusion* from what has been said) not to boast, some of one teacher and some of another, to the disregard of all the rest; since not only all *teachers*, but all *events* that may befal them, are made subservient to the *general* good of the Christian body. (Pott.)

21. μηδεὶς καυχάσθω, &c.] 'let no one boast of,' namely, by ranging himself under any one's banners, as leader of a sect; which was the case both with the Jews and the Greeks. The term ἀνθρώποις is adopted by way of intimating a *reason* why this should not be done; because they are all but *men*, and only *instruments of God* for the salvation of mankind.

— πάντα γὰρ ὑμῶν ἐστιν, &c.] Πάντα here is by some Commentators referred to *things*,—namely, the endowments of the Apostles and teachers; by others, to *persons*, namely, all *teachers*. Of these two modes, the latter is preferable, especially as the other sense may be *included*; to hint which, it seems, the *neuter* was used for the *masculine*. Render, 'All teachers and all the various endowments they respectively enjoy are yours,' i. e. meant to be promotive of your spiritual good. Compare Rom. viii. 28. This πάντα is then explained, *per* μερισμόν. The terms themselves are not to be too much pressed; since, as Calvin and Hyperius are agreed, this is merely meant as a representation καθ' ὑπερβολὴν or κατ' αὔξησιν, of things the most excellent in the universe, by a sort of magnificent gradation; q. d. 'Yours are all teachers [and their endowments], whether Paul, or Apollos, or Cephas; nay, yours is the whole universe, and whatever it affords, whether distributed into things endued with life, or destitute of it; whether into things present, or things future (compare Col. i. 16. Rom. viii. 39), all are yours, i. e. are meant to be subservient to your real and ultimate good.'

The argument here is evidently *à majori ad minus*, as thus stated by Hyperius: 'The world, life, death, things present, things to come, are yours; therefore much more are Paul, Apollos, and Cephas.' Or, as traced by Calvin, as follows:

22 ἐστιν· εἴτε Παῦλος, εἴτε Ἀπολλὼς, εἴτε Κηφᾶς, εἴτε κόσμος, q Infra 11. 3.
εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν 2 Cor. 10. 7. a Matt. 24. 45.
23, 1 ἐστιν· [q] ὑμεῖς δὲ Χριστοῦ· Χριστὸς δὲ, Θεοῦ. IV. [a] Οὕτως 2 Cor. 4. 5. & 6. 4.
ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκο- Col. 1. 25. Tit. 1. 7.
2 νόμους μυστηρίων Θεοῦ. [b] Ὃ δὲ λοιπὸν, ζητεῖται ἐν τοῖς 1 Pet. 4. 10. b Luke 12. 42.

'Since Christ has subjected to us life and death, and whatever else exists, is there any doubt that he has subjected *men*, too, that they should aid us by their ministration, not oppress us by their domination.' To advert to the component parts of the above μερισμὸς (in which we have a *specimen* of what is most excellent), it is, as Hyperius remarks, 'by no means difficult to show, that all these things are appointed for the especial *service* of the righteous. The *world*, as created for the righteous,—*life*, as given for the righteous, and death subdued to them—all things, whether present or future, meant for their final good.' Here, it would seem, the *world* is first mentioned generally, and then the most important particulars contained under that general idea, are then *particularized*. The general sense, then, is that 'under the direction of God's providence, the world and all things which form parts of its course, whether things of the present or of a future state, are made subservient to the final benefit of the righteous,' working together for their good in the end, serving to make them holy here and happy hereafter.

— πάντα ὑμῶν ἐστιν.] These words are, as Crellius points out, *resumptive*; q. d. 'All things, I say, are yours;' the clause being repeated in order the better to enforce the great lesson intended to be impressed on them,—that they should not be enslaved to teachers, nor give up their faith to any but *Christ*, whose disciples alone they ought to be regarded. For the argument in the next words, ὑμεῖς δὲ Χριστοῦ, &c. is: 'But if all things and persons be yours, you yourselves are *Christ's* subjects,' and therefore ought not to attach yourselves to any *other*, as head of the Church. The words Χριστὸς δὲ Θεοῦ are meant to carry the gradation (with which Wolf compares a similar one in Philemon, frag. p. 306) to the highest pitch: 'Christ is God's,' i. e. (as the best Commentators explain) in his office of Mediator and Redeemer.

The *inference* from the foregoing is (as Billroth suggests) an admonition to teachers, as follows: 'Let not therefore pride be among you: ye belong to Christ the Lord; but even he sought not to serve himself, but in all things did the will of God. Belong, then, to him, and be one with him.'

IV. The Apostle goes on to show that all preachers are but *stewards* of the manifold grace of God, and are valued in the sight of God according to their *fidelity*, which cannot now be known to men; and that therefore they ought neither to be too much extolled nor depreciated till Christ, their Lord, shall come, who will assign them their due honour. Moreover, that having nothing but what they have by him *received*, such stewards have no ground of *glorying*. Then, in order to point out the difference between the *false teachers* (so admired by the factious) and himself, with the other Apostles, he draws a striking contrast between the luxury and ease in which the former were living at Corinth, with the poverty and persecution which the Apostles endured. He further intimates that he shall shortly come, and put to the test the claims of his adversaries, by seeing the *supernatural powers* which they can bring forward for their confirmation. Such is the view of this portion of the epistle taken by the best Commentators. Billroth, however, is of opinion that the connexion of the first five verses with the preceding and following context has not been satisfactorily made out. He lays it down as follows: 'In the preceding Chapter, the Apostle had said that the teachers, as servants of God and of the Church, could not possibly become rulers over the latter and founders of sects; in this Chapter he proceeds to state that the teachers are simply stewards of that which God hath committed to their charge. The only praise that could accrue to them was that which they might procure by *fidelity*. But even for this praise he himself did not look, in so far as *men* were concerned (ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας): nay, so little did he think of *judgment*, that he had not even judged himself, but had left all to the Lord. If, then, the Apostle were so humble, how much more ought the Corinthians to be so!'

1. This verse forms, as Krause observes, a sort of *corollary* from the foregoing argumentation, representing forcibly the proper degree of estimation in which Christian teachers should be held; who should neither be over-magnified on the one hand, nor undervalued on the other. Such, too, seems to have been the view, as to the general import, taken by the Ethiopic Translator, who renders: 'Let therefore a man account,' &c.

— οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, &c.] Ἄνθρωπος is here put (like the Hebr. אדם or איש) for ἕκαστος. Οὕτως, i. e. 'in this [following] light alone;' namely, ὡς ὑπηρέτας Χριστοῦ, for διακόνους Χριστοῦ, iii. 5. So Luke i. 2, ὑπηρέται τοῦ λόγου. The absolute use occurs also at Acts xxvi. 16. These, then, are not to be accounted Lords of their faith, so that they should bear their appellation from them.

— οἰκονόμους μυστηρίων Θεοῦ] i.e. 'stewards and dispensers of the benefits of the Gospel, by preaching its doctrines;' which are called *mysteries*, because they are not discoverable by human reason, but only to be known from Divine revelation. It is meant that they are *stewards* only, not *proprietors*, of that which they dispense, and ought therefore in *all* respects to follow the directions of their Master, and accordingly fidelity is their chief duty.

2. ὃ δὲ λοιπόν.] This is equivalent to τὸ λοιπὸν at Eph. vi. 10, and may be rendered *cæterum*, *moreover*.

— ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα, &c.] Meaning, that 'fidelity is the most essential duty of a steward.' See Calvin.

c Supra 3. 13. οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ. [c] ἐμοὶ δὲ εἰς ἐλάχιστόν 3
ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας·
d Ps. 143. 2. Job 9. 2. ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω· ([d] οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, 4
Rom. 3. 20. & 4. 2 1 John 3. 20, 21. ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι·) ὁ δὲ ἀνακρίνων με Κύριός
e Matt. 7. 1. ἐστιν. [e] Ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ 5
Rom. 2. 1, 16, 29. 2 Cor. 5. 10. Κύριος· ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανε-
Rev. 20. 12. ρώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται
ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

f Supra 1. 12. & 3. 4. [f] Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν καὶ 6

3, 4. *ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστι.*] An Hellenistic phrase for *ἐλάχιστόν μοι ἐστιν*, equivalent to the Classical *παρ' οὐδέν ἐστι*, or *οὐδὲν διαφέρει*, *non curo*, &c. *Ἐμοὶ* is emphatic; q. d. 'But whether it be thought thus or not, with *me* it,' &c. *Ἀνακρίνειν* properly signifies, 'to examine the qualities of any thing or person;' and sometimes it denotes, as here, the *result* of such scrutiny, whether for praise or blame. Now the result of the *ἀνάκρισις* in question would, in the followers of *Paul*, be *praise*; in the followers of *Apollos* and others, *blame*. To soften the seeming harshness of this, the Apostle adds, *ἢ ὑπὸ ἀνθρωπίνης ἡμέρας*, i. e. 'or of any *man's* judgment;' *ἡμέρα* being often, per metalepsin, used to denote a *day of judgment* (in the forensic sense of fixing a day for any trial), but here simply *judgment*. It is, however, so anomalous an expression, that Jerome would regard it as a *Cilicism*. Yet we may rather suppose (with Beza, Olearius, Dobree, and Pott) that St. Paul chose to employ the term with allusion to that *great day of final* judgment, about the award of which alone he was anxious; his meaning being that 'whether he be approved or censured by a human award is of little consequence to him, in comparison with the unerring judgment of God at the great day.' Thus, we may observe, he cares not to *prove* his fidelity to those who chuse to doubt it, but contents himself with simply protesting it, with an appeal to the tribunal of the great Searcher of hearts.

— *ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω.*] Meaning to say, 'As to *human* judgment, so far are the judges from being able to determine, that I cannot even judge *myself* [or determine whether I am superior or inferior to the other teachers].'

The next clause, *οὐδὲν γὰρ—δεδικαίωμαι*, is parenthetical, and the sense is, 'Though I am not conscious to myself of having done any wrong [in my ministry], yet am I not, on that account, regarded as justified and free from blame;' namely, it should seem, that of sinning occasionally through ignorance, or at least *deficiency* in what was right. At *οὐδὲν* understand *κακὸν*, as in the *Nil conscire sibi* of Horace. The word is sometimes *expressed*, as in a kindred passage of Job xxvii. 6, *οὐ γὰρ σύνοιδα ἐμαυτῷ ἄτοπα πράξας*. The words *ὁ δὲ ἀνακρίνων με Κύριός ἐστιν* must, from the context, mean, 'He alone, who is to judge me at the last day, is the Lord;' q. d. 'whether I deserve praise or blame must be decided by *him*.'

5. On this the Apostle founds a most weighty admonition, of universal application, similar to others at Rom. xiv. 3, 4. 10. 14, and in the form of a *conclusion* from what has been said; q. d. 'Such being the case (*ὥστε*) abstain from all sitting in judgment upon others, as being premature;' literally, 'before the time [appointed].' And at *ἕως ἂν ἔλθῃ* there is an ellipsis; q. d. 'But wait until the Lord shall come to exercise such judgment at his second advent.' The next clause, *ὃς καὶ φωτίσει*, &c., (where the *ὃς* is to be resolved into *καὶ οὗτος*, 'and, or for, He') is meant to intimate *why* this judgment should be abstained from,—namely, since we weak mortals are destitute of that competent knowledge of all the circumstances of any case, without which the office of judgment cannot properly be exercised; and ought therefore to leave judgment to the great Searcher of hearts, who will not only bring to light the most secret actions, but (*καὶ φωτίσει—καὶ*, &c.) will manifest the hidden counsels of the heart.

The phrase *βουλαὶ τῶν καρδιῶν* is formed on several in the Old Test.; especially Ps. xliv. 22: 'Will not God search it out; for He knoweth the secret things of the heart?' תעלמות לב, Sept., *τὰ κρύφια τῆς καρδίας*. The nearest approach to this phrase that I have observed in the Classical writers is Theophylact, Sim. p. 106, *εἰς τὸ φανερὸν ἐπιβουλὰς τῆς ψυχῆς οὐ παρεδείκνυε*, where, I conjecture, ought to be read *ἐπιβολάς*.

— *καὶ τότε ὁ ἔπαινος.*] *Ἔπαινος* is, like the Latin *fama*, a word of middle signification, denoting what is *thought* or *said* of any one, either for *praise* or *blame*; and sometimes, as here, it has an adjunct notion of reward or punishment as resulting therefrom. Of course this is intended primarily of the *teachers* before mentioned; but it is *applicable* to all Christians.

6. *ταῦτα δὲ, ἀδελφοὶ, μετεσχ. εἰς ἐμ.*] *Μετασχηματίζειν* signifies properly 'to change the *σχῆμα*, form or habit;' and figuratively, 'to change the form of speech or address;' also, in a rhetorical sense, 'to transfer, by accommodation, to oneself what may be said of another.' The sense is: 'These things [namely, "which I have now written, on the authority of teachers," iii. 35. seqq.] I have in figure applied to myself and Apollos for your sakes, for your instruction;' q. d. 'I have brought forward this in my own person and that of Apollos, as if what was said of *others* (whom I, out of delicacy, forbear to mention) were applicable to *us*; intending, under my own name and his, to admonish you, for your edification, as to the degree of estimation in which you ought to hold *any* teachers of the Gospel, and where you should stop.' The Apostle had recourse to this *μετασχηματισμὸς*, no doubt, partly from

Ἀπολλὼ δι' ὑμᾶς· ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ
γέγραπται φρονεῖν, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ
7 τοῦ ἑτέρου. [g] Τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ g John 3. 27 James 1. 17. 1 Pet. 4. 10.
ἔλαβες; Εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;
8 Ἤδη κεκορεσμένοι ἐστὲ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβα-
σιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε! ἵνα καὶ ἡμεῖς ὑμῖν h Ps. 44. 22. Rom. 8. 36.
9 συμβασιλεύσωμεν. [h] Δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀπο- 2 Cor. 4. 11. Heb. 10. 33.

motives of prudence and moderation, but chiefly that he might be enabled thus to intimate, in the least invidious manner, the true dignity of ministers of the word.

— ἵνα ἐν ἡμῖν μάθητε, &c.] Ἐν ἡμῖν means, 'by the instance of us,' namely, as those who stand the highest. Γέγραπται is an expression commonly serving to introduce something *written in Scripture* for general admonition; but the best Expositors are agreed that here it can only mean what has been written in *this Epistle;* see supra iii. 7. 9. 22. With this phrase, ὑπὲρ ὃ γέγραπται φρονεῖν, I would compare one of Philostr. Vit. Ap. vii. 33, μήθ' ὡς φρονῶν ὑπὲρ τοὺς νόμους.

— ἵνα μὴ εἷς ὑπὲρ, &c.] Meaning, 'that ye may not be vain of one teacher to the prejudice of (κατὰ) another.' So Test. xii. Patr. p. 579, κατὰ τῶν ἐντολῶν τοῦ Θεοῦ φυσιούμενοι.

7. Having warned the people in general, the Apostle now turns to the *teachers;* and severely stigmatizes their conceit; apostrophizing them in terms of keen sarcasm, and bitter irony. To make the address the more pointed, or perhaps with allusion to *one* of those teachers who might be the leader of the anti-Pauline faction, the Apostle employs the singular number.

— τίς γὰρ, &c.] The γὰρ has reference to a clause omitted; q. d. [' Why art thou thus puffed up;] *for* who maketh thee to differ, distinguisheth *thee*, maketh thee superior to others?'

8. ἤδη κεκορεσμένοι ἐστὲ, &c.] The best Commentators are of opinion that this is spoken ironically, and directed against the false teachers, Paul's adversaries; q. d. 'I see ye are like persons who are satiated at a feast; ye think ye have all, and need no more knowledge.' By κεκορ., ἐπλουτήσατε, and ἐβασιλεύσατε the Apostle merely places the same idea in different points of view, by varying the metaphor, so as to rise by a *climax.* The first is taken from persons so *filled with food*, as neither to need nor desire any more; the second, from persons so *rich* as to have no need of or desire for more wealth; the third, from one who, from being a private person, is raised to the *throne;* and, having therefore attained the highest station, has nothing further, in the way of ambition, to wish. 'Εβασιλ. ought (as in the case of ἐπλουτ.) to have been rendered ' ye reign;' ' are reigning;' which must be taken in the *metaphorical* sense, (common in the Latin *regno*,) as denoting the obtaining whatever we desire, without being subject to the control of others. So Horat. Epist. i. 10. 8, ' Vivo et *regno*, simul ista reliqui.'

— καὶ ὄφελόν γε, &c.] In these words *irony* passes into *indignant sarcasm* and indirect reproach. To advert to the *sense* here intended, that assigned by most Commentators, 'I wish from my heart ye had the *authority* of princes, that ye might afford protection to us in persecution,' is not a little jejune, and quite at variance with the context, which rather requires the *figurative* sense above indicated. The right mode of explication is, I apprehend, that of the ancients and some moderns (as Calvin, Lightfoot, Tiren., Menoch., Krause, Vater, Pott, and Heydenreich), who assign as the sense, ' Would that ye *were* so abundant in all spiritual riches! for then I might partake of your prosperity, by the credit and honour which I should enjoy from having converted and taught you; since the fame of the disciple tends to the honour of the teacher.'

9. δοκῶ γὰρ ὅτι ὁ Θεὸς, &c.] In order to arrive at the exact sense of these words (rendered obscure by deep pathos) it is necessary to ascertain the *connexion*, and trace the *scope* of the passage. The intent of the Apostle would seem to be, to contrast his own situation with theirs, and thus put them to shame. And here the link of connexion seems to subsist in a clause omitted, to which the γὰρ has reference, q. d. [And well may we Apostles form such a wish;] for how different is our situation as compared with yours? thus while *you* abound in every good thing, and carry your heads high, *we*, &c. This use of δοκῶ is (like our *I trow*) subservient to irony or sarcasm. Ἡμᾶς τοὺς ἀποστ. ἐσχάτους ἀπέδειξεν, 'hath set us Apostles in the lowest place.' Ἀποδείκνυμι signifies to *show*, *appoint* any one his place. As to the expression ἐσχάτους (literally signifying, the lowest or last in a row), whether this contains (as some have imagined) an allusion to the gladiatorial exhibitions of the amphitheatre may be doubted. It would rather seem a mode of speaking to denote the meanness of their condition. At ἐπιθαν. repeat ἀπέδειξε. The word is one of rare occurrence. Yet I have noted it in Dionys. Hal. vol. i. 427. Sylb. An allusion is here supposed either to the *bestiarii*, or the *gladiatores.* But possibly the Apostle intended (as Chrysostom, Pott, and Heydenreich, think) to express only the general idea of men condemned to *death*, and who are in continual expectation of meeting their fate. The words following, indeed, ὅτι θέατρον ἐγενήθημεν, rather favour the *former* view; but it would seem that in those words we have a *new* figure, engrafted on the foregoing one. Thus the sense of ὅτι θέατρον— ἀνθρώποις appears to be, '[And, in one point of resemblance we may truly be called ἐπιθανάτιοι:] *for* we, like them, are become a gazingstock to the whole universe, both angels and men.' Θέατρον is taken for θέαμα; and θέατρον ἐγεν. is for θεατριζόμεθα, as in a kindred passage of Hebr. x. 33. With respect to the difficulty started by some—how *angels* can be supposed present at such a spectacle, it may be

i Supra 2. 3. & 3. 18. Acts 17. 18. k Acts 23. 2. 2 Cor. 4. 8. & 11. 23. l Matt. 5. 44. Luke 6. 28. & 23. 34. Acts 7. 60. & 18. 3. & 20. 34. Rom. 12. 14. 1 Thess. 2. 9. 2 Thess. 3. 8.

στόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανατίους· ὅτι θέατρον
ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις. ⁱ Ἡμεῖς 10
μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς
ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.
ᵏ Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν, καὶ γυμνη- 11
τεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, ˡ καὶ κοπιῶμεν 12

answered, that καὶ ἀγγέλ. καὶ ἀνθρ. are put per μερισμὸν, being *enumerated* as the *constituent parts* of τῷ κόσμῳ preceding; by a mode of expression similar to one of Plato, cited by Bp. Middleton, on Gr. Art. C. vi. § 2, ἀνθρώποις τε καὶ θηρίοις. So also Billroth says that καὶ ἀγγέλοις καὶ ἀνθρώποις is a *subdivision* of κόσμῳ not co-ordinate with it, but explicatory of it. If this be thought not satisfactory, we may, with Chrysostom, Grotius, and Heydenreich, suppose that the world [of intelligent beings] is here distinguished into two parts, the *superior* and the *inferior* family, forming as it were the *visible* and *invisible* spectators. Comp. 1 Tim. v. 21.

10. ἡμεῖς μωροὶ—ἄτιμοι.] In this antithetical sentence (in which is resumed the comparison between himself and his fellow Apostles on the one hand, and the Corinthian teachers and people on the other) the Apostle repeats ironically the things which his enemies said of him; and in the same spirit of irony attributes to them the opposite qualities.

— μωροὶ διὰ Χριστὸν] for μ. διὰ τὸν λόγον τοῦ Χριστοῦ, 'on account of the plain preaching of Christ and him crucified;' see supra i. 18. 23. ii. 2. In ἡμεῖς μωροὶ there is an *ironical concession.*

On the sense intended in ἀσθενεῖς and ἰσχυροὶ some difference of opinion exists. Pott and Heydenreich are agreed in regarding this clause as tantamount in sense to the preceding; φρόνιμοι and ἰσχυροὶ,—ἀσθενεῖς and μωροὶ being, they think, synonymous, and respectively opposed to each other, like τὰ μωρὰ καὶ τὰ ἀσθενῆ, and τοὺς σοφοὺς καὶ τὰ ἰσχυρὰ, supra i. 27. And it is true that that passage is of a similar kind to the present. Yet the proof is any thing but decisive; for it is an acknowledged principle, 'Nil agit exemplum litem quod lite resolvit.' The interpretation there of the terms ἀσθενὴς and ἰσχυρὸς is equally uncertain as here; though the sense intended should seem to be the same in both passages. Here, however, we are not obliged to interpret, 'weak in intellect, as opposed to strong-minded;' since there is nothing in the context to require that sense; and I am not aware of the slightest authority for it in the *usus loquendi:* for though in Thucyd. ii. 61, we have ἐν τῷ ἀσθενεῖ τῆς γνώμης; yet (as I have shown in my Note there) γνώμη must, from the context, be understood not of the *mind*, but of the *will* and *resolves*. Indeed, to suppose the sense to be what those Critics maintain, would be to mar the beauty of this *triple antithesis*, by making one of the three members nugatory; whereas it is plain that the Apostle meant here to advert to the three great *means* whereby any influence is gained with men, or effects produced in the world; namely, *wisdom*, *wealth* (or *power*), and *fame*. Consequently, ἀσθενὴς, in both these passages, means the being destitute of external endowments and worldly advantages; and ἰσχυρὸς, the being possessed of and buoyed up with them. Of course ἔνδοξοι and ἄτιμοι here correspond to τὰ ἀγενῆ καὶ τὰ ἐξουθ. and τὰ μὴ ὄντα at i. 28. One may remark on the *inverse order* in the last clause here, where the paronomasia would rather have required ἡμεῖς ἄτιμοι, ὑμεῖς ἔνδοξοι. The other, however, was (as Pott points out) purposely adopted, in order to draw the connexion closer with the next verse, and the better to introduce an enumeration, by way of example, of the *adverse* circumstances implied in the extensive term ἀσθενής.

11—13. The contrast is here carried forward, from what affected the *mind*, to what pressed on the *body;* and that in a pathetic enumeration, by way of example, of various acute sufferings. In which lively picture there seems to be a sort of climax, 'eo ordine (says Hyperius) ut in extremis incrementum sit, summaque significetur abjectio.' The expression with which the description is introduced, ἄχρι τῆς ἄρτι, serves to denote the *incessancy* of the evils in question; q. d. 'Nay, not to mention past afflictions, up to this present time we are scantily supplied with the common necessaries of food, drink, and clothing.' Γυμνητεύειν properly signifies to be *lightly clothed* (like the γυμνῆται), and from the adjunct, to be *ill* clothed. The first καὶ is *emphatical*, and signifies *even.*

To want of the common necessaries of life is then subjoined another class of evils, scarcely less trying; 1. Κολαφιζόμεθα. This is by many of the best Expositors interpreted of being beaten with the fist, or cudgelled, or scourged. But it should rather seem that the term is to be understood (as Estius, Pott, and Macknight explain it) in a figurative sense, of contumelious or ignominious treatment in general: for examples of which sense they appeal to 2 Cor. xii. 7. 1 Pet. ii. 20. They might more aptly have compared a similar figure in περιωθεῖσθαι; ex. gr. Thucyd. iii. 574, περιεώσμεθα ἐκ πάντων, and Aristot. Polit. lib. v. 6, γίνονται αἱ στάσεις ἐκ τοῦ περιωθεῖσθαι ἑτέρους ὑφ' ἑτέρων, κατὰ γάμους ἢ δίκας. Περιωθεῖσθαι signifies literally, 'to be shoved or pushed about,' as low persons who stand in the way of their superiors; but *figuratively*, as here, of being spurned or contemned. In like manner, κολαφίζεσθαι may be taken in the same sense as we occasionally use the terms 'to be *cuffed*, or *kicked about*.'

To this is subjoined the affecting particular, ἀστατοῦμεν, meaning the having no settled abode, not having where to lay their heads (see Matt. viii. 20. x. 23), but wandering from city to city, as the Poet says, 'incerti quo fata ferant, ubi sistere datur.' A state this, among the ancients considered so deplorable, as to be numbered among the *execrations* imprecating evil on the wicked.

ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι, εὐλογοῦμεν·
13 διωκόμενοι, ἀνεχόμεθα· [m] βλασφημούμενοι, παρακαλοῦμεν· m Lam. 3. 45.
ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα
14 ἕως ἄρτι. [n] Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς n 1 Thess. 2. 11.
15 τέκνα μου ἀγαπητὰ νουθετῶ. [o] Ἐὰν γὰρ μυρίους παιδα- o Acts 18. 11. Gal. 4. 19. Philem. 10. James 1. 18.
γωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν
γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.
16,17 [p] Παρακαλῶ οὖν ὑμᾶς· μιμηταί μου γίνεσθε. [q] Διὰ τοῦτο p Infra 11. 1. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9. q 1 Tim. 1. 2. 2 Tim. 1. 2.
ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι τέκνον μου ἀγαπητὸν καὶ
πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν
Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
18 Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησάν τινες·

12. The Apostle now adverts to the *manner* in which he bears all this, and his general demeanour. 'The foregoing endurances,' observes Theodoret, 'put his fortitude to the proof; the following sprang from a higher principle.'

— εὐλογοῦμεν.] Literally, 'we give good words;' see Rom. xii. 14, and Note. Ἀνεχόμεθα, 'we bear it patiently.' The word, in this absolute use, is rare; yet it is found in Symmachus's version of Job xxi. 3, and in Josephus, Ant. xvi. 9. 4, Ἡρώδης δὲ ταῦτα πάντα φέρων, ἠνείχετο, and xvii. 2. 4.

13. παρακαλοῦμεν] 'we entreat [to be better used];' we mildly expostulate. The next clause, ὡς περικαθάρματα—ἄρτι, forms the highest step of the *climax;* in which the Apostle sums up the details of injurious treatment in a few words, the sense of which, however, is disputed. Περικάθαρμα τοῦ κόσμου, is by many Commentators, ancient and modern, regarded as a *sacrificial* term, with allusion to the *expiatory sacrifices* of the Greeks and Romans, among whom, in times of public calamity, some poor wretch was selected from the dregs of the people, to be offered up as a lustration sacrifice. Such persons, however, were called καθάρματα, or περικαθάρματα, with reference to the *purification*, or *expiation*, effected by their sacrifice; which can have no place *here*, unless the term be taken, in a very qualified and highly figurative sense, of those who undergo the greatest evils from their fellow-creatures; see Heydenreich and Photius. And when we consider the expression which follows (evidently meant, by a parallelism, to be exegetical), πάντων περίψημα, there is little doubt that the sense of περικαθάρματα is 'the cleansings up,' as περίψημα is 'the sweepings up or around;' metaphorically denoting the *vilest things or persons*, the very *outcasts* of society. Of περίψημα in this sense, examples are frequent; of περικαθ. very rare. The Apostle seems here to have had in view the words of Lament. iii. 45, 'Thou hast made us as the offscouring and refuse.'

The Apostle now turns from the *teachers* to the *taught*, addressing himself to the Corinthian Christians in general. And here he softens the seeming harshness of the foregoing expressions, by assuring them that he did not mention his sufferings as a *reproach* to them, but as a proof of his fatherly affection for them (v. 15) in bearing so much for their good, and in order to excite them to follow his example.

14. οὐκ ἐντρέπων, &c.] Ἐντρέπειν properly signifies to *turn away*, and then to make any one turn away his eyes, by staring at him; and hence, figuratively, 'to make him ashamed.'

15. In παιδαγωγοὺς and πατέρας the Apostle contrasts the severity and mercenary service of *paid instructors* to the gentleness and the disinterested paternal spirit evinced by himself.

— ἐν Χριστῷ.] Construe this with ἐγέννησα. These words show the *nature* of the paternity just spoken of; namely, that of having converted them to Christianity. The figure here used is one of frequent occurrence in the Rabbinical writers, and found occasionally in Philo.

16. μιμηταί μου.] Not 'imitators of my modesty,' as many Commentators explain; for it seems to be simply the Apostle's intention to deduce from his *spiritual paternity* the inference, that they should be *imitators* of him, as far as he imitated Christ; just as parents and teachers are, to their children and pupils, the *exemplar* by which they are to model their character.

17. διὰ τοῦτο ἔπεμψα, &c.] 'for which reason,' i. e. in order that ye may the better be enabled to trace my exemplar in doctrine and duty.' Τέκνον, 'disciple or convert.' Ἐν Κυρίῳ, 'in the work of the Lord,' the spreading of his Gospel. Τὰς ὁδούς μου τὰς ἐν Χρ., i. e. 'my methods of Christian instruction.' By the next words, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω, it is suggested that these injunctions involve nothing *new*, but what is common to all the Christian congregations, and therefore ought not to have been neglected.

18. ὡς μὴ ἐρχομένου, &c.] Meaning, 'as if they supposed I should not come to you.' This use of ὡς with Genitives absolute is found also in the Classical writers. So Xen. Mem. iii. 5. 20, ὡς οὐκ εὐτάκτων ὄντων Ἀθηναίων. The force of the δὲ after ἐρχομένου will appear from the following connexion of the words, as traced by Billroth: 'I have sent Timothy at present, but not because I do not myself intend to come, as some,' &c. So Stenersen explains: 'Do not interpret this sending of Timothy to imply that I dare not come to you, as some among you, puffed up with vain confidence, venture to maintain.'

Ἐφυσιώθησαν is an expression of very extensive import, well explained by Pott, 'are puffed

r Rom. 15. 32. James 4. 15. Heb. 6. 3.
s Supra 2. 4. 1 Thess. 1. 5. 2 Pet. 1. 16.
t 2 Cor. 10. 2. & 13. 10.
a Lev. 18. 8. Deut. 27. 20.

[r] ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ 19
γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύνα-
μιν. [s] οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ᾽ ἐν 20
δυνάμει. [t] Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν 21
ἀγάπῃ πνεύματί τε πρᾳότητος;
V. [a] Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορ- 1

up with an opinion of their superior wisdom, carry themselves insolently, and arrogate all the authority of deciding in matters pertaining to the Church.

19. In order to preclude the suspicion that by this Epistle, and the mission of Timothy, he only meant to previously try how they were disposed towards him before he ventured to come to them, the Apostle boldly adds, 'But they are mistaken; for, by God's permission, I will quickly come unto you.'

— γνώσομαι οὐ τὸν λόγον, &c.] 'I shall know, or prove, not the *words* of those puffed up, but the *power* which manifests itself in them.' By this power some Commentators understand the power of *working miracles;* but it is better (with other ancient and most recent Interpreters) to explain it of the ability of *performance*, as opposed to that of *mere words*, boasting and promises, of what they can and will *effect*. So Chrysostom, Theophylact, Grotius, Whitby, Locke, Krause, Pott, and Heydenr. We need not, however, exclude the *power of the Holy Ghost* as evinced in the spiritual gifts, which contributed so much to the δύναμις of the Apostles and first teachers of the Gospel.

20. οὐ γὰρ ἐν λόγῳ, &c.] The interpretation of these words mainly depends upon that of the preceding. According to the view of those words *first* stated, the δυνάμει here will denote, as Abp. Newcome explains, the power of working miracles, of knowing the heart, and of inflicting divine punishments. According to the *second* (which, on various accounts, deserves the preference), it will denote the power of *effecting* something, as opposed to bare *words*. Thus by the two expressions λόγῳ and δυνάμει will be denoted respectively boasts, promises, and mere words, as opposed to the *power of accomplishing* what may serve to confirm the truth of the Gospel, to explain its doctrines, or promote its efficacy on the heart and life. By ἡ βασιλεία τοῦ Θεοῦ understand the promulgation of the Gospel, and supply ἐστι, in the sense κατεργάζεται.

21. τί] for πότερον, 'Whether [of the two things] do you choose?' Ἔλθω, 'must I come.' Ἐν (for σὺν) ῥάβδῳ, 'furnished with,' as Heb. ix. 25. This seemingly proverbial expression (which has, as Schoettgen thinks, a reference to the corporal discipline of the Jewish Church) is equivalent to ἐν κολάσει, or ἐν παιδευτικῇ ἐνεργείᾳ, alluding to the castigation by severe reproof, or, if need were, by spiritual censures, or, when the extremity of the case demanded it, by inflicting miraculous judgments on the refractory. In ἐν ἀγάπῃ πνεύματί τε πρᾳότητος there is an Hendiadys, or the latter may have been added by way of explication. Not but that the other course might be (as Chrysostom observes) ἐν ἀγάπῃ, i. e. *well-meant* correction, but *this* would be *also* ἐν πνεύματι πρᾳότητος.

V. With this Chapter commences the *second* section of the Epistle, in which the Apostle animadverts on a most flagrant abuse connived at by the Corinthians; rebuking them for not having visited with ecclesiastical censure a scandalous incest committed by a member of the congregation of Corinth. He enjoins the immediate excommunication of the offender; and, for further warning, subjoins a serious admonition to avoid all familiar converse with persons who, by immorality, disgrace their Christian profession.

1. ὅλως ἀκούεται ἐν ὑμῖν, &c.] The force of the assertion here mainly depends upon the sense to be assigned to ὅλως, which is employed in an unusual manner, and hence has been variously interpreted, according to the construction adopted; some construing it with πορνεία, others with ἐν ὑμῖν; whereby various senses have been assigned, specious, indeed, but too factitious, and, from the harshness of the construction, inadmissible. The *natural* construction of the word is with ἀκούεται, and it *may* have the sense, assigned by some, of καθ' ὅλου, '*ab omni parte*,' 'generally.' Yet for that signification the authority is very slender, and, as regards the position of the word at the beginning of the sentence, none at all. Nay, from that position, it would rather seem to have been the Apostle's intent to use the word, like the Latin *omnino*, at the beginning of a sentence (as in Cic. de Off. l. i. 20, 'Omnino fortis animus et magnus duabus rebus maxime cernitur'), by which it has the force of confirming the assertion following. This position is, indeed, in the *Classical* writers so rare, that I am not aware of a single example. The word, however, is so employed a *little after* the beginning of a sentence, as in Plutarch, Vit. vii. p. 636. Reiske, καὶ ὁ λόγος ὅλως ἠνίχθαι δοκεῖ τῷ Ἡσιόδῳ. And so infra vi. 7, we have ἤδη μὲν οὖν ὅλως ἥττημα ἐν ὑμῖν ἐστιν, ὅτι, &c. When it occurs at the beginning of a sentence, it has a stronger intensive force. Thus the sense is: 'It is very generally reported, or it is the subject of very general report (*publica fama est*) that there is fornication among you;' there being here an ellipsis of εἶναι. A Classical writer would have expressed it thus: φήμη ἐστὶν περὶ τῆς πορνείας οὔσης ἐν ὑμῖν, or φήμη ἐστὶ ὅτι πορνεία ἐν ὑμῖν ἐστιν.

Here, then, the Apostle first notices the reported existence of πορνεία *in general*, and then specifies a flagrant *instance* of it. The term πορνεία (a general one to denote illicit intercourse of all kinds) is here employed to denote *incest;* and, unless the woman in question had been separated from the father by legal divorce, *adultery*. Whether the parties were living in *marriage*, or in *concubinage*, cannot be determined. The latter is the more generally supposed, yet probability rather lies the other way. Ἔχειν, in the sense to *be united in conjugal union*, is frequent both in the Classical and Scriptural writers; while in the other sense it probably no where occurs in the

νεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν [ὀνομάζεται], ὥστε γυναῖκά
2 τινα τοῦ πατρὸς ἔχειν. [b] Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ; καὶ b Supra 4. 8. 2 Cor. 12. 21.
οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα [ἐξ]αρθῇ ἐκ μέσου ὑμῶν ὁ τὸ
3 ἔργον τοῦτο ποιήσας; [c] Ἐγὼ μὲν γὰρ, ὡς ἀπὼν τῷ σώματι, c Col. 2. 5.
παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω d Matt. 16. 19. & 18. 18.
4 τοῦτο κατεργασάμενον, [d] ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν John 20. 23.

*Scriptural* ones. Yet from 2 Cor. vii. 12, it would seem that the father was then *alive*.

— οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται.] The true meaning here would seem to be, not 'is *named*,' but 'is heard or spoken of as occurring among,' &c. in which sense the word is used at Eph. v. 3, πορνεία—μηδὲ ὀνομαζέσθω ἐν ὑμῖν, 'reported as being practised among you.' That such instances were not *unknown*, is plain from what is said in Horne's Introd., vol. ii. p. 394, sq. vol. iii. p. 149, sq. 307, sqq.; and accordingly the assertion must be regarded as hyperbolical, and to be taken with some qualification. If, however, this hyperbole be objected to, we may, with several eminent Commentators, especially the more recent ones, explain the word to mean, 'is named with approbation:' a sense which will be quite agreeable to *fact*; since, as Mr. Locke observes, the marriage of a son-in-law and a mother-in-law, though not prohibited by the laws of the Roman empire, was, however, looked upon as so scandalous and infamous, that it never had any countenance from precedent, as is plain from the words of Cicero in his Oration pro Cluentio, § 4, 'Nubit genero socerus, nullis auspiciis, nullis auctoribus. O scelus incredibile, et præter hanc unam, in omni vitâ *inauditum!*'

The word ὀνομάζεται has been rejected by many Critics, and cancelled by most of the recent Editors, including Scholz, but, I think, on insufficient grounds; since the MSS. (not many) which are without it are confined to *one family*, and, however ancient, are altered ones; and Versions and Fathers are not valid evidence in a case like the present. The word was probably thrown out either by some *bold* Critics, who scrupled at the sense arising, or *fastidious* ones, who thought that the style would be improved by removing the word. Finally, I must notice, the word is confirmed by the Pesch. Syr. Version.

2. καὶ ὑμεῖς πεφυσιωμένοι, &c.] Editors and Commentators are not agreed whether the sentence should be taken *interrogatively*, or *declaratively*. Several modern Editors and Expositors prefer the latter; but I suspect that they were biassed by the *Vulgate*, which had a great influence both on punctuation and interpretation. It must be confessed, too, that there is some difficulty connected with the former mode. Yet it seems to have more spirit, and to be more agreeable to the air of the context, and is supported by the authority of the Pesch. Syr. Version and the Greek Fathers and Commentators; and the *more difficult* construction is, in a writer like St. Paul, more likely to be the true one. Though, indeed, there is no great harshness; for the sense may be thus expressed: 'And yet [while such enormities are committed in your society,] are ye puffed up with spiritual pride? [as if all things were right among you;] and do not ye [as ye ought] rather mourn [over this fall and your disgrace], and take measures that he who hath done this deed shall be removed from among your society?' Καὶ here stands for καίτοι. There is also an ellipsis of ὡς ἔδει, *implied*, indeed, in the force of the comparative. Ἐπενθ. alludes to that *formal mourning* over any scandal brought on the whole body, which accompanied the excommunication of the offender; who was bewailed as one *dead*, by a custom borrowed from the synagogue, and long retained in the Church. Hence, under the idea of *mourning* is couched that of *excommunication*, which is particularly enjoined in the next clause.

— ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν.] A mild expression, instead of the harsher one ἐκκοπῇ, and meant to suggest the possibility of his restoration to the Christian body, after thorough repentance and reformation. See 2 Cor. ii. 7.

For ἐξαρθῇ some ancient MSS. have ἀρθῇ, which has been edited by Griesbach, Knapp, Tittman, and Scholz; but, I think, injudiciously: since it is more likely that the ἐξ was thrown out by the Alexandrian Critics, to remove a tautology and polish an unclassical phrase (for while αἴρειν ἐκ μέσου occurs both in the Classical writers and the New Test., as Col. ii. 14, ἐξαίρειν ἐκ μέσου is no where else found), than that the ἐξ should have been introduced from ver. 13 in nearly all the MSS. Moreover ἐξαρθῇ has a *stronger* sense (probably with allusion to the idea involved under this of ἐκκόπτειν); and so ἐξέλθετε ἐκ μέσου αὐτῶν, infra vi. 17, and ἐξελέσθαι ἐκ χειρὸς τοῦ, &c. at Deut. xxv. 11, and many other passages.

The reading of some ancient MSS. and some Fathers, πράξας for ποιήσας, is evidently an alteration of the Alexandrian Critics, for greater elegance. The common reading is confirmed by 2 Sam. xii. 5, ὁ ἀνὴρ ὁ ποιήσας τοῦτο, which passage seems to have been in the mind of the Apostle.

3. The construction here is: ἐγὼ μὲν γὰρ ἤδη κέκρικα—τὸν οὕτω τοῦτο κατεργ. παραδοῦναι τῷ Σατανᾷ: the remainder of the words being reckoned as sentences inserted. See Pott. The force of the μὲν is nearly as at John viii. 45; q. d. 'I for my part.' And so, I find, it is considered by Winer, Gr. Gr. p. 378, who well expresses the force of the γὰρ thus: 'Are ye not grieved [rather, concerned]? I say *ye*; for *I*, for my part, have already decided,' &c. We may also compare 2 Tim. iv. 6, ἐγὼ γὰρ ἤδη σπένδομαι, and Gal. ii. 19. Acts xxvi. 9, ἐγὼ μὲν οὖν.

The ὡς before ἀπὼν is *not*, as some consider it, *redundant*; but rather elliptical, for ὡς εἰμί; q. d. 'Being, as I am, absent in person.' Of κέκρικα the full sense is: 'I have determined, I do hereby determine and direct.' Meaning, that they will do well to use this his Apostolical authority, to take steps (such as are then suggested) for removing the offending member. Οὕτω, 'so [scandalously].' Τὸν κατεργασάμενον, 'who hath perpetrated.' For the word is, as Wets. shows, generally used in a bad sense, especially

Ἰησοῦ Χριστοῦ, (συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος,)
e 1 Tim. 1. 20. supra 2. 6, 7. σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [e] παρα- 5
δοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα
f Gal. 5. 9. τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. [f] Οὐ καλὸν 6
τὸ καύχημα ὑμῶν. Οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ
g Isa. 53. 7. John 1. 29. φύραμα ζυμοῖ; [g] Ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα 7
infra 15. 3. 1 Pet. 1. 19. ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα

when joined with ἔργον in the sense *facinus* or *flagitium*, meaning, in the present case, *incest*.

4. The construction here is disputed. That some of the words are *parenthetical*, is obvious; but *how far* the parenthesis ought to extend, is not so certain. Some, as Chrysostom, include ἐν τῷ ὀνόματι—πνεύματος. Others (and indeed the most eminent Commentators) only take συναχθέντων—πνεύματος, which seems preferable. Παραδοῦναι, scil. ὑμᾶς, depends upon εἰς τὸ, or ὥστε, understood, 'in order to your delivering him;' and the passage may be rendered thus: 'I do hereby determine and direct, that ye, being assembled together, and I being spiritually and virtually present with you [by the signification of this my opinion], do, in the name and in behalf of our Lord Jesus Christ, and acting by his power, deliver the person so described,' &c. At τὸν τοιοῦτον there is an *epanalepsis*, for τὸν οὕτω τοῦτο κατεργ.

5. παραδοῦναι—Κυρίου Ἰησοῦ.] On the exact sense of this passage no little difference of opinion exists. See Recens. Synop. The most eminent Commentators think we have here plain vestiges of a *formal excommunication*, indicated by παραδοῦναι τῷ Σατ. (with allusion to the form of the excommunication), and a *punishment in the flesh*, indicated by εἰς ὄλεθρον τῆς σαρκός. Now that the Apostles had the power, and sometimes exercised it, of inflicting death or disease supernaturally, cannot be denied. But whether *this* is to be considered as an *example* of its exercise is doubtful. There seems to be more than an injunction to pass sentence of excommunication, but not to inflict disease. In εἰς ὄλεθρον τ. σ. is, I think, only intimated one *purpose* of the excommunication, which might be expected to follow, and, if God so pleased, *would* follow it.

The words ἵνα τὸ πνεῦμα—Ἰησοῦ may be thus paraphrased: 'that his soul, corrected, humbled, and reformed by these sufferings, may be saved at the day when Christ shall come to judge the world.'

6. The Apostle here reverts to reproof, rebuking the Corinthians for their supineness in tolerating so scandalous a character among them, and not promptly ridding themselves of him by excommunication. He then subjoins the *reasons* for this injunction, especially with reference to the pernicious effect of such an example in the Church. Such seems to be the real scope of the words; for I would, with Menoch., Hall, Rosenmuller, Krause, Jaspis, Pott, and Heydenreich, regard οὐ καλὸν τὸ καύχημα ὑμῶν as containing a *general* reproof, founded on πεφυσιωμένοι at v. 2; the Corinthians having, it seems, in a letter to Paul, boasted of the excellent state of things in the Church, and perhaps hinted at their superiority to other Churches. Thus the sense is: 'Your boasting is not well founded or commendable, [while such foul sins are committed among you, and connived at by you].'

— οὐκ οἴδατε.] This must neither be regarded as merely a *form of transition*, nor, on the other hand, ought its sense to be too much pressed on. It merely refers to what is subjoined as what is, or ought to be, well known. So iii. 16, and elsewhere. In μικρὰ ζύμη, &c. we have a proverbial saying, occurring also at Gal. v. 9. Its general force is to denote that from very small beginnings great things arise; as it is said, Ecclus. xi. 32, ἀπὸ σπινθῆρος πυρὸς πληθύνεται ἀνθρακία. So Pind. Pyth. iii. 66, πολλάν τ' ὄρει πῦρ ἐξ ἑνὸς Σπέρματος ἐνθορὸν ἀΐστωσεν ὕλαν. Here, however, the application is somewhat different; and as the process of fermentation implies a kind of corruption, so, with reference thereto, ζύμη was applied figuratively to whatever has the power of morally corrupting. So the Rabbinical writers speak of evil concupiscence as corrupting the whole man, just as a little leaven leavens a large mass of dough. With a view to this idea, the Priest of Jupiter among the Romans was forbidden to touch any leaven. Here there is an especial reference to the moral contagion of evil example; and the μικρὰ is *emphatical*, overruling the plea that there is but *one* such person in the congregation: the admonition intimated being, that 'even one such pestilential member may corrupt the whole society.' So Juvenal, Sat. ii. 79, 'Sicut grex totus in agris Unius scabie cadit et porrigine porci.'

7. The Apostle takes occasion, from the above similitude, to exhort the Corinthians (under a new allegory, derived from the Jewish custom of putting away leaven at the Passover, then probably at hand) to forsake vice and vicious persons, and, in order to prevent the spread of moral contagion, to banish them from their society, since vice can never be banished from the Church, unless those who will not abstain from it are banished likewise. It should seem that the Apostle had here in view all persons who sinned like the offender in question.

— ἐκκαθάρατε τὴν παλαιὰν ζύμην.] Similarly it is said, Dinarch. c. Aristog., p. 67, ἐκκαθ. τὴν δωροδοκίαν.

— νέον φύραμα.] Meaning a new-made mass of dough, namely, before the leaven is put in.

— καθώς ἐστε ἄζυμοι] 'as ye, by your Christian profession, are bound to be unleavened,' i. e. uncorrupted by vice and vicious persons.

— καὶ γὰρ τὸ πάσχα, &c.] Meaning, 'We *Christians* have also a Paschal lamb, even *Christ*, who died for the expiation of our sins; [which sacrifice obliges *us* to greater purity of life than the Jews were bound to practise.]' There is, as Abp. Magee has shown, an evident allusion to the whole work of atonement and expiation accomplished by Jesus Christ, who is compared

8 ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός. [h] Ὥστε ἑορτάζωμεν μὴ ἐν h Exod. 12. 3, 15
ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν Deut. 16. 3.
ἀζύμοις εἰλικρινείας καὶ ἀληθείας.
9 [i] Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι i Supra v. 2, 7.
2 Cor. 6. 14.
10 πόρνοις. (καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, Eph. 5. 11.
ἢ τοῖς πλεονέκταις, ἢ ἅρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ
11 ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.) [k] νυνὶ δὲ ἔγραψα k 2 Thess. 3. 14.

to the Paschal lamb. As offering the best illustration of this passage, see the remarks of Mr. Greswell on the Parable of the Leaven, especially pp. 196. 198. 'St. Paul,' says he, 'means to urge, that as the Passover wont to be sacrificed was Christ, so the old leaven, the leaven required to be put away in order to a due participation in the feast, was the leaven of malice and wickedness; the new leaven, which was to supersede the old, or, as he terms it, the unleavened bread with which the feast was to be kept by Christians was the leaven of sincerity and truth.'

8. *ὥστε ἑορτάζωμεν.*] 'So then let us keep *our* feast,' i. e. (as Loesner explains) 'let us with alacrity worship and serve God in holiness of life;' or (as Pott explains), 'let our whole life be spent as a festival-day.' The words *μηδὲ—ἀληθείας* are explained by Pott as put for *δηλονότι μὴ κατέχοντες ζύμην, τουτέστι τὴν κακίαν καὶ πονηρίαν, ἀλλὰ τὰ ἄζυμα, τουτέστι τὴν εἰλικ. καὶ ἀλήθειαν.* Ἀλήθ. denotes true virtue; and *εἰλικρίνεια*, such a purity and whiteness, as will bear the closest examination, like that of an article inspected in the full light of the sun.

9. *ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ*, &c.] On these words *ἐν τῇ ἐπιστ.* a considerable difference of opinion exists; some of the most eminent Commentators supposing the expression to have reference to an Epistle which St. Paul had already written to the Corinthians, but which is now no longer extant. Others, of no less note, maintain that by *ἐν τῇ ἐπιστολῇ* we are to understand *the Epistle he is then writing.* Bp. Middleton, indeed, admits that the question can never be so decided as to preclude all future doubt; since the reference in the Article may be either to *the Epistle St. Paul was writing*, or to a *former one;* and the meaning of *ἔγραψα* is not less ambiguous. He justly observes that one thing alone is certain; that our common version, 'in an Epistle,' is not correct. '*Ἐν τῇ ἐπιστολῇ*, then,' he argues, 'must be rendered, "in the letter," or "in my letter;" but the question is, What letter? the present, or a former one? That it may,' continues he, 'denote the letter St. Paul is writing, is beyond dispute; as appears from Rom. xvi. 22. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14, and two passages of Libanius cited by Lardner. At 2 Cor. vii. 8, indeed, *ἡ ἐπιστολὴ* can only mean the former Epistle; but *there* the reference to it is evident, because the Apostle had just been speaking of its effects; which is not the case here. There seems, then, no internal evidence for a lost Epistle, unless *ἔγραψα* and the general import of the passage compel us to suppose one. But the first Aorist, it is well known, has often a Present signification, and even a Future one, and is not necessarily to be understood in a Past sense. [Thus it may be rendered, 'I have just written to you.'] At ver. 11 *ἔγραψα* again occurs, where we have, *νυνὶ δὲ ἔγραψα ὑμῖν, μὴ συναναμίγνυσθαι, ἐάν τις, ἀδελφὸς ὀνομαζόμενος,*' κ. τ. λ.

Supposing, however, the present Epistle to be the one here spoken of, the reference must surely be, not (as some make it) to what *follows* in this Epistle, but rather to the direction which has been given to expel the fornicator; which certainly might, from the Apostle, be regarded as equivalent to a general command *not to associate with fornicators*, especially as the admonition to 'purge out the old leaven,' i. e. fornicators and such like, would favour the same opinion. Lest, however, they should so far mistake the command, as to withdraw themselves entirely from the world, the Apostle explains himself, and informs them, ver. 10, that this injunction does not extend to fornicators among the *heathens*, for with such, in the ordinary intercourse of life, they must associate, but that it applies only to their Christian brethren.'

But, after all, it may be doubted whether the *former* view is not preferable, from its greater simplicity as compared with the *latter*, which involves no inconsiderable harshness; insomuch that Dr. Henderson thinks no construction can be more violent, or further removed from what the language used naturally suggests. 'Indeed,' continues he, 'it is difficult to conceive how such ever could have obtained, but for the influence of a covert indisposition to admit that any writing can possibly have been lost which was penned by an inspired Apostle. But what real difficulty is there in this, or any other supposable case, more than in the universally admitted fact, that a portion only of the gracious and Divine words which proceeded out of the mouth of the Saviour himself has been preserved to us?'

10, 11. Sequitur commentatio de illis superioribus epistolæ verbis *μὴ συναναμίγνυσθαι πόρνοις*; et quomodo ea intelligi nolit uberius Apostolus declarat. (Pott.)

10. *καὶ*] for *καίτοι*, 'and yet.' *Πάντως*, 'in totum.' By the *τοῖς πόρνοις* understand, lewd persons in general. *Τοῦ κόσμου* here is tacitly opposed to *τῆς ἐκκλησίας* or *τῶν ἀδελφῶν.* And what is said of *dissolute* persons is also applied to other notoriously *worldly* persons (as avaricious and rapacious ones, see Luke xviii. 15), or to open heathens. On the ellipsis of *ἄλλως* after *ἐπεὶ*, see Note at Rom. iii. 6.

11. Jam addit, quomodo cohortationem illam intelligi velit. (Pott.)

— *νυνὶ δέ.*] The *δὲ* is *not*, as it would seem to be, adversative, nor used with a reference to time, but has a sense similar to that at Hebr. xi. 16, *νυνὶ δὲ κρείττονος ὀρέγονται.* Thus the meaning will be, 'But now what I *really mean* by writing thus, is,' &c. So that the words will be added in *explanation* of, not in *opposition* to, the

ὑμῖν, μὴ συναναμίγνυσθαι, ἐάν τις, ἀδελφὸς ὀνομαζόμενος,
* ᾖ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοίδορος,
ἢ μέθυσος, ἢ ἅρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν. [1] Τί 12
γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;
τοὺς δὲ ἔξω ὁ Θεὸς * κρινεῖ. [Καὶ] ἐξαρεῖτε τὸν πονηρὸν ἐξ 13
ὑμῶν αὐτῶν.

[1] Mark 4. 11. Col. 4. 5.

VI. ΤΟΛΜΑ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, 1

ἔγραψα at ver. 9. Billroth attributes to the δὲ the force occasionally found in the Latin *nunc vero*, to signify, '*quæ cum ita sint, potius.*'

11. ἀδελφὸς ὀνομαζόμενος.] This is more significant than ἀδελφὸς ὤν; intimating that he is such only by profession, and in name, not in reality, there being no spiritual affinity. Instead of the common reading ἢ before πόρνος 7 MSS. and many Versions and Fathers, the Ed. Princ., and those of Beza, Schmid, and Bengel, have ᾖ, which is approved by Wetstein and Matthæi, and edited by Griesb., Knapp, Vater, and Tittm.; and rightly; since propriety requires it, and the evidence of MSS., were they far *better* collated than they are, is, in matters of accentuation, of no authority; whereas that of Versions is, on any thing affecting the *sense*, as strong.

In enumerating the vices on account of which any *Christian brother* ought to be avoided, the Apostle, it may be observed, does not strictly follow the *former* list, but, because so much *more* is expected in a Christian, adds other particulars not contained therein. And those which he expresses are only a specimen, meant to include others of the same kind.

With respect to εἰδωλολάτρης, that must be accommodated to the nature of the case, and, as the best Commentators are agreed, must denote that kind of idolatry in which some, though retained in Christian societies, indulged themselves; namely, by frequenting the idol-feasts, or by so eating of the meat there provided as to offend weak brethren. Stenersen, indeed, contends at large for the usual sense of the word being retained.

— μηδὲ συνεσθίειν.] Meaning, as the best Commentators explain, 'to hold no familiar intercourse' (μὴ συναναμίγνυσθαι, ver. 9, of which this is an explanation); community of table being a figure expressive of *intimacy;* see Luke xv. 2. Gal. ii. 12. This was meant to strengthen the efficacy of excommunication, and, under certain circumstances, to supply its place.

12. Subjungitur ratio cohortationis suæ sic explicatæ. (Pott.) The connexion is this: 'I give these directions respecting your conduct towards sinning brethren; for what business is it of mine (supply at τί μοι the verb μέλει or προσήκει) to judge (i. e. assume Ecclesiastical jurisdiction over) those likewise *without* the pale of the Church?' Kypke compares Josephus, Ant. iv. 13, where οἱ οἰκεῖοι (the Jews) are opposed τοῖς ἔξωθεν.

The sentiment is then illustrated by an example drawn from common life; where some eminent Commentators point, οὐχί· τοὺς ἔσω ὑμεῖς κρίνετε. But this, as Pott observes, neither the context nor the use of the particle οὐχὶ will permit. Indeed, there is no good reason to abandon the common punctuation, according to which the sense will be: 'Have you not the right to judge those within the Church? Those that are out of its pale God will judge. So then [*exercise* ye this power, and] cast out that wicked person from among you!' The Apostle here seems to have had in mind Deut. xxiv. 7, καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. And hence is confirmed the καὶ of the present passage, which Griesbach, Vater, Krause, Tittman, Pott, and Scholz, have cancelled, on the authority of several MSS.

13. κρινεῖ.] This, instead of κρίνει, has been edited, from many good MSS., Versions, Fathers, and early Editions, by Wetstein, Matthæi, Griesbach, Krause, Tittman, Vater, and Pott.

— καί.] Render, 'and so;' meaning, 'so then.' For ἐξαρεῖτε, many ancient MSS. and some Fathers and early Editions have ἐξάρατε (or, as it should be written, ἐξάρατε), which has been received by Vater and Lachmann; but on weak grounds; since though Griesbach and Pott regard the reading ἐξάρατε as of equal weight with ἐξαρεῖτε, yet this is far from being the case. It may, indeed, be equally good, nay, better, Greek (though the form is of rare occurrence); but it is evidently (as also ἐξαίρετε) a mere *correction* of the Alexandrian School; ἐξαρεῖτε being not a Greek, but an Hellenistic, idiom, formed on the Hebraic use of the Future Indicative for the Imperative. Finally, the reading ἐξαρεῖτε is strongly confirmed by Deut. xvii. 7. xxii. 21. xxiv. 7, passages doubtless had in view by the Apostle.

VI. The Apostle now proceeds to touch on a subject perhaps suggested to him by the foregoing κρίνετε; namely, the *litigious* and *grasping* spirit which prevailed among the Corinthian Christians; and he introduces it with the abrupt earnestness of one astonished and shocked at the existence of the evil practice in question.

1. τολμᾷ τις, &c.] Render, 'sustinet aliquis,' &c. We may remark the strong force of the expression, which, as Heydenreich says, 'usurpatur de ausis impiis et nefandis, quæ quâ ratione quis sustinere, quâ fronte illa a se impetrare quis possit, mirum, et animo vix complectendum, videatur.' Πρᾶγμα is a *forensic* term, signifying a *suit*, or such a matter as would afford ground for a suit at law. Τὸν ἕτερον, 'another,' or, as Bp. Middleton takes it, 'his neighbour,' as Rom. xiii. 8, and infra x. 24. 29. The reason of the Article being used is, he says, this,—that two persons are supposed, who stand in a certain relation to each other. The truth is, that in almost every instance of this idiom (and here especially), it would be better to render, 'the other party.' Κρίνεσθαι, *litigari*, 'to be impleaded.' Τῶν ἀδίκων is for τῶν ἁμαρτωλῶν, equivalent to τῶν ἀπίστων, τῶν ἔξω at ver. 6, the Gentiles, as

2 κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; [a] Οὐκ
οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; καὶ εἰ ἐν ὑμῖν
3 κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; [b] οὐκ

a Dan. 7. 22. Matt. 19. 28. Rev. 2. 26.
b 2 Pet. 2. 4. Jude v. 6.

opposed to *οἱ δίκαιοι*, or *ἅγιοι*. So Olshausen observes, 'the expression is not meant to convey any individual stigma on the heathen magistrates, as though absolutely *unjust* judges, but only to denote their common character as wanting the righteousness evangelical.' In *καὶ οὐχὶ ἐπὶ τῶν ἁγίων* there is, as Kypke observes, an *emphasis;* the argument being, he says, drawn from the quality of the judges, which is such as to forbid you to expect justice at their hands.

Recent Commentators are of opinion 'that as the *Jews* had permission from the Romans to hold courts for the decision of suits at law, one among another, so this privilege had been granted to the *Christians*, especially the Jewish Christians; but that some Corinthian believers, despising the Christian Judges, had recourse to the Heathen ones, from some false notions respecting Christian liberty, and a disinclination to assimilate themselves with Jews.' But besides that there is no proof of the existence of such *courts* as held by the Jews, it is plain that by *τῶν ἁγίων* are here meant, not Christian *Judges* authorized to finally decide suits, but *private arbitrators*, by whose decision they were not *obliged* to abide, and often *did* not abide, but brought their suits before the Roman Judges. In after-times, however, it appears from the Const. Apost. C. 46, 47 (where there is much matter illustrative of this passage), that there were *regular trials*, in courts composed of the presbyters and deacons.

2. *οὐκ οἴδατε*.] For this several ancient MSS. and some Versions and Fathers have *ἢ οὐκ οἴδατε*, which has been edited by Griesbach, Knapp, Tittman, Vater, and Scholz. I have not ventured to follow their example, because the external evidence *for* the reading is not great, and the internal quite *against* it, since we can far better account for the *insertion* of the word (namely, from ver. 9) than for its rejection.

— *οἱ ἅγιοι τὸν κόσμον κρινοῦσι;*] Of the various interpretations that have been proposed of this obscure passage, the principal ones may be distributed into *two classes:* 1. that of those who suppose that *κρίνειν* (which is generally admitted to refer to some *privilege* and *honour*) designates a privilege to be enjoyed by Christians, or at least some of them, on *earth*, and in *this life;* either *then*, or to be bestowed *afterwards.* 2. That of those who understand by it a privilege to be enjoyed in a *future state*, and at the *day of judgment.* Now, in order to arrive at the true sense, in the interpretation of any passage confessedly obscure, it is proper to keep close to the literal import of the terms used, neither *straining* the meaning of any, nor *explaining* it *away* by undue limitations. And, above all, we must admit no interpretation that is not agreeable to the context, and does not accord with the scope of the argument. Now, if the various interpretations above mentioned be tried by this test, they must nearly all of them be rejected. As, for instance, those which are founded on a limitation of the sense of *οἱ ἅγιοι*, so as to designate *Christian teachers*, or *magistrates;* whereas it must denote *Christians at large*, meaning, of course, true Christians, and those accepted in Christ. The same remark applies to the confining of the privilege, or honour, to *this life;* whereas, from the context, it must be meant of another world. Again, as *judging* is the subject of the context, no interpretation of *κρίνειν* must be admitted that is inconsistent therewith, or is unsuitable to the scope of the argument carrying on, which is to show the fitness of private persons (if they correspond to the title of *οἱ ἅγιοι*) to act as arbitrators, in order to settle disputes between their fellow Christians. Now, if tried by this test, that interpretation must be rejected which has been adopted by most of the Foreign Commentators for the last century, who suppose the sense to be, 'Christians can rightly judge of heathens,' i. e. *perceive* their errors in things pertaining to religion. Moreover, no interpretation of *κριν. τὸν κόσμον* must be admitted, that is inconsistent with *κριν. ἀγγέλους*. Now, this axiom is fatal to the interpretation of Whitby and others, who suppose the sense of *κριν. τὸν κόσμον* to be, 'they shall judge and condemn the world,' i. e. by the faith preached for a testimony unto them; as did Noah. Far more attention is due to the interpretation of the ancient Expositors almost universally, and some few modern ones, by which, *κρινοῦσι* being taken for *κατακρινοῦσι*, the sense is supposed to be, that 'the accepted servants of Christ shall condemn both men and angels, by comparison, i. e. shall place them in a worse light, and increase their condemnation;' see Matt. xii. 29. 41, seqq. But, though this has been ably maintained by Chrysostom and others, it would seem to be untenable, as being by no means agreeable to the scope of the context, and the course of argument. Upon the whole, there is, after all, no interpretation that involves less of difficulty than the *common* one, supported by some Latin Fathers, and, of modern Divines, by Luther, Calvin, Erasmus, Beza, Casaubon, Crellius, Estius, Wolf, Bp. Taylor, Doddridge, Pearce, Newcome, Scott, Billroth, and others, by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be, in a certain sense, *assessores judicii*, by *concurrence*, with Christ, and being *partakers* of the judgment to be held by him over wicked men and apostate angels, who are, as we learn from 2 Pet. ii. 4, and Jude 6, 'reserved unto the judgment of the last day.' We may suppose the Apostle to have here had in mind the words of Christ, Matt. xix. 28, *ὑμεῖς οἱ ἀκολουθ. μοι, ἐν τῇ παλιγγενεσίᾳ— καθίσεσθε ἐπὶ δώδ. θρ. κρίνοντες*, &c., where see Note. And *ἐν ὑμῖν* may mean, as Billroth explains, 'by means of you.' This view, I would observe, avoids the objections so formidable, if not *fatal*, to which the other is open, of interpreting *κρίνειν strictly* of judging; and, on the other hand, it is abundantly sufficient for the purpose of the Apostle's argument. In the words *καὶ εἰ ἐν ὑμῖν*, &c., there is, as Calvin remarks, an argumentum *à minori ad majus*, or rather, as Hyperius says, *à majori ad minus;* q. d. 'Quum Deus tanto honore dignatus est sanctos, ut constituerit (quodammodo) totius mundi (imo angelorum) judices, indignum est eos excludi a levibus judiciis, tanquam minus idoneos.'

οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά; βιωτικὰ 4
μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ
ἐκκλησίᾳ, τούτους καθίζετε. Πρὸς ἐντροπὴν ὑμῖν λέγω. 5
οὕτως οὐκ *ἔνι ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται δια-
κρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἀλλὰ ἀδελφὸς μετὰ 6
ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; c Ἤδη μὲν οὖν 7
ὅλως ἥττημα [ἐν] ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ᾽ ἑαυ-
τῶν. Διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀπο-

c Matt. 5. 39. Rom. 12. 17, 19. 1 Thess. 4. 6. & 5. 15. Prov. 20. 22.

In *ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων* there is an elliptical mode of expression to signify, 'unworthy of being entrusted with the exercise of judgment on matters of the smallest moment,' things of this life only (*βιωτικὰ*) as compared with those of a future state. By *κριτήρια* is meant, as Grotius points out, matters for judges, *causes.*

3. *μήτι γε*] 'much more then.' Supply, from the preceding, *κρινοῦμεν.*

4. *βιωτικὰ μὲν—καθίζετε.*] Some eminent Commentators place a mark of interrogation after *καθίζετε*, which they take as an Indicative, in the sense: 'If, then, you have controversies about worldly affairs, do you set them to judge who are the least esteemed in the Church, i. e. heathen magistrates?' This, however, is, as I have shown, liable to serious objections. Indeed, there is no reason to abandon the common interpretation, by which *καθίζετε* is considered as an *Imperative.* After *καθίζετε* supply *κριτὰς*, which is *expressed* in Lucian, Tox. 62, *οὐ γὰρ ἐκάθισα μέν τινα δικαστὴν τοῦ λόγου.* *Τοὺς ἐξουθ.* is for *τοὺς καὶ ἐξουθ.*, 'even those in least esteem, [rather than heathen judges;]' i. e. 'if ye have not wise or prudent men, or if they be otherwise occupied.' Here is intended an indirect censure of the vain glory of the chief persons. The word *τούτους* is by no means pleonastic; but rather serves to strengthen the sense. *Καθίζειν* is a term properly used of *judges;* but it is also applicable to *arbitrators.*

5. *πρὸς ἐντροπὴν ὑμῖν λέγω.*] Meaning, 'What I have said may serve to shame you (comp. iv. 14); namely, as proceeding on the supposition that there is no person of judgment among you to decide your controversies.'

— *οὕτως οὐκ ἔνι*, &c.] This use of *οὕτω*, as of the Latin *itane*, imports wonder mixed with censure; q. d. 'Is it really so?' For *ἔστι* many MSS. and Fathers, and all the early Editions except the Erasmian, have *ἔνι* (for *ἔνεστι*), which is edited by Bengel, Wetst., Matthæi, Griesb., Tittman, Vater, and Scholz; and rightly. *Ἔνι* for *ἔνεστι* is found both in the Scriptural and Classical writers, and even where *ἐν* follows. *Σοφὸς* is to be understood of judgment or knowledge in the business of common life; as *σοφίας* at Acts vi. 3, where see Note. In the repetition at *οὐκ οὐδὲ εἷς*, and even in the *dialysis*, there is much force; q. d. 'Are none of your boasted teachers *wise* enough, none of your eloquent preachers *acute* enough, to decide a petty case of common equity between Christian brethren?' With allusion, perhaps, to the *μεσιταὶ* or *διαιτηταὶ*, *private arbitrators* chosen (as *αἱρετοὶ*) by two parties disagreeing upon any claim, in order to settle the matter between them. On which see Mitchell on Aristoph. Vesp. p. 241. At *διακρῖναι* supply *τὰ διαφέροντα*, *expressed* in a passage of Dio Cass. p. 34. Ed. Reim.

— *τοῦ ἀδελφοῦ αὐτοῦ.*] At the use of the *singular* here many have stumbled, and would read, from some MSS., *ἀδελφῶν*; but most uncritically, and, indeed, unnecessarily; since we may very well (with Storr, Heydenreich, and Winer) regard this as a singular used *collectively;* see Gen. iii. 8. Or rather, with Pott, consider it as a *formula, contracted*, by long use, from *ἀνὰ μέσον τοῦ ἀδελφοῦ καὶ τοῦ ἀδελφοῦ αὐτοῦ*, 'between his brother and his brother,' i. e. between one brother and another.

6. We have here a repetition of the reprehension at ver. 1, with a yet stronger animadversion on their litigious spirit; q. d. 'But ye are not content with *arbitration*, but go to law one with another, and even carry your causes before heathen judges.'

— *κρίνεται*] 'is impleaded,' has a suit.

7. Waving the censure of their carrying their complaint before the heathen courts, the Apostle now, at ver. 7, keeping to the reproof of their litigiousness commenced at ver. 6, and at ver. 8 proceeds to animadvert on the grasping spirit which prevailed among them. (Pott.)

— *ἤδη μὲν οὖν.*] This formula has the force of *conclusion;* the expression being (as Krause says) one used in a sentence where something *less* is mentioned, by way of setting in a stronger point of view something greater, as collected from it. Render, 'Now then.' *Ὅλως*, 'omnino, assuredly.' See Note supra v. 1.

— *ἥττημα ἐν ὑμῖν ἐ.*] *Ἥττημα* properly signifies an *inferiority;* but is here put figuratively for *ἐλάττωμα* or *ὑστέρημα*, 'a *defect* or *fault*, a coming short.' The *ἐν* is not found in very many MSS. (chiefly ancient ones) and some Versions and Fathers, and the early Editions. *Κρίματα*, for *κριτήρια*, 'suits at law.'

— *διατί οὐχὶ μᾶλλον ἀδικεῖσθε;* &c.] In *ἀδικεῖσθε* and *ἀποστερεῖσθε* (of which the former is supposed to denote *personal* or *general* injury, and the latter injury in one's *property)* there is an idiom (by no means frequent) to signify '*bear* to be injured, or deprived of one's own;' on which see Glass. Phil. Sac. and Win. Gr. Gr. § 32. 3. A Classical writer would have expressed the sense by *οὐχὶ μᾶλλον ἑκόντες ἀδικεῖσθε;* So Thucyd. iii. 47. 5, *ξυμφορώτερον ἡγοῦμαι— ἑκόντας ἡμᾶς ἀδικηθῆναι, ἢ δικαίους, οὓς μὴ δεῖ, διαφθεῖραι.* So Aristotle, Eth. v. 10, describes the mild and gentle person as being *μὴ ἀκριβοδίκαιος ἐπὶ τὸ χεῖρον· ἀλλὰ ἐλαττωτικὸς, καίπερ ἔχων νόμον βοηθόν.* To the present purpose is a fine remark of Menander, cited by Stephens: *Οὗτος κράτιστός ἐστ᾽ ἀνὴρ,*

8 στερεῖσθε; Ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα
9 ἀδελφούς. [d] Ἢ οὐκ οἴδατε ὅτι ἄδικοι βασιλείαν Θεοῦ οὐ
κληρονομήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδω-
λολάτραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενοκοῖται,
10 οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοίδοροι,
11 οὐχ ἅρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. [e] Καὶ
ταῦτά τινες ἦτε. ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ'
ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ
Πνεύματι τοῦ Θεοῦ ἡμῶν.

d Gal. 5. 21. Eph. 5. 5. Rev. 22. 15.

e Eph. 2. 1, 2, 3. Tit. 3. 3. Heb. 10. 22.

ὦ Γωργία, Ὅστις ἀδικεῖσθαι πλεῖστ' ἐπίσταται βροτῶν.

8. We have here an amplification followed by a circumstance serving to aggravate the offence. (Calvin.)

— ἀλλὰ] 'whereas.' Καὶ ταῦτα for καὶ τοῦτο, *et quidem:* a rare idiom; but of which Rosenmuller has adduced one example from Josephus, and Rinck some few from Plato.

9. Against the unholy dispositions above-mentioned (litigiousness and a grasping spirit) they are now warned by a reference to the punishment denounced against these and all other unchristian dispositions, such as they had before been given up to, but now, under the Gospel, professed to renounce.

— ἢ οὐκ οἴδατε, &c.] The force of the declaration is increased by its being expressed by the formula οὐκ οἴδατε; q. d. 'I need hardly tell you what you must know.' Ἄδικοι for οἱ ἄδικοι, the ἀδικοῦντες just mentioned.

'This admonition,' observes Olshausen, 'is rendered highly impressive by reference to the *character* of the kingdom of God, which, as a kingdom of purity, excludes from it all that is impure; and at the same time by the serious consideration, that having been purified from their evil deeds by the blood of Christ, the giving themselves up to the dominion of sin would make them doubly guilty.'

— μὴ πλανᾶσθε· οὔτε πόρνοι, &c.] The Apostle now proceeds to enumerate, in the way of example, all such vices (including those he has been censuring) as exclude from salvation. This he introduces with the impressive words μὴ πλανᾶσθε, formed on those of Luke xxi. 8, βλέπετε μὴ πλανηθῆτε, and found also at 1 Cor. xv. 33. Gal. vi. 7, and sometimes in the Classical writers. So Philemon, cited by Krause: Μηδὲν πλανηθῇς· ἔσται κἀν Ἅιδου κρίσις, Ἥνπερ ποιήσει Θεὸς, ὁ πάντων δεσπότης. The sense, then, intended is, 'Deceive not yourselves, but be well assured that,' &c.

10. μέθυσοι.] Drunkards are thus classed among those guilty of greater crimes, since vices go in clusters, and it is very rare to find drunkenness unattended with one or more of the other vices, especially the sins of uncleanness, and also brawling and brutality.

— ἅρπαγες.] This is a stronger term than πλεονέκται (though a weaker one than κλέπται); the latter denoting those who defraud others by deceit, the former those who injure them by extortion. So Thucyd. iv. 86, ἀπάτῃ εὐπρεπὲς πλεονεκτῆσαί τινα, and i. 77, where πλεονεκτεῖσθαι signifies to be *over-reached,* as opposed to καταναγκάζεσθαι, to be deprived of any thing by compulsion.

11. καὶ ταῦτα.] To account for the neuter here, some supply γένη, adducing examples of such a use from the Classical writers. We may, however, with Billroth, simply suppose that the words ταῦτα τινὲς are to be taken together, as equivalent to τοιοῦτοι, analogously to the Latin *id genus homines,* the grammatical harshness of using ταῦτα for *persons* being softened by the addition of τινές. The sense will then be, that they, generally speaking, had belonged to the class of persons by whom such vices were practised.

— ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, &c.] A sentence pregnant with meaning, and of which the scope is two-fold—to soften the pungency of the previous reproof, and to stir up their minds to profit by the benefits of the Gospel. 'The three terms ἀπελούσασθε, ἡγιάσθητε, and ἐδικαιώθητε, express (says Olshausen), by a sort of climax, the experience of Christian regeneration, and thus the passage is of a similar kind to those of Rom. v. 1, 2, and vi. 1—23; and the thrice repeated ἀλλὰ gives force to the implied admonition;' conveying, as Beza remarks, 'a solemn warning, that repentance and forgiveness, justification and sanctification, are united by an indissoluble bond.' In explaining these three terms, Commentators have gone to the two extremes, either of too nicely distinguishing the three spiritual benefits, or of, as it were, melting them into one; though, indeed, the three are so closely connected, as scarcely to be separated one from the other. In the first of the three terms there is a manifest allusion to baptism, and in the second and third, to its effects,—sanctification and regeneration, or, as one might rather have expected from what is said at i. 30, justification and sanctification; but it should seem, as Calvin supposes, that it is placed last, as presenting the weightiest sense. 'By ἀπελούσασθε (which must, agreeably to the other two terms, be taken passively,) is denoted (observes Olshausen) the *negative* effect of divine grace, in the forgiveness of sins, through baptism; by ἐδικ., the *positive* effect, the being endued with the δικαιοσύνη Θεοῦ.'

With respect to the next clauses, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ and ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν, the first is by Hammond and others referred to ἐδικ.; but it ought rather to be referred to ἀπελούσασθε, or perhaps conjointly to both, there being, it would seem, an allusion to the *form* of baptism '*in the name,*' &c. The *second* must be referred to ἡγιάσθ., and the

f Infra 10. 23.
g Matt. 15. 17. Rom. 14. 17. infra vv. 15, 19, 20. 1 Thess. 4. 3.
h Acts 2. 24. Rom. 6. 5, 8. & 8. 11. 2 Cor. 4. 14.
i Eph. 4. 12, 15, 16. & 5. 30. infra 12. 27.

f Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα 12
μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. g Τὰ 13
βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς
καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορ-
νείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· h ὁ δὲ Θεὸς 14
καὶ τὸν Κύριον ἤγειρε, καὶ * ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως
αὐτοῦ. i Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ 15

words may be rendered, 'by the Holy Spirit proceeding from, and imparted by, God.' So at 1 Cor. vii. 40 we have simply Πνεῦμα Θεοῦ. There is, however, as Whitby well points out, an *Hyperbaton*; the natural order being, 'ye are justified in the name of the Lord Jesus, and are sanctified by the Spirit of our God.' Certainly there is, as Calvin shows, a just distinction to be made between the offices of Christ and of the Holy Spirit. And thus, as the Apostle commences with the first attained grace, so he concludes with the perfective energy of the Holy Spirit.

12. πάντα μοι ἔξεστιν, &c.] The best Commentators are agreed that these words are supposed (by an ellipsis of ἀλλ' ἐρεῖς μοι) to be the words of an *objector*, and such as were probably often used by those who wished to indulge in sensuality, and eating meats offered to idols, and who sought to justify it under the pretence of *Christian liberty*. By 'all things' are meant all things which the Apostle has here in view; i. e. all kinds of *food*. To this the answer is, ἀλλ' οὐ πάντα συμφέρει, where the ἀλλὰ has both a *concessory* and an *exceptive* force; q. d. 'True: all things are given us to enjoy; but οὐ πάντα συμφέρει, all meats are not expedient to be eaten, because they may throw a stumbling-block in the way of others.' Meaning, as Billroth says, that 'even in matters indifferent, Christian liberty must not be pleaded, much less in matters which are in themselves unlawful and improper.'

The Apostle then *repeats* the objection, in order to answer it more effectually. In the words of the answer the Commentators suppose a *paronomasia* with ἔξεστι; q. d. 'I have power over all meats, but none of them shall have power over me,' i. e. so as to make me a slave to my appetites. 'Εγὼ is adapted to the μοι of the supposed opponent, and (by an idiom peculiar to the popular style) the *Future* is to be rendered *must*.

13. τὰ βρώματα—βρώμασιν] scil. ἐστι, i. e. ἀνήκει, 'are meant for.' Here the foregoing sentiment is further illustrated by examples, and an objection anticipated; q. d. 'All aliments are meant for the sustenance of the body, and the body is fitted to the reception and digestion of them.' Or rather it may be regarded, with some, as *another* argument of the opponent, containing an excuse for indulgence in sensuality. The words following, τὸ δὲ σῶμα, &c. contain the *answer* of St. Paul, in which the words τὸ δὲ σῶμα—σώματι are meant to reply to τὰ βρώματα—βρώμασι, and ὁ δὲ Θεὸς—αὐτοῦ to ὁ δὲ Θεὸς καταργήσει. It is true that, in the first case, there seems no *direct* answer; but, in fact, the argument *needed* none, as it would be like arguing from the *use* to the *abuse* of any thing. The Apostle, therefore, it would seem, waves this, and replies to the apology in the *peculiar case* for which it was, no doubt, often pleaded, namely, *fornication*; and which may have been meant by the opponent to be *implied* in what was said. The answer, then, of the Apostle is this: 'But [be that case of the body and meats as it may,] it will not apply to natural appetites of another kind; for the body was not made for fornication,' (i. e. There exists no *necessity* for satisfying the natural appetites in *this* case, as in that of food: the body was made to require *food* for its *existence*, but the gratifying the other appetites is not necessary to existence,) but τῷ Κυρίῳ, i. e. for his service, which implies obedience to his *will*. 'Now the will of God (says the Apostle elsewhere) is your sanctification, that ye should abstain from fornication.' 'Yield not your members as instruments of unrighteousness unto sin; but yield yourselves unto God—and your members as instruments of righteousness unto God.' Rom. vi. 13.

The words καὶ ὁ Κύριος τῷ σώματι admit of more than one sense. Most modern Commentators explain τῷ σώματι 'for raising and glorifying the body;' but far preferable to so harsh an interpretation is that of the Fathers and some modern Commentators, which supposes the sense to be that the body is dedicated to the service of Christ *as its proprietor*.

14. ὁ δὲ Θεὸς—δυνάμεως αὐτοῦ.] Here the Apostle replies to the *second* argument of the opponent; namely, ὁ δὲ Θεὸς—καταργήσει. It is well observed by Heydenreich, that the sentence would have been more exact in inverse order, and with particles of comparison, thus: ὁ δὲ Θεὸς ἐξεγερεῖ ἡμᾶς διὰ τῆς δυνάμεως αὐτοῦ, καθὼς καὶ τὸν Κύριον ἤγειρε. Pott construes the words thus: 'Ο δὲ Θεὸς καὶ (ὡς) τὸν Κύριον ἤγειρε καὶ (οὕτω καὶ) ἡμᾶς (τὰ σώματα ἡμῶν) ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. The argument is: 'How, then, can you maintain that our body is utterly to perish, and therefore that while we live, we may do as we please? Our bodies are not destined to come to nought, but to rise to immortality,—an immortality of glory and felicity: but lust renders them unfit for the resurrection to life and bliss with Christ. See Phil. iii. 21, and John v. 29. Who, then, will suppose impure pleasures a thing indifferent, when they, for a transitory delight, plunge a man into an eternity of woe?' Ἤγειρε and ἐξεγερεῖ contain an adjunct notion of raising up *to glory and felicity*. For ἡμᾶς the common reading is ὑμᾶς. But that is justly regarded by Wetstein as a *typographical error* of the 2d Edit. of Beza and the Elzevir Edit.

15. The Apostle now reverts to the foregoing subject, and uses another and still more powerful argument against fornication; namely, that Chris-

ἐστιν; Ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη;
16 Μὴ γένοιτο! [k] Ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ
ἓν σῶμά ἐστιν; Ἔσονται γάρ, φησιν, οἱ δύο εἰς σάρκα
17,18 μίαν· [l] ὁ δὲ κολλώμενος τῷ Κυρίῳ ἓν πνεῦμά ἐστι. Φεύ-
γετε τὴν πορνείαν! Πᾶν ἁμάρτημα, ὃ ἐὰν ποιήσῃ ἄνθρω-
πος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον
19 σῶμα ἁμαρτάνει. [m] Ἢ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς
τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ,
20 καὶ οὐκ ἐστὲ ἑαυτῶν; [n] ἠγοράσθητε γὰρ τιμῆς· δοξάσατε
δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν, [καὶ ἐν τῷ πνεύματι ὑμῶν,
ἅτινά ἐστι τοῦ Θεοῦ.]

k Gen. 2. 24. Matt. 19. 5. Eph. 5. 31.
l John 17. 21, 22, 23. Eph. 4. 4. & 5. 30.
m Supra 3. 16. 2 Cor. 6. 16. Eph. 2. 21. Heb. 3. 6. 1 Pet. 2. 5.
n Infra 7. 23. Gal. 3. 13. Heb. 9. 12. 1 Pet. 1. 18. 2 Pet. 2. 1.

tians are members of Christ's mystical body. 'Here (observes Bp. Warburton, Serm. ix. 356) St. Paul, in order to expose the enormity of fornication amongst Christians, considers every man as a member of *Christ's* spiritual body, and every man living in fornication as the member of a harlot; a profanation which renders the criminal unworthy of the spiritual union with *Christ*. But then, to make the Corinthians still more sensible of this profanation, he sets before them the *closeness* of that spiritual union, which, in his accustomed manner, he enforces by analogy to the thing profaning; just as, in another place of this Epistle, he exposes the profanation of the Lord's supper when joined to an idol-feast, by a comparison between what those two rites had, or were supposed to have, in common. But the union of *concubinage* not so well suiting his purpose as that of *marriage*, he employs the latter to enforce the enormity of the former, and, without stopping to change the terms, continues the use of the word *harlot*, to predicate of her, what is strictly true only of a *wife*, namely, that '*he which is joined to her is one body*.'

— τὰ σώματα ὑμῶν.] Meaning, 'yourselves, both body and soul.' At μέλη Χριστοῦ supply σώματος, the members of Christ's mystical body, namely, the Church, of which he is head, and the rest are members inserted by baptism, and dedicated to his service in the sacraments of Baptism and the Lord's Supper.

— ἄρας οὖν τὰ μέλη, &c.] Ἄιρας is *not* (as Krause regards it) pleonastic, but we have here two clauses blended into one. Prof. Scholefield, indeed, regarding this use of ἄρας as uncouth, would (with Valcknaer) read, from several MSS. ἄρα. But the MSS. are of little value; and it is far more likely that an *uncouth* reading should be altered into an easy one, from *conjecture*, or pass into it by accident (since ἄρα οὖν often occurs in the New Test.), than that so plain a reading as ἄρα should inadvertently be changed into the difficult one ἄρας. Besides, not to mention that the reading ἄρας has been proved by Matthæi to be as ancient as the time of Origen, the proposed change enervates the vigour of the language of dissuasion resorted to by the Apostle. Here, then, St. Paul employs the same comparison as at iii. 16; and, in calling the body the temple of the Holy Ghost, he uses the same image as Philo-Judæus, who, in speaking of the first man, thus describes his body: οἶκος γάρ τις, ἢ νεὼς ἱερὸς ἐτεκταίνετο ψυχῆς λογικῆς.

16, 17. We have here a further illustration of the preceding.

16. ἓν σῶμά ἐστιν.] Supply σὺν αὐτῇ, and at φησιν, ἡ γραφή. Comp. John iii. 6.

17. ἓν πνεῦμα] scil. σὺν αὐτῷ, for ἕν ἐστι σὺν αὐτῷ κατὰ τὸ πνεῦμα, 'is one heart and soul with him' (see Acts iv. 32), as intimate friends are said to be ψυχὴ μία. Comp. 1 John iii. 24.

18. ἐκτὸς τοῦ σώματος.] This must be understood *comparatè* (being expressed *popularly* and hyperbolically), especially if εἰς τὸ ἴδιον σῶμα ἁμαρτ. be understood, as it is done by many recent Commentators, of injuring the body by wasting its health and strength. An argument, however, which would be more suitable to a heathen moralist, than to the great Apostle; and which, in fact, *is* adduced, in reference to intemperance of *every* kind, by Socrates ap. Xen. Mem. i. 5. 3. See also Ecclus. xix. 2, 3. We may suppose that while meaning to *include* the idea of *injuring* (and so the expression *sinning against* is used in a Rabbinical writer cited by Schoettgen on Luke x. 30), the Apostle chiefly intended that of *disgracing* and *polluting* the body, by using it for purposes not intended by its Maker, rendering the person thereby unfit for a spiritual union with Christ (v. 18), and *profaning* what was meant to be dedicated, like a temple, to holy uses, as the Apostle more particularly mentions in the next verse.

19. τὸ σῶμα ὑμῶν] for ὑμεῖς, though σῶμα is used for the argument's sake. Τοῦ, scil. ὄντος. Οὗ is put for ὅ, by grammatical *attraction*. Compare Rom. xiv. 7, 8.

— οὐκ ἐστὲ ἑαυτῶν.] A popular mode of expression, to signify, 'ye are not at your own disposal, but Christ's.' The same, indeed, occurs in Demosth. Olynth., p. 26. l. 27. Reisk., δεῖ δὴ ταῦτα ἐπανέντας καὶ ὑμῶν αὐτῶν γενομένους, &c. Thus, then, it is meant, that to abuse the body is to abuse what is not their own.

20. ἠγοράσθητε τιμῆς] 'ye have been bought off, or redeemed.' So the Latin *pretio emere*, in which the word *pretio* is by the Scholiasts supposed to be emphatical for *pretio magno*. The meaning is: 'Ye are bound to his service, as a bought slave is to that of his purchaser, or him who has purchased his redemption.' The word τιμῆς is emphatical. So the Vulgate expresses the sense by 'pretio magno.'

— δοξάσατε δή, &c.] 'make your body, then, subservient to the glory of God,' i. e. 'consecrate

VII. ΠΕΡΙ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ 1
γυναικὸς μὴ ἅπτεσθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυ- 2
a 1 Pet. 3. 7. τοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω. [a] Τῇ 3
γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην εὔνοιαν ἀποδιδότω· ὁμοίως
δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ 4
ἐξουσιάζει, ἀλλ' ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου
b Joel 2. 16. σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. [b] Μὴ ἀποστερεῖτε 5
ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολά-
ζητε τῇ [νηστείᾳ καὶ τῇ] προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ

both body and soul to his service.' Ἅτινά ἐστι τοῦ Θεοῦ, '[both of] which are God's, viz. by right of creation, and still more of redemption.'

The words καὶ ἐν τῷ πνεύματι—Θεοῦ, not found in several MSS. of the Western recension, the Vulgate, Coptic, and Æthiopic Versions, and several Fathers, are cancelled by Griesbach, Krause, Pott, and Scholz, but defended by Matthæi, who has shown that the evidence of the *Fathers* is contradictory, and not of any great weight. It must, however, be confessed that, though they seem almost necessary to complete the sense, and correspond to vv. 16, 17, 19, yet they *might* have been *added* for that reason.

VII. Having concluded the reprehensory portion of the Epistle, the Apostle now proceeds to answer certain questions, which, it seems, had been proposed by the Corinthians, on matrimony and other kindred subjects. Whether that concerning the expediency and necessity of matrimony, and the validity of a Christian's marriage with a Pagan, proceeded from the *Jewish Christians* or from the *Gentile converts*, the Commentators are not agreed. The former seems to be the most probable. It may, however, be safest to suppose that the question was propounded by some persons of both the Jewish and Gentile converts. These several questions, then, the Apostle answers, v. 1—16, and after subjoining some general counsel respecting other conditions of life, vv. 17—20, he adds his Apostolical counsel, both to the unmarried (vv. 25—38) and to widows, vv. 39, 40.

1. καλὸν ἀνθρώπῳ, &c.] The best Commentators are agreed that, from the context, καλὸν cannot have the sense *pulchrum*, or *honestum*, but must mean *utile*, σύμφορον, i. e. (by a common idiom) *expedient*, namely, for the reason mentioned at v. 32, for the avoiding of care and anxiety. It is obvious that this is not an *authoritative decision*, but a *friendly counsel*, and that not treating the question *generally*, but with reference to those times.

2. διὰ δὲ τὰς πορνείας] 'on account of fornications;' meaning, lest you should be led to commit them: a sense of διὰ found also at Gal. ii. 4. The *plural* here may be referred to the *various* kinds of lasciviousness mentioned supra vi. 9, 10, or to the prevalence of lewdness in the Christian Church which might thus arise.

— ἕκαστος τὴν ἑαυτοῦ, &c.] The words ἑαυτοῦ and ἴδιον are by recent Commentators generally considered as pleonastic; but they serve to denote *property*, which involves the duty of *reciprocal fidelity*, and, by implication, they forbid both polygamy and concubinage. This, of course, is not to be regarded as a *permission* to marry, for that was unnecessary; but as an *admonition* meant for those who could not lead a life of virtuous celibacy.

3. τὴν ὀφειλομένην εὔνοιαν.] Not a few of the most ancient MSS., several Versions, and some Fathers have ὀφειλήν· which was preferred by Grotius, Mill, and Bengel, and has been edited by Griesbach, Krause, Tittman, Pott, Heydenr., and Scholz, but, I think, on insufficient grounds. The external evidence for it is slender, and the internal not very strong; for as to the common reading being a *gloss* on ὀφειλὴν, that is far from being certain. Nay, considering the commonness of the expression *debitum conjugale*, the *contrary* may be nearer the truth; or rather ὀφειλὴν might be an alteration of an ordinary Greek phrase into a *Classical* one, though εὔνοιαν is a term sufficiently suitable, and is so used by Joseph. Ant. xvii. 3. 1, and xvi. 7, 3. vii. 12, 4, and Dio Chrys., p. 52. Finally, such an alteration might easily creep into the Vulgate and the Latin Fathers, and from thence into some Greek ones, and finally into the *Western* recension. Of the Greek Fathers, Chrysostom, whose authority is alleged for ὀφειλὴν, did *not* so read. The expression only occurs in his *paraphrase*, which rather confirms the suspicion of ὀφειλὴν being a mere emendation. From the commencing words of his exposition, it is plain that he read ὀφειλομένην τιμὴν, as indeed do some MSS., but evidently by a gloss on εὔνοιαν. The common reading, then, is justly retained by Wetstein, Semler, Matthæi, and Vater.

4. The words of this verse are exegetical of the former (giving a reason for the precept), and depend on ὀφειλομένην preceding.

5. The Apostle now returns to the exhortation at v. 3.

— εἰ μή τι.] Equivalent to the Hebr. אִם לֹא. At τι supply κατὰ, *quodammodo*. Ἐκ συμφώνου, for ἐκ τοῦ συμφώνου, or ἐκ συμφωνίας, i. e. συμψυχίας. The ἂν belongs to γένοιτο understood. Πρὸς καιρὸν contains a *preceptory limitation* of the Apostle, applying to both parties; though we find, from Ecclesiastical history, that it was sometimes not observed in the early Christian Church. Σχολάζειν τινὶ signifies properly to have σχολὴ, *leisure*, for any thing, and, from the adjunct, to give one's individual attention to it, apply to it. Thus the verb is followed by a *dativus commodi*, equivalent to πρὸς and an accusative. So Demosth., p. 594, 16. Reiske, ἐσχόλακεν ἑνὶ τούτῳ πάντα τὸν βίον.

The words τῇ νηστείᾳ καὶ (not found in 7

‡ συνέρχεσθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρα-
6 σίαν ὑμῶν. [c] Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπι- c Infra v. 12, 25.
7 ταγήν· [d] θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν. d Matt. 19. 12.
ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς
δὲ οὕτως.
8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς

uncial MSS. and a few others, besides several Versions and Fathers) were rejected by Mill and Bengel, and have been cancelled by Griesbach, Krause, Tittman, Vater, Pott, and Scholz, but without sufficient reason. The *external* evidence here is but slender, and the *internal* not strong, since the omission might arise from *homœoteleuton;* and, as Grotius, Lightfoot, and Wetstein have shown, fasting, in that age, usually accompanied a more than ordinary attention to religious duties.

— συνέρχεσθε.] The reading of MSS. and Editions here varies. The early Editions and several MSS., with some later Versions and Fathers, have συνέρχησθε, which has been edited by Scholz; but συνέρχεσθε was edited, from several MSS. and early Versions, by Beza, 5, Schmidt, and Elzevir, and thus was introduced into the *textus receptus.* Again, ἦτε, which is found in some ancient MSS. of the Western recension, as also in several Fathers, is preferred by Mill and Bengel, and edited by Griesbach, Knapp, Krause, Tittman, and Pott. Considering, however, the source of the reading, and the nature of the expression, we may suspect this to be an *alteration* of the ancient Critics, in order to remove the seeming pleonasm, which, however, occurs infra xi. 20. xiv. 23, and sometimes in the Sept., nay, even the Classical writers. The reading in question has very little countenance from MSS. or ancient Versions, and must therefore be rejected, and the truth supposed to lie between συνέρχησθε and συνέρχεσθε. The latter is supported by the most important MSS., by many Fathers, and the Greek Commentators, and is, I think, recommended by its greater fitness. Scholz, however, edits συνέρχησθε, and, just before, σχολάσητε; wrongly, I apprehend.

— μὴ πειρ.] i. e. 'may not throw you into carnal temptation.' This does not necessarily imply (as Estius, Camerarius, Pott, and Winer suppose) that the temptation would be with *effect*, or *successful* (though the word has that sense at Gal. v. 1); but there is merely denoted great danger, as at Matt. vi. 13, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

6. τοῦτο δὲ λέγω, &c.] Commentators are not agreed whether this is to be referred to what *follows*, or to what *precedes;* or, if to what precedes, whether to what *immediately* precedes, ver. 5, or to that *a little further off*, at vv. 1, 2. The latter method is greatly preferable, and the words *may* be referred to μὴ ἀποστερεῖτε and καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε at ver. 5, or to ver. 2, and then συγγνώμην may be rendered, with some ancient and several modern Interpreters, *indulgence.* Yet they are better referred to ver. 1. But there is no reason why the λέγω δὲ τοῦτο may not be meant to apply both to what precedes and what follows on this subject, and thus the sense will be: 'But I say what I say, or am saying.' It is not necessary to render συγγν. '*counsel*' (with many eminent Commentators), but '*permission*,' as in our English Versions generally. (See my Note on Thucyd. vii. 15. 3.) The Apostle means, in explanation of what he is saying on this subject, to apprize them that he is speaking of what is allowable or expedient, not what is enjoined to be done; q. d. (as Billroth explains) 'You will learn, from what I have enjoined, not what you *must* do, but what you *may* do.'

7. θέλω] for θέλοιμι, 'I could wish:' a mode of speaking belonging to the language of common life.

— εἶναι ὡς καὶ ἐμαυτόν.] Since, as Doddridge observes, 'it would be absurd to suppose the Apostle wished marriage to cease,' the expression must be taken with limitation to mean, 'have the same mastery over their appetites and passions as he had,' so as to be able to remain in virtuous celibacy, while it was by circumstances required. Thus Chrysostom and Theodoret add, ἐν ἐγκρατείᾳ. The καὶ after ὡς is said by the Commentators to be pleonastic (like ו in the Hebrew), as is often the case after nouns of *similitude.* In such instances, however, it always signifies either *even*, or *too.* Χάρισμα denotes the ability to remain such; called, says Chrysostom, a gift, out of *modesty*, as not claiming any *merit* from continency. Yet this and every other gift of the Spirit does not preclude the necessity of human exertion; see James i. 17, and Matt. xix. 11. In ὃς μὲν οὕτως, ὃς δὲ οὕτως, we are not, with most Commentators, to suppose the sense to be, 'One hath this gift, another hath it not;' for that would be inconsistent with the ἔχει χάρισμα just before. The words (as Pott observes) refer to the different *degrees* in which the χάρισμα is supposed to be granted.

8. The Apostle now briefly recapitulates what has been before said.

— τοῖς ἀγάμοις.] Some doubt has been entertained as to the exact sense here. The expression ἄγαμος properly signifies *unmarried*, without determining whether the person, to whom it is applied, has *ever been* married. And such is commonly supposed to be its use here, to denote both bachelors and widowers. But the best Commentators, from Grotius to Heydenreich, are of opinion that it denotes those who have no longer a wife; i. e. *widowers;* observing that, as the usus loquendi did not permit the Apostle to write χήροις, so he employed the *general* term in a *special* application. The case of those who have *never* married is, say they, entered upon at ver. 25. And as to the opposition alleged between οἱ ἄγαμοι and οἱ γεγαμηκότες at verse 10, and ὁ ἄγαμος and ὁ γαμήσας at vv. 32, 33, the *connexion*, they observe, is there different. At μείνωσιν sub. ἐγκρατευόμενοι from ἐγκρατεύονται just after.

e 1 Tim. 5. 14.
ἐστιν ἐὰν μείνωσιν ὡς κἀγώ. [e] εἰ δὲ οὐκ ἐγκρατεύονται, 9
γαμησάτωσαν· κρεῖσσον γάρ [ἐστι] γαμῆσαι ἢ πυροῦσθαι.
f Mal. 2. 14, 16. Matt. 5. 32. & 19. 6, 9. Mark 10. 11, 12.
[f] Τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, 10
γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι· (ἐὰν δὲ καὶ χωρισθῇ, 11
μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω·) καὶ ἄνδρα
γυναῖκα μὴ ἀφιέναι. Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ 12
Κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συν-
ευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· καὶ γυνὴ ἥτις 13
ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς,
g Mal. 2. 15.
μὴ ἀφιέτω αὐτόν. [g] ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ 14

9. *εἰ δὲ οὐκ ἐγκρ.*] 'if they have not the power to practise continence.'

10, 11. The Apostle now answers their inquiries as to the preservation of the marriage bond among Christians.

10. *παραγγέλλω—Κύριος.*] The sense is commonly supposed to be, 'It is not so much *I* who command, as the Lord,' or, 'not only I command, but the Lord also.' It does not seem, however, that the Apostle meant even to *include himself*, when he used the strong term *παραγγέλλω*. The positive command of the Lord could require no *reinforcement* from the Apostle; and to his *Master* therefore (in whose code of morality the preservation of the marriage bond formed a new and striking feature, in strong contrast with the levity of divorce then practised under the sanction of the Law) the Apostle wholly refers this positive command, founded on Matt. v. 32; compare xix. 3—10. Or we may suppose that the words *οὐκ ἐγὼ, ἀλλ' ὁ Κύριος* are added, *per epanorthosin*, to show that he here speaks *κατ' ἐπιταγήν*: and therefore the command is not his own, but the Lord's. So Billroth regards it as a correction of the first position in *παραγγέλλω*; q. d. 'not of my own wisdom, but as declaring the command of the Lord.' So on the other hand, at ver. 12, he says, *ἐγὼ λέγω, οὐχ ὁ Κύριος*.

— *μὴ χωρισθῆναι.*] This is closely connected with *ἄνδρα γυναῖκα μὴ ἀφιέναι* at ver. 11; for the best Commentators are agreed that the words *ἐὰν δὲ—καταλλαγήτω* are parenthetical. The *καὶ* there is emphatic, meaning, 'but if she must even separate herself.' With respect to the two terms here, *ἀφιέναι* and *χωρισθῆναι*, it may be observed, that a husband when divorcing his wife was said *ἐκβάλλειν*, or, by a milder term, *ἀποπέμπειν*, or, by the mildest, *ἀφιέναι*. The first term is most used in the Old Test. as Gen. xxi. 10. Wisd. vii. 27. On the contrary, a wife who, from whatever cause, left her husband, was said *ἀπολείπειν*, or *χωρίζεσθαι*, 'to separate herself from him;' for the wife could not send away the husband, but only leave the house. *Καταλλάττεσθαι* and *διαλλ.* are by the best writers used of *reconciliation* of every kind, both public and private; see Note on Rom. v. 10. From the use of *καταλλ.* and the air of the context, it is plain that the Apostle is not here speaking of *formal divorces*, effected by law, but of *separations* arising from misunderstandings or otherwise.

12. Here St. Paul answers to the *third* point on which he had been consulted; namely, whether the marriage of a Christian and a non-Christian ought to be dissolved. This the Apostle decides in the negative.

— *τοῖς δὲ λοιποῖς*] scil. *γεγαμηκόσι*, 'the rest [of married persons].' *Ἐγὼ λέγω, οὐχ ὁ Κύριος.* Many eminent Commentators consider the words as equivalent to, 'This is only my private opinion;' 'this is not founded upon any revelation from Christ, and forms no part of his doctrine delivered personally while he was on earth.' A mode of explanation, however, open to strong objections; see Heydenreich. Certainly *ἐγὼ λέγω* must not be limited to *private opinion* as if apart from *inspiration;* for the Apostle speaks with *authority*, as if in the full persuasion and consciousness of inspiration, especially when he concludes his decision (ver. 17) with *καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.* Our Lord, indeed, *could* not, without *anticipating* the designs of the Deity, touch on this question; but left it, together with many others, to be decided by the *Apostles*, under the guidance of that Holy Spirit, who was to lead them into all truth, as the Apostle was fully conscious of when declaring at ii. 16, *ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.*

14. The Apostle now gives a *reason* why diversity of religion could not authorize separation; and that by an anticipation of the objection, 'Shall I not be *polluted* by such close union with a profane person?' To which the answer is: 'No; the believing wife is *not* polluted by the unbelieving husband, but rather the unbelieving party is sanctified by the believing.' (Krause and Crellius.)

— *ἡγίασται ὁ ἀνὴρ ὁ ἄπιστος*, &c.] By *ἄπιστος* is meant simply *non-believing*, non-Christian. *Ἡγίασται* cannot well mean, 'will gradually become holy, by feeling better disposed to Christianity;' a sense most harsh, not to mention that the argument is touched on at ver. 16. Equally objectionable is the sense assigned by others, 'is received into the number of Christians;' for thus, as Heydenreich observes, the end of the verse would not correspond to the beginning, and a manifest inconsequence would arise. *Preferable* is the view of Chrysostom, Piscator, Grotius, and others, who suppose *ἁγιάζεσθαι* to be here equivalent to *οὐκ ἔστιν ἀκάθαρτος*, or *βέβηλος*. Or that of other eminent Commentators, who understand the meaning to be, that 'the one is so sanctified by the other, that their matrimonial connexion is as lawful as if they were of the same faith.' Perhaps, however, it may be best simply (with Theophylact of the ancient, and, of modern Commentators, Billroth) to suppose the sense to be, that 'by the abound-

γυναικὶ, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρί· ἐπεὶ
15 ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστιν. Εἰ
δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω. οὐ δεδούλωται ὁ ἀδελ-
φὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν
16 ἡμᾶς ὁ Θεός. [h] Τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; h 1 Pet. 3. 1.
17 ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; Εἰ μὴ ἑκάστῳ
ὡς ἐμέρισεν ὁ Θεὸς, ἕκαστον ὡς κέκληκεν ὁ Κύριος, οὕτω
περιπατείτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσ-
18 σομαι. Περιτετμημένος τις ἐκλήθη· μὴ ἐπισπάσθω. ἐν ἀκρο-
19 βυστίᾳ τις ἐκλήθη· μὴ περιτεμνέσθω. [i] Ἡ περιτομὴ οὐδέν i Gal. 5. 6. & 6. 15. Col. 3. 11.

ing purity of the believing party, the uncleanness of the unbelieving party is overcome, and in some measure sanctified.' It may also be *implied* that there is hope thereby of the salvation of the unbelieving party.

— ἐπεὶ ἄρα τὰ τέκνα, &c.] We have here, as Calvin and Hyperius remark, an *argumentum ab effectu*; or, as Crellius says, a confirmation of what was before said, *à consequenti absurdo*. The sense is: 'For otherwise (namely, if one party be *not* sanctified) your children would be considered impure and profane (see 2 Cor. vi. 17. Acts x. 28); but now (i. e. in this case) they are holy, and form part of the people of God.'

15. After having at vv. 12, 13 directed that the Christian wife should not be the first to separate if the other party be willing to live with her, the Apostle shows, in this verse, what is to be done by the Christian wife if the Pagan husband be the first to break the marriage bond. She is directed to let the unbelieving party, if he *will* separate, separate. We are not, however, to suppose (with Grotius and others) that the marriage was, in such a case, ipso facto *dissolved*, so that the believing party might contract a fresh one. This is alike at variance with the letter and the spirit of our Lord's decision (Matt. v. 32); and, indeed, with the Apostle's own words in this Chapter; see vv. 10, 11. 30, and Rom. vii. 1—3. The sense, therefore, seems to be, that the conjugal union is not to be dissolved by reason of difference in religion; yet if the unbelieving party be disposed to separate, the believing party may blamelessly submit to such separation. Χωριζέσθω is to be taken in a popular acceptation; q. d. 'let him go; bring no action to recover your matrimonial rights.' At οὐ δεδούλ. supply συνοικεῖν αὐτῷ from the context and the subject matter. Ἐν τοῖς τοιούτοις. Supply πράγμασι, 'in such circumstances.'

The next clause *limits* the liberty, lest it should run into licence; q. d. God, however, hath called us [Christians] to live in peace; and, therefore, we must do every thing we can to live in peace; accordingly, the believing must not afford the unbelieving party any *cause* for separation, by an unyielding spirit or over-precise scruples.

16. Redit Apostolus ad præceptum, vv. 12, 13, datum, rationem afferens [ex utilitate, vel spe bonâ] quæ homines posset ad præceptum illud religiose servandum excitare. (Stenersen.)

— τί γὰρ οἶδας—σώσεις;] Here is another reason for avoiding causeless separation, and cultivating peace (and that *à bonâ spe*); namely, that thus the believing party may bring over the unbelieving to the Christian faith, and thus put him into the way of salvation; see Note on Matt. i. 21. Σώζειν is here used like κερδαίνειν at ix. 22; and εἰ signifies *annon*, as in Thucyd. iv. 40. The Articles τὸν and τὴν are for pronouns possessive.

17—24. This portion is *digressive*; the Apostle therein incidentally touching on *other* conditions of human life, which ought likewise not to suffer change by reason of the transition from Paganism to Christianity; showing by those examples that the Gospel does not dissolve, or interfere with, civil relations, or any other obligations before contracted, or which may be incumbent on men by their situation in life. At the same time this portion forms, as Hyperius remarks, a general conclusion to the whole of the foregoing disputation. Accordingly, εἰ μὴ is for ἀλλά; as at Matt. xii. 9. Rom. xiv. 14. Gal. i. 7, and often in the Classical writers. The phrase, however, is very elliptical; and its full sense is well expressed by Hyperius as follows: 'In summâ, utcunque res se habeat,' i. e. whether married or single. For 'in these words there is (as Billroth remarks) a limitation of the former limitation; the Apostle viewing the subject from every point, and considering every thing both for and against.' Render, 'Nevertheless, according as God hath apportioned to each his situation in life, let him continue to live [content].' Compare Horace, Sat. i. 1, 1—3.

17. καὶ οὕτως ἐν ταῖς ἐκκλησ. π. δ.] A brief mode of expression, introducing two examples illustrative of the sense, in which something is left to be supplied to make up the sense; q. d. 'And so do I ordain [not in your case only, but] to be done in all the Churches [which I govern].' At ver. 18 we have an illustration by *example* of the preceding precept. I have (with Griesbach, Knapp, Krause, Vater, Tittman, Pott, and Scholz) removed the mark of interrogation at ἐκλήθη (introduced from the Vulgate), as in the Ed. Princ., and in the copy from which the Peschito Syriac Version was formed. The sense may be thus expressed: 'Any one is [we will suppose] circumcised: [then] let him,' &c. At μὴ ἐπισπάσθω supply τὴν ἀκροβυστίαν. Compare 1 Macc. i. 15, and especially see Celsus de Med. v. 2. 25.

19. We have here the *reason* for the injunction at ver. 18, and that by an argument drawn from the non-necessity of the thing, and its uselessness as compared with something far more excellent.

— ἡ περιτομὴ οὐδὲν, &c.] Οὐδέν ἐστι is

ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν
Θεοῦ. Ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω. 20
Δοῦλος ἐκλήθης; μή σοι μελέτω· (ἀλλ' εἰ καὶ δύνασαι 21
ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι·) [k] ὁ γὰρ ἐν Κυρίῳ 22
κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ
ἐλεύθερος κληθεὶς δοῦλός ἐστι Χριστοῦ. [l] Τιμῆς ἠγοράσθητε· 23
μὴ γίνεσθε δοῦλοι ἀνθρώπων. Ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελ- 24
φοὶ, ἐν τούτῳ μενέτω παρὰ [τῷ] Θεῷ.
[m] Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην 25
δὲ δίδωμι, ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. Νομίζω 26
οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,

k John 8. 36. Rom. 6. 18, 22. infra 9. 21. Gal. 5. 13. Eph. 6. 6. 1 Pet. 2. 16.
l Supra 6. 20. Heb. 9. 12. 1 Pet. 1. 18, 19.
m 1 Tim. 1. 12.

equivalent to *οὐδὲν ἰσχύει* at Gal. v. 6, and *οὐδὲν ὠφελεῖ* at Rom. ii. 25. The meaning is, 'Circumcision is of no moment, and uncircumcision of no moment; but keeping the commandments of God is something of moment;' namely, as being the test of genuine faith. The same mode of expression occurs supra iii. 7.

20. Here, and in the next verse, a *general* precept is first laid down, then followed by a *special* one, introduced *by way of example*, and to limit and explain the sense of the former. *Μή σοι μελέτω* is an idiomatical expression, signifying, by an ellipsis of *περὶ τούτου*, 'let not this be a trouble to you: be not solicitous about this [as though it could affect your acceptance with God]; for grace knows no distinctions of bond or free.' *Μᾶλλον χρῆσαι.* Sub. *ἐλευθερίᾳ*, take it in preference.

22. *ὁ γὰρ ἐν Κυρ.*, &c.] This is closely connected with *μή σοι μελ.* at ver. 21, and the sense is, 'for the Christian slave is the Lord's freed man (i. e. in a moral and spiritual sense); and in like manner the Christian freeman is the slave of Christ,' i. e. metaphorically, by being bound to obey his precepts. Comp. Rom. vi. 20—22.

Almost all our English Translators render *ἀπελεύθερος*, *freeman;* whereas the true sense is *freedman;* as the Vulgate and Pesch. Syr. render. It may, indeed, be asked, Is not the master, too, an *ἀπελεύθερος Κυρίου*? True; but, as Photius has acutely remarked, 'the Apostle places the parallel in this light, the better to comfort the slave, by suggesting a point of *superiority* over the master.' In fact, the whole is intended, as Calvin says, 'ad servorum consolationem et simul retundendum ingenuorum fastum.'

23. *τιμῆς.*] See Note on vi. 20.

— *μὴ γίνεσθε δοῦλοι ἀνθρ.*] 'do not be blindly followers of men, by conforming to their opinions,' &c. Probably with allusion to the *false teachers*, above adverted to, and in order to caution the Corinthians against taking an unnecessary yoke, by subjecting their consciences to such dogmatical directors. He then, at ver. 24, again repeats, on account of its importance, the *general injunction*, with which he had begun to treat on this subject, and with which he concludes, subjoining, however, for better understanding, the phrase *παρὰ τῷ Θεῷ*, which has been variously explained, and, indeed, admits of more than one sense. The most probable is, 'conformably to the will of God, and as living in his presence.'

The *τῷ* before *Θεῷ* is not found in many of the best MSS. and nearly all the early Editions; and, after being introduced by Beza, was thrown out by Bengel, Matthæi, Griesbach, and Scholz.

25. *περὶ δὲ τῶν παρθένων*, &c.] The Apostle now returns from his digression; and having before treated of the *married* and the *widowed*, now adverts to the *unmarried* of both sexes; for such is the sense here of the expression *παρθένοι*, as is plain from the context. And that the word is used of males as well as females has been fully proved. Indeed, the word was originally an *adjective*, and is so used in Eurip. Phœn. 852. Ion. 270, and Hippol. 1006.

— *ἐπιταγὴν Κυρίου οὐκ ἔχω.*] Meaning, 'I have no special command of Christ [issued by him while on earth] to urge.' This deficiency, then, the Apostle proceeds himself to supply.

— *γνώμην δὲ δίδωμι.*] Some interpret, 'I give my counsel and private opinion.' Others, 'I give my decision.' The former sense is preferable, and it leaves nothing wanting; for surely the very *private judgment* of an inspired Apostle, even when *not* suggested by a special revelation, may be thought sufficient to decide in *extraordinary cases*, on which Christ left no command. Indeed, this may seem meant to be suggested in the words following, *ὡς ἠλεημένος — πιστὸς εἶναι*, especially if they be interpreted (with the most eminent Commentators), 'As one who hath been so graciously dealt with by the Lord, as to be entrusted by him with the office of Apostle,' equivalent to *δεδοκιμασμένος ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον*, 1 Thess. ii. 4; see ix. 17. Gal. ii. 7. 1 Tim. i. 11, 12; a sense strongly confirmed by the similar words 2 Cor. iv. 1, *ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν*, &c., answering to *ὡς ἠλεημένος* here. The construction seems to be as follows: *ὡς (οὕτως) ἠλεημένος ὑπὸ Κυρίου [ὥστε] πιστὸς εἶναι*, 'as being one who has been so graciously dealt with [as to be favoured with the Holy Spirit, and entrusted with the Apostleship], insomuch that I am worthy of entire credit.'

26. *νομίζω.*] The sense, as required by the *γνώμην* just before, must be *judico, arbitror:* a signification very frequent in Scripture, and not rare in the Classical writers. *Καλὸν* is to be taken as at ver. 1, where see Note.

— *διὰ τὴν ἐν. ἀνάγκην.*] The sense seems to be, 'because of the present afflicted state of the Church.' *Ἀνάγκη* is used both in the Scriptures and the Classics for *θλίψις*, to denote affliction

27 ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. Δέδεσαι γυναικί; μὴ
ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα.
28 Ἐὰν δὲ καὶ γήμῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος,
οὐχ ἥμαρτε· θλίψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ
29 δὲ ὑμῶν φείδομαι. [n] Τοῦτο δέ φημι, ἀδελφοί· ὁ καιρὸς συν- n Rom. 13. 11. 1 Pet. 4. 7. 2 Esd. 16. 40—44.
εσταλμένος τὸ λοιπόν ἐστιν· ἵνα καὶ οἱ ἔχοντες γυναῖκας

and calamity in general. Here some understand the *difficulties of life*, and the *inconveniences of matrimony*. But, then, why should ἐνεστ. have been prefixed? It is in vain to attempt to change this from a *special* admonition intended for *that time* into a general one for *all ages*. The best Commentators, ancient and modern, are agreed, that what is said (as especially appears from ver. 29, seqq.) must have reference to the persecutions for the Gospel's sake, which were then beginning; though at the same time it may, I think, also advert to those peculiar difficulties, in which a religion so much at variance with the customs of the world would involve its professors —difficulties inseparable from a state of society, where a new order of things was struggling for the mastery with the ancient and long accustomed one. Now, in such a situation the married would be liable to many more troubles than the single. So Eurip. cited by Grotius: Μία γὰρ ψυχὴ, ἧς ὕπερ ἀλγεῖν Μέτριον ἄλγος.

At ὅτι καλὸν there is a sort of *anacoluthon*; not, however, from inadvertence as to the construction, but resorted to as a kind of repetition serving to impart emphasis; q. d. 'It seems to me, I say, good.' At οὕτως εἶναι supply ὡς ἔστι, as we should say, to be (i. e. remain) as he is, namely, unmarried. An example of the idiom is adduced by Heydenreich from the *Acta Theclæ*.

27, 28. Jam Paulus totius disputationis ambitum in summam colligit, quæ inde efficitur. (Pott.)

27. δέδεσαι γυναικί; &c.] The terms δεδέσθαι and λελύσθαι are in the best writers used of matrimony, with allusion to the *vinculum* implied. Here it has been debated whether by λελύσθαι ἀπὸ γυναικὸς we are to understand the *dissolving* of marriage by *death* or lawful *divorce*, or of the being *without a wife*. The expression itself, from its nature, suggests the *former* sense; while the admonition following points to the *latter*. So that the expression was probably meant of *both*, and should be rendered *free*; which (as in the case of *fitted* and *fit*) will express both senses, namely, *freed* and *free*. Of a similar cast is a passage in Hipparchus ap. Stob. Serm. 375. 13, ναυαγὸς γέγονας; εὖ τὸν ναυαγόν· ('play well the shipwrecked mariner:') πένης ἐκ εὐπόρου; ('art thou poor after having been rich?') εὖ τὸν πένητα.

28. ἐὰν δὲ καὶ γήμῃς, &c.] By this the Apostle means to correct any misapprehension of what was just before said, as though he had (after the manner of many false teachers at that time, see 1 Tim. iv. 3) almost forbidden wedlock as unlawful.

— θλίψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τ.] Render: 'However, such will have trouble in the flesh;' namely, that of the ἀνάγκη mentioned at ver. 26. The next words ἐγὼ—φείδομαι may either mean (as they are explained by the ancient and many modern Commentators, from Grotius down to Schleusner, Pott, Iaspis, and Heydenreich) '*I* [*would*] *wish to keep you free from these evils*' (so answering to θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι at ver. 32); or (according to many Latin Fathers and some modern Commentators, as Estius, Wells, Newcome, and Macknight) '*I spare you* [*the pain of dilating on these evils*].' The latter interpretation is confirmed by a parallel expression in 2 Cor. xii. 6.

29—35. The Apostle here more fully intimates what he meant by the expressions θλίψιν τῇ σαρκὶ ἕξουσι, and ἐγὼ δὲ ὑμῶν φείδομαι, treating on the former in vv. 29—31; and on the latter in vv. 32—35.

29. τοῦτο δέ φημι.] This, like λέγω δὲ τοῦτο, is a formula of transition, introducing a strengthening of what has been before said, or a farther explanation thereof. Before ὁ καιρὸς the *textus receptus* has ὅτι, which was first inserted, on slender grounds, by Schmidt and Elzevir, but was afterwards cancelled by Matthæi, Griesbach, and Scholz; rightly; for it probably arose from *interpretation*. In the interpretation of συνεσταλμένος Commentators are divided in opinion; the term being susceptible of two different senses. I. Since συστέλλω signifies properly to *draw together*, and, as used of clothes or vests, to *fold up*, hence, as applied to *time*, it may mean figuratively to *contract*, *shorten*; and thus συνεσταλμένος will have the sense *short*, just as in Latin we have the phrases *contracti dies*, or *contractæ noctes*. Thus a very suitable sense arises, whereby they are reminded of the shortness of life, and the transitory nature of all earthly things, even in their best estate, and so are admonished to sit loose to earthly enjoyments, remembering how short the time is as to the remainder of life; comp. Ps. lxxxix. 47. Similarly, too, are the words of Eurip. Bacch. 375, βραχὺς αἰών· ἐπὶ τούτῳ δὲ τίς ἂν μεγάλα διώκων τὰ παρόντ' οὐχὶ φέροι; and Pindar, Pyth. iv. 509, Οὐδὲ μακύνων τέλος οὐδέν· (nullam rem procrastinans) ὁ γὰρ καιρὸς πρὸς ἀνθρώπων (quod ad homines attinet) βραχὺ μέτρον ἔχει. II. From its primitive sense, συστέλλω may also mean to *hem in*, *reduce to straits* or distresses; both as applied to *persons* and to *things*: see Stephens' Thesaurus, Schleusner, and Bretschneider; from whence it appears that the idiom is one occurring both in the Sept. (including the Apocrypha) and the Classical writers. Thus συνεσταλμένος will mean, 'encompassed with distresses,' equivalent to ἡ ἐνεστῶσα ἀνάγκη at ver. 26. The sentiment will then correspond to that at 2 Tim. iii. 1, ἐνστήσονται καιροὶ χαλεποί; alluding to the persecution shortly coming on.

Which of the above interpretations merits the preference it is difficult to determine. Either of them is very agreeable to the context, but the

ὡς μὴ ἔχοντες ὦσι· καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ 30
οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ
o Ps. 39. 6. James 1. 10. & 4. 14. 1 Pet. 1. 24. 1 John 2. 17. p 1 Tim. 5. 5.
κατέχοντες· ° καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ κατα- 31
χρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.
ᵖ Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἄγαμος μεριμνᾷ τὰ τοῦ 32
Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ 33

latter has the far greater support of the usus loquendi. Hence it has been, with reason, adopted by all the most eminent modern Commentators.

With respect to the next words, τὸ λοιπόν ἐστιν, they may be construed either with the preceding or the following. In the latter case they will have the sense 'reliquum est, ut,' &c., as the Vulgate renders; ἵνα here denoting the final *ut*; q. d. 'There yet remains the obligation that,' &c. This is, however, somewhat harsh; and therefore it is better to join the words with the preceding. And then if the interpretation of the passage *first* mentioned be adopted, τὸ λοιπὸν will stand for ὁ λοιπός: an idiom, however, not well authorized. If the *latter*, τὸ λοιπὸν will be for εἰς τὸ μέλλον, as λοιπὸν in 2 Tim. iv. 8, or rather, κατὰ τὸ λοιπὸν μέρος χρόνου. Thus, then, we may suppose the two senses above mentioned to be *included*; that of *shortness* being implied in [κατὰ] τὸ λοιπὸν [μέρος], 'as to what remains of it,' as to the brief remnant of it which persecution may permit to us.

29. ἵνα καὶ οἱ, &c.] Ἵνα here has been variously rendered, according to the different views adopted of the preceding words, either 'when,' or 'that.' But it rather seems to denote, as often, *result* or *consequence*; the sense being, 'So that they who have wives will be as those who have them not;' at least according to what most recent Commentators consider as the force of ὦσι here and throughout the whole passage. And such *may* be the sense intended; but from the air of the context, and the words which follow the whole passage (namely, παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου), it would rather seem to be: 'So that they who have wives may (or *should*) be as though they had them not.' A very similar admonition, and similarly pointed, occurs in 2 Esdr. xvi. 40—44: 'In those evils be even as pilgrims upon the earth. He that selleth let him be as he that fleeth away; and he that buyeth as one that will lose: He that occupieth merchandise as he that hath no profit by it; and he that buildeth as he that shall not dwell therein: He that soweth as if he should not reap; so also he that planteth the vineyard as he that shall not gather the grapes: They that marry as they that shall get no children; and they that marry not as the widowers.' So in Arrian, Diss. Epict. iv. 7, the Galilæans (meaning the Christians) are said to be πρὸς τὰ τέκνα καὶ τὴν γυναῖκα, ὥστ' ἐν μηδενὶ ποιεῖσθαι τὸ ἔχειν ταῦτα, ἢ μὴ ἔχειν.

30. καὶ οἱ κλαίοντες, ὡς, &c.] Similarly Aristotle, Rhet. ii. 15, says of the aged, καὶ οὔτε φιλοῦσι σφόδρα, οὔτε μισοῦσι· καὶ φιλοῦσιν ὡς μισήσοντες, καὶ μισοῦσιν ὡς φιλήσοντες.

— καὶ οἱ ἀγοράζοντες, &c.] 'Let us that buy [and sell and get gain] be,' &c.; i. e. act as those that are not long to retain their gains and possessions, but are 'usufructuarii ad vitam,' and consequently should study so to use as not to abuse God's gifts. Thus it is said, in a very similar passage of Plutarch, de Educ. § 17, Στιγμὴ χρόνου πᾶς ὁ βίος ἐστί· ζῆν, καὶ οὐ παραζῆν, προσήκει. The exhortation, however, to refrain from abuse is here not direct, but *indirect*; and the sense of the words καὶ οἱ χρώμενοι, &c., is well expressed by Dr. Shuttleworth: 'And those who use this world as though they used (or rather, I might say, *abused*) it not.' (See Note infra ix. 18.) Thus is conveyed a passing censure at the too luxurious way of living among certain Christians at this seat of Grecian profligacy.

In short, the scope of the Apostle is to inculcate, not a *philosophic apathy*, or a reining in of the passions for *interest's* sake, but a sitting loose to the things of this world, a keeping themselves superior to its joys or sorrows, and a great moderation in the use of their possessions; and that for the reason subjoined,—that they cannot long keep what they now possess; for, &c.

31. παράγει τὸ σχῆμα τοῦ κόσμου τ.] The expression τὸ σχῆμα τοῦ κ. is *not*, as many recent Commentators take it, for κόσμος; but τὸ σχῆμα has reference to that *external appearance* of this worldly scene which, as we say, *makes a figure* and catches the eye. So in Plato, de Rep. ix. 4, we have, σχήματα ποιεῖν, and Philostr. Vit. Ap. viii. 7 (in imitation of the present passage) says, καὶ τί τὸ σχῆμα τοῦ κόσμου τούτου; And taking the term here in combination with the word following, παράγει, we may trace a *dramatic* metaphor, with allusion to those grand scenic spectacles for which Corinth and Athens were so celebrated. Accordingly the sentiment here intended will be, that 'the world, and all its fairest forms, is constantly passing away, like the ever-shifting scenes in a theatre;' and thus is impressed the important truth, that the distinguishing characteristic of the world is *transitoriness*. A sentiment not dissimilar occurs in Sophocles ap. Stob. Serm. 172, ἀλλὰ χαρτοῖσί τε χαῖρε καὶ κακοῖσιν ἀσχαλλε μὴ λίην. γίνωσκε δ' οἷος ῥυσμὸς ἀνθρώπους ἔχει, where ῥυσμὸς answers to the σχῆμα of the present passage.

32. Θέλω δὲ ὑμᾶς ἀμερ. ε.] The δὲ is not *adversative*, but *continuative*; the Apostle here recommending celibacy by a further argument; and that, as Hyperius says, from three considerations; 1. *ab utili*; 2. *ab honesto*; 3. *à pio*. Moreover, as Hyperius observes, the representation is rendered the more forcible by being expressed in the form of a *wish*.

Ἀμερίμ. is, of course, to be understood *comparatively*; viz. 'as much as your respective conditions in life may permit;' q. d. 'my object in speaking thus is to keep you as far as possible unentangled with worldly cares.' The words following are an *illustration by example*; and what is said must be taken *emphatically*. The unmarried person, *more especially*, employs his thoughts so to act, as to approve himself to the

34 κόσμου, πῶς ἀρέσει τῇ γυναικί. [q] Μεμέρισται ἡ γυνὴ καὶ ἡ [q] Luke 10. 40.
παρθένος. ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία
καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ
35 κόσμου, πῶς ἀρέσει τῷ ἀνδρί. Τοῦτο δὲ πρὸς τὸ ὑμῶν
αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ
πρὸς τὸ εὔσχημον καὶ ‡ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπά-
36 στως. Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ
νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι·—ὃ

Lord; while the married person devotes his *chief* attention to *worldly* cares. Πῶς ἀρέσει τῇ γυν., i. e. may promote her domestic comforts, and amply provide for her and her children, which brings a multiplicity of cares. So Menander, cited by Wetstein: *τὸ γυναῖκ' ἔχειν, εἶναί τε παίδων, Παρμένων, πατέρα, μερίμνας τῷ βίῳ Πολλὰς φέρει.*

34. *Μεμέρισται* is by several eminent Commentators explained, 'is distracted by cares.' That interpretation, however, is harsh, and not agreeable to the context. The true sense seems to be that assigned by the ancients, and several eminent moderns, 'there is a difference between.'

In this verse there are many varr. lectt. Some MSS. introduce a *καὶ* before *μεμέρισται*, others before *ἡ γυνή*: and others, again, at both places. The evidence for the second var. lect. is considerable, and that for the *first* not slight. It will mean 'so also.' Indeed, authority is so great as to seem to demand the insertion of *καὶ* likewise before *ἡ γυνή*. But surely the Apostle would not have used *καὶ* thrice in a clause of six words. May we not therefore suppose that those MSS. which have the *καὶ* there, were copied from others which had the *καὶ* marked for insertion, above or in the margin, and that they introduced it in the wrong place? Besides, the *καὶ* might easily be introduced before *γυνὴ* by those who pointed *τῇ γυναικὶ, καὶ μεμέρισται*, since *καὶ* would thus be necessary: others *repeated* the *μεμ.*, which is unwarily adopted by Heydenreich. For my own part, I cannot but suspect that the *καὶ*, which has been so *variously* inserted, has place *no where*, and only arose from those who mistook the construction of the passage; and therefore I have chosen to follow Erasmus, the *textus receptus*, Griesbach, and Tittman, in inserting it *no where*, rather than the Edit. Princ., Bengel, Matthæi, Vater, and Scholz, in inserting it after *μεμέρ.*

— *πῶς ἀρέσει τῷ ἀνδρί.*] This must mean the discharge of her domestic duties acceptably to her husband, whose will is to be her law. See 1 Pet. i. 3—7. So Theano, the celebrated philosopher, being asked what was the first duty of a wife, answered, *τὸ τῷ ἰδίῳ ἀρέσκειν ἀνδρί.* And Melissa (ap. Frag. Pythag., p. 749, Gal.) answers the same question thus: *ἀρέσκειν τῷ αὐτῆς ἀνδρὶ, ἐπιτελέας ποιεῦσαν τὰς ἐκείνῳ θελησίας.*

35. *τοῦτο δὲ πρὸς*, &c.] The *αὐτῶν* is, as Billroth says, emphatic; q. d. 'I say this for your own good, and not for the sake of making my opinion of importance.'

— *οὐχ ἵνα βρόχον ὑμῖν ἐπιβ.*] On the sense of this expression *βρόχον*, and the nature of the metaphor, a difference of opinion exists; some assigning the sense 'rope,' i. e. snare; others, 'yoke,' i. e. bond: and, indeed, the yokes of the ancients were often made of rope. The latter view is adopted by the ancient and many eminent modern Interpreters, as Vorst., Grotius, Piscator, Locke, and Heydenreich; the former by the greater part of the modern ones, which seems preferable. But whether the metaphor be, as they imagine, derived from *bird-catching*, may be doubted; since ropes were employed for other purposes as well as *snares*, and we may *rather* suppose a *military* metaphor; since, in war, ropes were thrown out, with which an enemy was dragged away, and put to death, or captured. That, however, would require *περιβάλω*. The term is more probably used with allusion to the *rope with a noose*, used by the ancient huntsmen, whereby, when thrown over the head of an animal, the beast was taken, and compelled to go where the huntsman pleased. However, since the *ratio metaphoræ* is uncertain, it may be safest so to express the sense as to include *both* metaphors; q. d. 'My meaning is not to lay snares for, entangle your conscience, or put any force on your wishes.'

— *πρὸς τὸ εὔσχημον*, &c.] Supply *ὑμῶν*. It is put for *πρὸς τὸ εὐσχημονεῖν καὶ εὐπροσεδρεύειν ὑμᾶς τῷ Κυρίῳ*, 'for your more decorous and assiduous or continued service to the Lord.' See Luke ii. 37. Instead of *εὐπρόσεδρον*, many MSS., early Versions, and Fathers have *εὐπάρ.*, which is edited by Bengel, Griesbach, Tittman, Pott, and Scholz. But the external evidence for that reading is not very strong; that of the Fathers being, in such a case, slight, and here not consistent. Moreover, the MSS. which support it abound in *altered* readings, of which this seems one; since *εὐπάρεδ.* is a more Classical word than *εὐπρόσ.*; whereas *εὐπρόσ.* is found in the later Greek and Hellenistic writers, and its cognate words in the New Test., as *προσεδρεύοντες*, where some of these very MSS. have *παρ.*, though no Critic pleads for it. To advert to another strong internal evidence,—*εὐπρόσ.* is (as Wetstein and Matthæi remark) the more modest and respectful term; *προσεδρεύειν* being applied to *inferiors*, and having a notion of *respectful attention*; *παρ.* to *equals in rank*. *Ἀπερισπάστως*, i. e. without distraction from worldly affairs. The word is derived from *περισπᾶσθαι*, and is here used as at Luke x. 40.

36. The Apostle now subjoins a *counsel*, meant for those parents who may not follow the foregoing advice. *Εἴ τις ἀσχημονεῖν—νομίζει* is best explained by the ancient and most modern Commentators, 'If any [father] think he is incurring somewhat of disgrace with respect to his unmarried daughter,' namely, by her being unmarried; since the disgrace, which female celibacy implied, extended in some degree to the *father*.

θέλει ποιείτω, οὐχ ἁμαρτάνει· γαμείτωσαν. Ὃς δὲ ἕστηκεν 37
ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει
περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ
r Ecclus 7. 25. Heb. 13. 4. αὐτοῦ τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ. [r] Ὥστε 38
καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ· ὁ δὲ μὴ [ἐκ]γαμίζων κρεῖσσον
ποιεῖ.

s Rom. 7. 1, 2. [s] Γυνὴ δέδεται [νόμῳ,] ἐφ᾽ ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· 39
ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γα-
t 1 Thess. 4. 8. μηθῆναι, μόνον ἐν Κυρίῳ. [t] Μακαριωτέρα δέ ἐστιν ἐὰν οὕτω 40
μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ Πνεῦμα Θεοῦ
a Acts 15. 20, 29. Rom. 14. 3, 10, 14, 22. ἔχειν.

VIII. [a] ΠΕΡΙ δὲ τῶν εἰδωλοθύτων, οἴδαμεν—(ὅτι 1

The above sense of *τὴν παρθ. α.* is required by the context, and is confirmed from the Classical citations adduced by Krause. Ὑπέρακμος; i. e. past the ἀκμή, or flower, of her age, the ἀκμὴ γάμου. So Suid., ὑπερδραμὼν τὴν ὥραν. Καὶ (sub. ἐὰν) οὕτως ὀφ. γίν. Here we have a *popular* expression, like our 'If it must be so,' which will include reasons of *all* sorts, both on the side of the parent and of the daughter. Γαμείτωσαν. Meaning the maid and her suitor.

37. ὃς] scil. ὁ πατήρ, as almost all the best Commentators are agreed, since the subject of this sentence must be that of the last.

— ἕστηκεν ἑδραῖος] 'continues stedfast in his purpose.' A stronger expression than ἑδραῖος γίνεται would be, which occurs in 1 Cor. xv. 58, or even ἐπιμένει ἑδραῖος at Col. i. 23, in which there is a metaphor derived, not (as has been imagined) *è palæstra*, but (as in Eph. ii. 22, and iii. 17) an *architectural* one, with allusion to a *statue* standing *firm* on its pedestal (so Stob. Serm. i. 4, cited by Krause, ἀνδριὰς μὲν ἐπὶ βάσεως, σπουδαῖος δὲ ἀνὴρ ἐπὶ καλῆς προαιρέσεως ἑστὼς, ἀμετακίνητος ὀφείλει εἶναι), or to a *pillar*, or *column*, standing firm on its base. So 2 Tim. ii. 19, ὁ στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν, *standeth sure*. Ἀνάγκην refers both to the disposition of the daughter, and to the domestic circumstances of both father and daughter.

— περὶ τοῦ ἰδίου θελήματος.] Θέλημα here denotes simply the faculty of willing, or, as we say, free-will. The construction here is anomalous, the regular Classical one being a simple genitive (as supra ver. 4), or an accusative with εἰς or πρός.

— τοῦτο κέκρικεν.] A strong term, used to express firm determination. Τοῦ τηρεῖν τὴν ἑ. παρθ. A popular expression, signifying 'to keep her with him at home unmarried, not wed her.'

39. The Apostle now subjoins an admonition respecting *widows* (probably in answer to some inquiry), tending to check their hastily forming second marriages.

— νόμῳ.] This, not found in about six MSS. and some Versions and Fathers, has been cancelled by Griesbach, Lachmann, and Scholz, but without reason. It seems to have been expunged, as admitting of no very Classical construction, and also because some may have stumbled at the sense, which is (as Bp. Middleton has well explained) 'by moral obligation,' 'by the spirit of every law, divine or human.' See Rom. ii. 25. Ἐλευθέρα ἐστὶ γαμ. A *popular* idiom, like one in our own language. Μόνον ἐν Κ., 'so that it be consistent with her obligations as a Christian;' i. e. as Theodoret remarks, to one ὁμοπίστῳ, εὐσεβεῖ, or, as Calvin explains, religiously and in the fear of God; for so alone are matrimonial connexions auspiciously formed.

40. δοκῶ δὲ—ἔχειν.] These words are by some ancient and many modern Commentators thought so far from being, as some have imagined, expressive of *doubt*, as really to be an *emphatic meiosis*, expressive of the *highest certainty*. This, however, is, with reason, denied by Mr. Slade, who renders thus: 'And I *trust* that I have the Spirit of God.' But though that Version be confirmed by the authority of Rosenmuller and others, it seems to be going too far the *other* way; for δοκῶ must at least denote full *persuasion*, though modestly expressed. So Aristoph. Ach. 904, τρία δοκῶ γ' ἂν ἔτι προσβαλεῖν, where Mr. Mitchell rightly remarks, that 'δοκῶ thus followed by an Infinitive, and especially when accompanied by μοι, denotes, not that doubtful state of mind to which the present use of language attaches the word to *think*, but more frequently a full assurance and conviction, as in Aristoph. Pac. 13, and Ran. 1420. Plut. 1186.' This is sufficient to fully answer those who call in question the continual inspiration of the Apostle. With respect to the expression Πνεῦμα Θεοῦ, Bp. Middleton thinks it cannot be taken of the Holy Spirit in the *personal* sense, but must mean 'divine guidance.' And Wakefield lowers it still further, to 'a divine spirit;' i. e. (as Bp. Middleton on Rom. viii. 9 thinks the phrase may mean) 'a godly frame of mind.' But it must surely imply 'Divine aid, by the influence and inspiration of the Holy Spirit,' 'the influence or inspiration of the Holy Spirit sent from God.' That Πνεῦμα Θεοῦ may be equivalent to τὸ Πνεῦμα τοῦ Θεοῦ, the Bishop himself would not deny, since it falls under his own Canon, C. iii. § 6. of *nouns in regimen*, in which 'the Article is either prefixed to both the governing and the governed nouns, or else is omitted before both.'

VIII. In this Chapter the Apostle (doubtless in answer to some previous inquiry) proceeds to treat of the use of meats which had been offered to idols. On the sense of εἰδωλόθυτα, see Note

πάντες γνῶσιν ἔχομεν·—ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη
2 οἰκοδομεῖ· [b] Εἰ δέ τις δοκεῖ εἰδέναι τὶ, οὐδέπω οὐδὲν ἔγνωκε b Gal. 6. 3. 1 Tim. 6. 4.
3 καθὼς δεῖ γνῶναι· εἰ δέ τις ἀγαπᾷ τὸν Θεὸν, οὗτος ἔγνωσται c Deut. 4. 39. & 6. 4. infra 10. 19.
4 ὑπ' αὐτοῦ.)—[c] περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, Eph. 4. 6. Is. 41. 24.

on Acts v. 20. It appears, from the researches of the learned, that it does not merely mean meat actually sacrificed to idols, but *also* that part of the victim which was reserved for the use of the Priests, and from which they often entertained their friends, or gave part to the poor, or sometimes sold it in the market; though, as the animal, when alive, had been formally consecrated to the use of the god, and had been partly offered on his altar, so the *meats* might, in a certain sense, be said to be offered to the idol. See more in the Tract on the Lord's Supper, appended to Cudworth's Intellectual System, and also Heydenreich in loc. Now it was a question of some moment to Christians living among idolatrous Gentiles, whether it was lawful for them to participate in any such meats. In deciding this, the Apostle seems to allude to certain plausible *arguments* employed to justify the use of it; ex. gr., that the idol was not a god, but a mere stock or stone; and if this their opinion of the idol was notorious, their participation of food, in the temple consecrated to its worship, could not involve any acknowledgment of its *godhead*, and therefore could be no more a sin than eating a common meal. This sophistry he confutes, and shows that, though idols were mere 'vanities,' yet, by participating in feasts made of meats which had been offered to them, Christians occasioned a scandal to their weaker brethren, and ought therefore to abstain.

1. On the punctuation and interpretation of this whole passage, vv. 1—4, some doubt exists; to remove which, many eminent Critics would regard οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν as a part of the letter of the Corinthians; to which the Apostle answers in the following words. Thus the passage, they think, forms a kind of *dialogue* between St. Paul and the Corinthians. All this, however, is purely hypothetical, and really creates more difficulties than it removes. It is besides *unnecessary*; for the difficulty may be removed by supposing a *parenthesis*, commencing either at ἡ γνῶσις (as Vater, Knappe, Krause, Gratz, Pott, and Heydenreich suppose), or rather (according to Schmidt, Bos, Raphelius, Wolf, Schulz, Newcome, Griesbach, Winer, and Scholz,) at ὅτι πάντες. Yet I cannot entirely agree with those who insert ὅτι πάντες γνῶσιν ἔχομεν in the parenthesis; for the words evidently do not well consort with those following. I have, therefore, chosen a middle course, and separated the clause both from what precedes and what follows, by a kind of *hypo*-parenthesis, which also, by its notation, will indicate that, in the words preceding, there is a breaking off of the construction; which, after the long parenthetical portion introduced to show the effects of knowledge without charity, is taken up with an οὖν resumptive, and a repetition of the most necessary words which occurred before the parenthesis; of which idiom several examples may be seen in Winer's Gr. Gr. § 5. Thus ὅτι πάντες γνῶσιν ἔχομεν may be rendered, 'for we have all knowledge;' a tacit censure on the prevalent conceit of the Corinthian converts. It is well remarked by Calvin and Hyperius, that we have here a *concession.* The Apostle grants whatsoever they could demand, or object; q. d. 'You pretend Christian liberty, and claim to possess knowledge. This I grant. But of what use is knowledge, when detrimental to your brethren?' He thus concedes their assumptions, that he may show the vanity of the plea founded on them.

This mention of *knowledge*, then, gives the Apostle an opportunity of introducing, for admonition's sake, a weighty *gnome* (introduced, for greater effect, without a particle) on *real*, as contrasted with *false* knowledge, and on its *value*, as compared with the love of God. By ἡ γνῶσις, however, is not to be understood 'knowledge' simply, but '*the* knowledge [I allude to];' (as at v. 7,) even *religious* knowledge, when confined to speculation only, and unaccompanied with an attention to *practice*, as well as theory,—*love to man*, as well as devotion to God. Thus, in the very opposition of γνῶσις and ἀγάπη, it is *implied* that the former is separate from the latter. Οἰκοδομεῖ, 'promotes the true edification of themselves, and the furtherance of the Gospel.' See Rom. xiv. 19. 1 Cor. x. 23, and ch. xiv. We have here, as Beza observes, an *architectural* metaphor; the knowledge in question being compared to a mere pasteboard fabric; the other, to a real and solid building.

2. In this verse the sentiment at ἡ γνῶσις φυσιοῖ is amplified, as in the next verse that at ἡ ἀγάπη οἰκοδομεῖ is expanded. (Pott.)

— δοκεῖ εἰδέναι τὶ] 'fancies that he knows something [great, or any thing thoroughly];' is as it were a δοκησίσοφος, who is vain of his knowledge, and rests in it, without *applying* it to *practice*, by the discharge of his duty to men. Such a person as yet knoweth nothing; neither *that*, nor *any thing else*, as he ought to know it, i. e. completely; namely, because he neglects the true end and use of real knowledge, *practice*; and neglects to duly resort to the fountain of all knowledge, the light of God's revealed truth.

3. ἔγνωσται ὑπ' αὐτοῦ.] Some ancient and many modern Commentators interpret, 'is acknowledged and approved by God.' But this, though a frequent signification of the word, is here not permitted by the context; since, as Pott remarks, in order to preserve the antithesis, the idea of *having* must appear in both members, and cannot, without destroying the essence of the argumentation, be exchanged for the idea of acknowledgment or approbation. Indeed, as Pott says, a sense is here required the opposite to οὐδέπω—γνῶναι. Preferable, therefore, is the view of some ancient and many of the best modern Commentators, who suppose ἔγνωσται used in a *Hophal* sense, 'is *made* to know,' i. e. 'is taught by him,' as in 1 Cor. xiii. 12. Gal. iv. 9. An idiom which, Pott asserts, is found both in Classical and Hellenistic Greek. Even this interpretation, however, is scarcely tenable, being founded on no sure grammatical proof. Accordingly it is best to retain the fundamental sense,

d Gal. 4. 9. e John 10. 34. f Mal. 2. 10. John 13. 13. Acts 17. 28. Rom. 11 36. infra 12. 3 Eph. 4. 5, 6. Phil. 2. 11. g Rom. 14. 14, 23. infra 10. 28.

οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς
ἕτερος εἰ μὴ εἷς. [d] Καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε 5
ἐν οὐρανῷ εἴτε ἐπὶ [τῆς] γῆς· ([e] ὥσπερ εἰσὶ θεοὶ πολλοὶ,
καὶ κύριοι πολλοί·) [f] ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ 6
οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς
Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. [g] Ἀλλ' οὐκ 7

and regard this as a real passive, understanding it, however, as meant to express true and complete knowledge, as Gal. iv. 9, *νῦν δὲ γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ*. Comp. infra xiii. 12. Such, too, I find, was the view of the sense adopted by Hyperius. We may also suppose it to have been the intent of the Apostle to thus inculcate a lesson of *humility*. Indeed, as Billroth observes, 'it is a frequent mode of expression with St. Paul, when he has to mention any thing resulting from the identification of the human will with the divine, instead of ascribing it to *man*, by the use of an active voice, to use a passive, and thereby to indicate that *God* is the primary and essential agent.' See Phil. iii. 13.

4. We have here a resumption of the sentiment above propounded, together with a concession. (Vorstius.) The Apostle at vv. 4—6 refutes the arguments urged in defence of eating idol meats: especially that the heathen gods are non-existent, are no gods. This he grants and confirms, but shows, at ver. 7, that the *conclusion* thence deduced is false.

— *οὖν*.] This resumptive use of *οὖν* is by no means unfrequent. By *εἴδωλον* is meant, not the image itself of the god worshipped under the image, but the *so called* gods, *deastri*, thus termed by the Jews in contempt; q. d. a mere '*shadow*,' a non-entity, *μάταια*, vanities, non-existent, much less divine. *Οὐδὲν ἐν κόσμῳ ἐστὶ* is a *popular* phrase, similar to one in our own language, denoting literally, 'nothing in the world' [mere stocks and stones], things which have no real existence in rerum natura, much less Divinity. So Isaiah, xli. 24, thus apostrophises idols: 'Behold ye *are of nothing*, and your works are nothing.'

5. *καὶ γὰρ εἴπερ*, &c.] This is meant for explanation, and to anticipate an objection. By *λεγόμενοι* is meant *νομιζόμενοι*, i. e. (by the power of the emphasis) only those *accounted*, not *really* such; *μὴ φύσει θεοί*; as Gal. iv. 8. The whole passage is well illustrated by Loesner from the following one of Philo, p. 122, *οἱ δὲ λεγόμενοι δεσπόται δόξῃ μόνον, οὐ πρὸς ἀλήθειαν νομίζονται· ἀνάγκη δ' ὡς ὑπήκοον καὶ δοῦλον οὕτως ἡγεμόνα ἐν τῷ παντὶ εἶναι καὶ κύριον· γένοιτ' ἂν ὁ τῷ ὄντι ἄρχων καὶ ἡγεμὼν εἷς ὁ Θεὸς, ᾧ λέγειν ἦν πρεπῶδες ὅτι πάντα αὐτοῦ κτήματα*.

*Εἴτε ἐν οὐρανῷ* and *εἴτε ἐπὶ γῆς* are *enumerations* of the constituent parts of the *κόσμος* preceding. By the former, it is thought, are meant the *Dii Olympii*, or *majores*; by the latter, the *ἐπιχθόνιοι*, the *minores*, inferior deified powers, presiding over the fountains, woods, mountains, rivers, &c.; or the *Dii minorum gentium*, the Demi-gods, Divi, Genii, received into the number of gods for their virtue, and acting as messengers between the celestial gods and mankind.

— *ὥσπερ*, &c.] 'as indeed.' For so the word ought to be rendered when coming after a hypothetical proposition, as asserting or confirming its truth; see Matthiæ, Gr. Gr. § 629.

— *θεοὶ πολλοὶ καὶ κύριοι π.*] Here, as Pott remarks, the *θεοὶ* are the same with the *οἱ λεγόμενοι θεοὶ* before; and not to be distinguished from the *κύριοι*, by which name (he adds) the gods and goddesses both of Greece and Rome were called. By the same term (denoting power and dominion) the Hebr. בעל was used to designate the Canaanitish gods and goddesses adopted by the Israelites; and sometimes the Tyrian *Hercules*, and such other deified mortals, become tutelary deities; see Bp. Warburton's Divine Leg. vol. vi. p. 388. Pott well remarks that, 'by this accumulation of term the Apostle meant to exhaust the notion of *polytheism*, in order thereby to make more prominent the notion of the *one* God to be worshipped by Christians.'

6. The connexion of this passage with the preceding, and the scope of the argument, are well expressed by Billroth as follows: 'As respects the eating of flesh offered in sacrifice to idols, we know that there is no idol-god in the world, and that there is no God but one (viz. Jehovah). Although, then, there be what are called gods, whether they be in heaven or on earth, as, indeed, there are gods many and lords many (to the heathen, according to the ideas of the heathen), yet is there to *us* but one God (i. e. there is only one Being whom we acknowledge as divine) and one Lord.'

— *ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς*, &c.] 'from whom, as Creator and First Great Cause, all things have their origin, and we [exist] for Him (i. e. for his service and glory, see Col. i. 16); and one Lord Jesus Christ, by whom (i. e. as the immediate and efficient cause) are all things, and we *by* Him;' i. e. are what we are; 'language (as Dr. Pye Smith observes, Script. Test. vol. iii. 332) in perfect accordance with the uniform testimony of Scripture, which regularly attributes all the operations of the Deity *ad extra* according to an established constitution of Divine wisdom to the Father, as the supreme Origin, and to the Son, and to the Spirit, as Immediate and Effective Agents.'

By *δι' αὐτοῦ*, as applied to God the Son, the ancient Commentators understand to be denoted mediately the creation of all things, and, as respects Christians, a two-fold creation, both natural and spiritual. Others, however, and especially almost all the recent Commentators, with reason recognise only a *moral* creation; explaining *καὶ ἡμεῖς δι' αὐτοῦ*, 'and we [Christians] are by him [what we are];' i. e. regenerated and saved; see 1 Pet. i. 21. As to the Socinian perversion, founded on the *distinction* here recognised between the Father and the Son, the Apostle, by thus calling the Father the *one* God, does

ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως
ἄρτι ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν, ἀσθενὴς
8 οὖσα, μολύνεται. [h] Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ· h Rom. 14. 17.
οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν,
9 ὑστερούμεθα. [i] Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη i Rom. 14. 13, 20.
10 πρόσκομμα γένηται τοῖς ἀσθενοῦσιν. ἐὰν γάρ τις ἴδῃ σὲ, τὸν Gal. 5. 13.
ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις
αὐτοῦ, ἀσθενοῦς ὄντος, οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα
11 ἐσθίειν; [k] καὶ ἀπολεῖται ὁ ἀσθενῶν ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, k Rom. 14. 15, 20.

not exclude Jesus Christ from being the God of Christians, any more than he excludes the Father from being Lord by calling Christ 'the one Lord.' In short, as Dr. Pye Smith (Script. Test. vol. iii. p. 332) proves, 'the Deity of Christ can no more be denied because the Father is here called the One God, than the *dominion* of the Father can be denied because the Son is called the One Lord.' By this mode of expression it is intimated that Father and Son are one God and one Lord in the unity of the Godhead.

7. In this verse the Apostle briefly refutes what had been urged in the way of excuse on the part of those who had knowledge; and that on the ground that it was not sufficient for them if they knew they were doing rightly, unless they had respect to their brethren likewise; (Calvin,) q. d. 'You rightly hold that there is but one God, and that the heathen idol-gods are non-entities; but this knowledge the weak have not, and therefore ye do not act rightly.' (Hyperius.)

— ἡ γνῶσις] 'the knowledge of this;' namely, that an idol is nought, has no virtue, whether to sanctify or to pollute. In the remaining words of the verse we have a declaration *à contrario*, and meant to show how it is that all have not this full knowledge: the complete sense being, 'But some, in the secret persuasion of the idol's being something (i. e. a real being), even yet eat of the food, as if it were food offered to some really existing demon; and [their perception of right and wrong being weak and ill-informed] their conscience is, as it were, defiled or stained in its purity, [and they feel self-condemned;]' i. e. by doing what they believe to be wrong. So, in Ammian. Marc. xv. 2 (cited by Pott), he is said 'polluere conscientiam,' who is troubled with the reproaches of an evil conscience.

8. βρῶμα δὲ ἡμᾶς, &c.] This we may, with the best Commentators, regard as spoken in the person of the Corinthians, and as containing the *other* plea (and that derived *è rerum naturâ*), by which they justified their eating idol-meats; q. d. 'But food (i. e. the eating, or the abstaining from, certain meats) does not recommend us to the favour of God;' or, as St. Paul himself teaches, Rom. xiv. 17, 'the kingdom of God is not meat and drink.' To advert to the phraseology, παριστάναι signifies properly 'to *introduce* any one to the notice of another,' his superior; and, from the adjunct, 'to *recommend* to his favour.' So Arrian, Epict. i. 16, αὐτὰ ἐπαινέσαι, ἢ παραστῆσαι. Περισσεύομεν and ὑστερούμεθα signify, 'are we the better or the worse [Christians]?' The inference (left to be supplied) is: 'Therefore it matters not, whether we sit down to table at idol-feasts or not.' To which the Apostle answers, βλέπετε δὲ, &c.; q. d. [True;] 'but be careful, lest the *exercise of this liberty* of yours,' &c.; for such (as the ancient and many modern Commentators explain) is the sense of ἐξουσία, as denoting what is claimed as a right, though it may be an *abuse* of right. Thus it is shown to be sinful at x. 15—23.

10. ἐὰν γὰρ—ἐσθίειν;] Here we have an illustration by example; q. d. 'So, for instance, if any one thus weak see you, who have this [boasted] knowledge, sitting at table in an idol-temple, will not his conscience [weak and wavering as he is] be emboldened, so as to eat what has been offered to idols?'

But, to briefly consider the phraseology in detail, κατακείμενον is a term appropriate to the reclining posture of eating food both among the Orientals and the Greeks. Εἰδωλείῳ, 'idol-temple,' a word frequent in the Apocrypha, and of the same form with Ποσιδώνειον and many others ending in ειον, which are properly adjectives with an ellipsis of ἱερόν. On the sense of οἰκοδομηθήσεται there has been some doubt. By Wetstein, Storr, Rosenmuller, and Pott, it is thought to be used *ironically;* which, however, is too harsh. It is better, with some ancient Commentators, and, of the moderns, Grotius, Schmid., Kypke, Valcknaer, Krause, and Heydenreich, to render it, 'will be confirmed or emboldened;' as Mal. iii. 15, οἰκοδομοῦνται ποιοῦντες ἄνομα, and Josephus, Ant. xvi. 6, εἰς νουθεσίαν τὴν ἐκείνων οἰκοδομῶν αὐτόν. There is, indeed, a sort of *phrasis prægnans;* the full sense being, 'he will be confirmed in his opinion as to the lawfulness of eating idol-meats,' &c.; and thereby be emboldened and induced to do what his conscience tells him is wrong,—to eat idol-meats. The word is well rendered by Schlichting, 'erigetur et excitabitur;' and he acutely remarks, 'qui enim ædificantur erigi solent.' In fact, *erigetur* is the best single term wherewith to express the sense; that word signifying both to be *emboldened*, and to be *incited.*

11. καὶ ἀπολεῖται] 'and thus by thy knowledge will thy weak brother perish,' &c. Ἀπολ. is a very strong term, probably adopted in order to make an antithesis with ἀπέθανεν; the last clause being intended to place in the strongest point of view the enormity of the offence. And yet the exact amount of evil done (and consequently of guilt incurred) was, as appears from the next verse and ver. 7, inflicting a wound on the conscience of the weak brother, by inducing him to do that which he could not reconcile with his conscience. The word must therefore be under-

l Rom. 14. 18.
δι' ὃν Χριστὸς ἀπέθανεν. [l] Οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς 12
ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς
m Rom. 14. 21. 2 Cor. 11. 29.
Χριστὸν ἁμαρτάνετε. [m] Διόπερ, εἰ βρῶμα σκανδαλίζει τὸν 13
ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν
ἀδελφόν μου σκανδαλίσω.

a Acts 9. 3, 17, & 22. 14, 17, 18. & 23. 11. supra 4. 15. infra 15. 8. 2 Cor. 12. 12.
IX. [a] ΟΥΚ εἰμὶ ‡ ἀπόστολος; οὐκ εἰμὶ ‡ ἐλεύθερος; 1
οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον
μου ὑμεῖς ἐστε ἐν Κυρίῳ; Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, 2

stood of *grievous injury* to the soul, and such as, except by the special grace of God, would prove fatally ruinous.

12. What is here said, is meant to further illustrate the enormity of the offence; q. d. that the injury and wrong done to the weak brother is regarded as an offence against Christ, by impeding the progress of his Gospel.

— τύπτοντες αὐτῶν, &c.] Τύπτ. is a strong term denoting injury done by violence, and is used figuratively to denote deep mental perturbation, as in 1 Sam. i. 8, and Prov. xxvi. 22.

13. διόπερ, εἰ βρῶμα, &c.] We have here the *conclusion* of the whole reasoning; expressed, however, by the Apostle, through modesty, not in the form of a *command* (though meant to be such), but, per κοίνωσιν, in his own person. At οὐ μὴ εἰς τὸν αἰῶνα we have a strong expression, to signify 'never, as long as one lives.'

IX. In continuation of the same subject (the extent of Christian liberty) the Apostle proceeds to show, by his own example, that many things in themselves lawful, ought to be abstained from, for the sake of others; and that many things of much greater consequence *he* had abstained from, that he might not offend weak brethren, or throw an impediment in the way of religion. (Krause and Rosenmuller.)

After establishing his full claims to be obeyed, on the ground of an Apostleship of a nature fully equal to the other Apostles, as one, in some degree, an eye-witness of the resurrection of Christ, he shows that he had sometimes not *exercised* the various privileges resulting from that station, but, as far as was permitted by conscience, had yielded to the prejudices of weak brethren. In short, he adduces *himself* as an example, that he demanded nothing from them but what he had himself done and was doing.

1. οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος;] Seven MSS., and some Versions and Latin Fathers, make ἐλ. precede ἀπόστ.; which was approved by Grotius, Beza, and Bengel, and has been edited by Griesbach, Knapp, Krause, Tittman, Pott, and Scholz; but without sufficient reason. The MS. evidence is slender, that of *Latin* Fathers of little weight, and far overbalanced by the *Greek* Fathers; and that of Versions is liable to exception. The above Critics, indeed, urge that the *climax* requires this; there being, they think, a gradation from St. Paul's right as a *man* to his right as an *Apostle*. But that is *taking for granted* what requires to be *proved*. It would rather seem that in this verse he (as Lightf. remarks) does not treat of *political*, nay, not even of *Christian* liberty generally, but of *Apostolical* liberty. The common reading is, with reason, retained by Wetstein, and also Matthæi, who has well vindicated it, and shown its superiority to the new reading. Rinck, too, after testifying that *all* the MSS. he has collated have the common reading, gives the preference to it, and ably shows the *origin* of the transposition. There could, indeed, have arisen no doubt as to the correctness of the common reading, had the true nature of the words been perceived, though it was long ago shown by Crellius, who remarks that it is equivalent to, 'Am I not an Apostle, and thence free to act accordingly?'

The next words are meant (as Crellius observes) to anticipate an objection,—that Paul was not one of the *Apostles*, and therefore had not any such authority. The words of the answer to which, by the interrogation with a negation, have the force of a strong affirmation; namely, that he *has* seen Jesus Christ in the flesh; which must be understood, not (as some recent Commentators explain) of those visions of an ecstatic kind mentioned at 2 Cor. xii. 1, but of the transaction on the road to Damascus (Acts xxii. 13—15), as the course of argument requires. For, as Billroth observes, 'St. Paul is here vindicating his claim to the dignity of an Apostle, in virtue of which he stood upon a par with the other Apostles; and the justness of this depended upon whether he had received the apostolic office from Christ, in the same way as they had received it.' In short, as Whitby remarks, 'The Apostles being chosen to be witnesses of the resurrection, it was requisite that St. Paul likewise should have seen him risen. Hence the language addressed to him by Ananias, Acts xxii. 13—15, and his own declaration to Agrippa, Acts xxvi. 26. Accordingly we find that Christ was seen of him, xv. 8; nay, often appeared to him after his resurrection, Acts xviii. 9. xxii. 18, and that he was taught the Gospel by the immediate revelation of Jesus Christ.' In the words following, οὐ τὸ ἔργον—Κυρίῳ; St. Paul *proves* his Apostleship *ab effectis*; namely, from having, in the actual *exercise* of that office, converted them to Christianity; which, without Divine assistance (a proof of his Divine *mission*) could not have been done. Therefore, by so doing, ἀποστολικὴν διακονίαν πεπλήρωκε. So in the *Classical* writers the pupils or *élèves* of any one are said to be *their work*; ex. gr. Philo, cited by Wetstein: ἐμόν ἐστι ἔργον Γάϊος, and Seneca, Epist. 34, 'Assero te mihi; *meum opus es.*' By ἐν Κυρίῳ we are to understand, 'in the business of the Lord and his religion.'

2. εἰ ἄλλοις—ὑμῖν εἰμι.] It is well observed by Chrysostom and the Greek Commentators, that St. Paul here speaks κατὰ συγχώρησιν; q. d. '*granted* that I am not an Apostle to others, or, if there be any who doubt of my Apostleship,

ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς
3 ὑμεῖς ἐστε ἐν Κυρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρί-
4 νουσιν αὕτη ἐστί· [b] Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ b Infra v. 14. 1 Thess. 2. 6. 2 Thess. 3. 9.
5 πιεῖν; [c] μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, c Matt. 13. 55.
ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ
6 Κηφᾶς; [d] ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν d 2 Thess. 3. 8, 9.
7 τοῦ μὴ ἐργάζεσθαι; [e] Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; e John 21. 15. 1 Pet. 5. 2. Deut. 20. 6.
τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ
ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς

*you* at least cannot doubt it, to whom I have approved myself as such:' probably glancing at some who had denied him to be an *Apostle*, though they acknowledged him as a *Teacher*.

— ἡ γὰρ σφραγὶς, &c.] These words are confirmatory of the preceding. Σφραγὶς, as it properly denoted the *impression made by a seal*,—which, being affixed to writings, is a *proof* and *evidence* of their authenticity,—so it came to mean generally a *demonstration*. Thus the sense is, 'Your being in the Lord (i. e. your conversion to Christianity) is a decided proof of my Apostleship' (ἀποστολῆς for διακονίας ἀποστολικῆς), as a seal is of the authenticity of a writing; or as a seal, put by a workman on his work, proves it to be *his* work; compare 2 Cor. iii. 2. Ἐν Κυρίῳ. The expression is to be taken as at ver. 1, where see Note.

3. ἡ ἐμὴ ἀπολογία—ἐστί.] Expositors are not agreed whether what is here said, be meant of what *precedes*, or what *follows*. Most of them refer it to the *latter*: but though a good sense thus arises, it is more agreeable to the course of the argument to refer it to what *precedes*; as is done by the most eminent Expositors, ancient and modern. So Hyperius says it is equivalent to 'Certè si quispiam multum roget, num sim Apostolus, hæc mihi est usitata et sufficiens responsio, quam jam dedi, quod vos estis sigillum mei Apostolatus.' Ἀπολογία and ἀνακρ. are forensic terms, used by St. Paul in order to glance at the *arrogance* of those who *sat in judgment* (ἀνακρ.) on his Apostleship, debating on his claims; as if, because he had waved the use of his privilege of Apostle, he was no Apostle, but only an ordinary minister.

4. Having vindicated his Apostleship, he adverts to his *rights* and privileges therein; which, however, he shows, by examples, he had often forborne to *use*. (Krause and Pott.)

— ἔχομεν ἐξουσίαν φαγεῖν, &c.] Ἔχομεν is by the best Commentators taken for ἔχω. But it may be understood of all the Apostles. By φαγεῖν καὶ πιεῖν is meant *maintenance* suitable to the situation which they held; a right originally granted to the Apostles by our Lord, Matt. x. 9. It was, indeed, as the Commentators have shown, the custom, among all the nations of antiquity, for the publicly appointed teachers of religion to be liberally supported by those whom they instructed.

5. ἀδελφὴν γυναῖκα περιάγειν.] Most ancient, and many modern, Commentators take ἀδ. γυν. to mean a *sister-woman*, i. e. a Christian woman, or matron. Thus it will refer to those pious women, who followed the Apostles for instruction, and sometimes, as in the case of our Lord, ministered to them of their substance. As, however, περιάγειν implies both *conveyance* and *sustenance* at the expense of the Church, (of course, by journeys taken for the spread of the Gospel,) that interpretation cannot be admitted. The best modern Commentators are with reason agreed that ἀδελφ. γυν. means a *sister-wife*, i. e. a wife who shall be a sister, namely, Christian, as vii. 15. Or rather, we may take γυναῖκα as a substantive qualifying ἀδελφ., and suppose an ellipsis of οὖσαν, q. d. 'a sister who shall be our wife.' A similar use of περιάγω occurs in Demosthenes, p. 958. 15, τρεῖς παῖδας ἀκολούθους περιάγειν. The chief reason for the Apostles being allowed this privilege was, not only that those females might minister to their domestic comfort, but that they might be instrumental to the conversion or religious instruction of females, especially the unmarried.

6. ἢ μόνος ἐγὼ, &c.] Meaning, 'or am I only and Barnabas to be made exceptions to the general rule,—that Apostles have the privilege,' &c.? Doddridge supposes μόνος ἐγὼ to point at some peculiar spleen, which had arisen against the two Apostles of the uncircumcision. But it would rather seem that this was especially expected from *them*, by the circumstances under which they had begun and carried forward the work of evangelization; which had led them first to adopt, and afterwards to persevere in, the method of subsisting by their own labour, and probably with the same view, of practising celibacy. The drift of the Apostle, in adverting to his having waved this liberality, was probably what Mr. Scott supposes,—namely, that the Corinthians might see, as in a glass, the impropriety of *their* selfish exercise of their liberty in eating εἰδωλόθυτα.

7—14. The Apostle here adduces *arguments* for the right in question, and illustrates it by three examples; two taken from common life, and the custom of the Gentiles, the third from the injunctions of the Mosaic Law.

7. τίς στρατεύεται ἰδ. ὀψ. π.;] 'Who ever serves as a soldier at his own expense?'

— καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει;] We may here suppose either an ellipsis of μέρος τι, by a Hebraism, or a *partitive* construction, more or less common to all languages. Ἐσθίειν has here the sense to *feed oneself*, as 2 Kings iv. 42, and Judith x. 5. xiii. 11. The construction of ἐσθίειν with a Genitive is rare, and with the Genitive and ἐκ is regarded by Steph. Thes. p. 1909 C., as unexampled elsewhere.

The *application*, as Pott observes, left to be supplied, is, 'So neither ought the Apostles.'

ποίμνης οὐκ ἐσθίει; Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ 8
f Deut. 25. 4. 1 Tim. 5. 18. οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; [f] ἐν γὰρ τῷ Μωϋσέως νόμῳ 9
γέγραπται· Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν
g 2 Tim. 2. 6. βοῶν μέλει τῷ Θεῷ; [g] ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς 10
γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾷν,
h Rom. 15. 27. Gal. 6. 6. καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι. [h] Εἰ 11
ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα, εἰ ἡμεῖς ὑμῶν
i Acts 20. 33. 2 Cor. 11. 9, 12. & 12. 13. 1 Thess. 2. 7. τὰ σαρκικὰ θερίσομεν; [i] Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέ- 12
χουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξου-
σίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπήν τινα

8—11. To human enactments are now subjoined *Divine sanctions;* there being, too, a *conclusio à minori ad majus.*

8. κατὰ ἄνθρωπον] i. e. by a reference to the practice of men and the sanction of human law, as opposed to arguments drawn from Scripture; q. d. 'Is what I say, that the labourer is worthy of his reward, a principle of human law only, or is it not also recognised in the Divine law of Scripture?' The γὰρ has reference to the affirmation implied in the immediately foregoing interrogation; q. d. '[Yea;] for,' &c.

9. μὴ τῶν βοῶν.] Supply μόνον, suggested by the *emphasis,* whence also is implied, 'and not of *men* also.' For perspicuity, however, there is added, ἢ δι' ἡμᾶς πάντως λέγει; of which words the sense is, 'Or saith he it [not] especially for us [men]?' q. d. may not men learn much from this? namely, that (by an argument *à minori ad majus*) the ministers of the Gospel have a right to maintenance. Then the words following, ver. 10, directly *affirm* what was only before *indirectly* propounded. The γὰρ is to be explained as at v. 9.

10. καὶ ὁ ἀλοῶν, &c.] With these words both the ancient and modern Interpreters have been perplexed. The numerous varr. lectt. only show that the ancients felt the difficulty, and endeavoured to remove it in the same manner as have some moderns, namely, by *Critical conjecture.* Griesbach and others edit (from a few MSS. and some Versions and Fathers) ὅτι ἐπ' ἐλπίδι ὀφ. ὁ ἀ. ἀ. καὶ ὁ ἀλοῶν, ἐπ' ἐλπίδι τοῦ μετέχειν. But I agree with Rinck, that this is 'magis *facilius intellectu* quam verius.' And he truly remarks, that no one would have added the somewhat obscure words τῆς ἐλπίδος αὐτοῦ, *by way of explication,* and least of all *in an inverse order.* The passage assuredly needs not *emendation,* but *explanation;* and the following will, I apprehend, be found the true construction and interpretation: καὶ ὁ ἀλοῶν (ὀφείλει ἀλοᾷν) ἐπ' ἐλπίδι (τοῦ) μετέχειν τῆς ἐλπίδος αὐτοῦ, 'And he that reapeth ought to reap in hope to partake of [the fruits of] his hope.' So Horace speaks of the husbandman as '*spe finis* dura ferentem.' Here we have an *argutè dictum* united with a *paronomasia,* such as is frequent in St. Paul. Of this sense of ἐλπὶς (as denoting the *object* of hope, as Col. i. 5) several examples are adduced by Krause and Rosenmuller. In this phrase the ἐπὶ denotes the *ground* of hope, that on which it is founded and rests. By the same metaphor we say, 'upon condition,' as the Latin 'sub conditione,' and here 'sub spe.' Finally, μετέχειν is here put for ἔχειν or χρῆσθαι, as in Hebr. v. 13. Herodot. vi. 107. Xen. Œcon. xvii. 6. So Thucyd. vii. 69, has ἡλικίας μετέχων.

11. The Apostle, continuing the above agricultural figure, now proceeds to show, by another argument *à minori ad majus* (similar to that at Rom. xv. 27), that, on principles of commutative justice, ministers are fairly entitled to a competent provision; q. d. 'If, for instance, we [the ministers of the Gospel] have committed to you, as it were, the seed of spiritual and religious instruction, is it a mighty matter (i. e. an unreasonable thing) that we should reap and enjoy the carnal and temporal supports you can supply us with.' The argument proceeding, as Estius observes, on the inequality of that which is given and that which is received.

— ὑμῖν.] A *dativus commodi;* 'for your spiritual benefit.' At μέγα supply μήτι εἴη, and ἔργον, *expressed* in Eurip. Inc. Frag. 401 (cited by Kypke), τὸν λαβόντα τῶν λόγων καλὰς ἀφορμὰς, οὐ μέγ' ἔργον εὖ λέγειν. This ellipsis (which occurs also at 2 Cor. xi. 15) is rare in Greek; while in the Latin, *magnum,* so used, is common. The English idiom here exactly corresponds.

— τὰ σαρκικὰ θερ.] 'enjoy the corporeal supports of your substance.'

12. εἰ ἄλλοι, &c.] Another *argumentum à minori ad majus.* By ἄλλοι are meant those who had casually visited and evangelized the Corinthians; and of whom some probably settled at Corinth, and became the ψευδαπόστολοι, *false teachers,* so often alluded to by St. Paul, and whose own conduct, in this respect, was directly the reverse of the Apostle's, evincing both tyranny and rapacity.

— τῆς ἐξουσίας ὑμῶν.] The best Commentators are, with reason, agreed that ἐξουσία here signifies *right,* as in Matt. xxi. 23. Acts xxvi. 10, and elsewhere; and moreover, that ὑμῶν is a Genit. of *object* for εἰς ἡμᾶς, as ἐξουσία πνευμάτων, 'power over spirits,' in Matt. x. 1, and ἐξ. πάσης σαρκὸς in John xvii. 2. But the true *ratio idiomatis* would seem to be, that as μετέχουσιν ἐξουσίας is a compound phrase, equivalent to ἐξουσιάζουσι, it may take the same regimen as that would,—namely, the Genitive.

— οὐ μᾶλλον.] This seems to stand, *per ellipsin,* for πῶς οὐ μᾶλλον, which occurs in full at 2 Cor. iii. 8.

— ἀλλὰ πάντα στέγομεν.] Στέγω (which is cognate with τέγω, *tego*) signifies properly to *keep out* or *off* (as a ship when it is not leaky),

13 δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. [k] Οὐκ οἴδατε, ὅτι οἱ k Num. 18. 8—20.
τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσι- Deut. 18. 1.
αστηρίῳ προσεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται;
14 οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλ-
15 λουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. [l] Ἐγὼ δὲ οὐδενὶ ἐχρησάμην l Acts 18. 3. & 20. 34.
τούτων. οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· supra 4. 12. 2 Cor. 11. 10.
καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα 1 Thess. 2. 9. 2 Thess. 3. 8.
16 τὶς κενώσῃ. [m] Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύ- m Rom. 1. 14.
χημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ δέ μοι ἐστὶν ἐὰν Acts 9. 6.
17 μὴ εὐαγγελίζωμαι. [n] εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν n Supra 9, 14.
18 ἔχω· εἰ δὲ ἄκων,—οἰκονομίαν πεπίστευμαι. [o] Τίς οὖν μοί & 4. 1. Col. 1. 25.
ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ o 2 Cor. 11. 7.
εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ

or to *keep* in, as a vessel to hold liquid. Hence it comes to mean *continere* and *sustinere*. See my Note on Thucydides, ii. 94. 10. Schleusner, after Kypke, well explains: 'Sed continemus nos, quæ [omnia] nempe alios offendere possint:' οὐ χρώμεθα τῇ ἐξουσίᾳ ἡμῶν, namely, that of receiving a stipend. Ἐγκοπὴν δῶμεν is for ἐγκόπτωμεν, 'should hinder the [success of] the Gospel,' by the people grudging the expense of my maintenance, and imputing to me interested motives.

13. Here we have another argument in proof of his ministerial rights, derived from the Mosaic Law. Τὰ ἱερὰ ἐργαζ. is for ἱερατεύοντες, 'qui sacris operantur,' meaning those who officiated in the worship of the Temple. Wetstein compares Hom. Od. ε. 101, οἵ τε θεοῖσι ἱερά τε ῥέζουσι. The words οἱ τῷ θυσ. προσεδρεύοντες, &c. form a *parallelism;* though the *superior* priesthood, who especially attended at the altar, seem by those words to be designated, as by τὰ ἱερὰ ἐργαζ. the *inferior.* See Chrysost. On προσεδρ., see Note at vii. 35, and compare προσέχειν τῷ θυσ. in Heb. vii. 13.

14. Here we have another argument in vindication of the above right.

— διέταξε] for διάταγμα ἐποίησε, or ἐνομοθέτησε, namely, at Matt. x. 10, and Luke x. 7. In τοῖς καταγγέλλουσιν we have a *Dative of reference*, instead of an Accusative with a preposition. Of the phrase ζῆν ἐκ or ἀπό τινος, as said of that which supplies a livelihood, several examples are adduced by Kypke. With the sentiment compare Joseph. Bell. v. 13. 6, ἔλεγεν, ὡς δεῖ μετὰ ἀδείας καταχρήσασθαι τοῖς θείοις ὑπὲρ τοῦ θείου, καὶ τοὺς τῷ ναῷ στρατευομένους ἐξ αὐτοῦ τρέφεσθαι.

15. Having thus asserted his right, the Apostle now shows that he has not *used* this right, and *why.*

— ἐγὼ δὲ οὐδενὶ, &c.] The ἐγὼ (as at xi. 23. xv. 9) is *emphatic:* 'I at least, I for my part, whatever others may do.' Οὐδενὶ τούτων, i. e. none of the things which pertain to that right, and are included in it (see vv. 4, 5), i. e. neither money, nor its equivalent. Ἵνα οὕτω γέν. ἐν ἐμοὶ, 'that this should be done in *my* case.' Καλὸν with μᾶλλον is for καλλίον, as Mark ix. 42. The syntax with the Dative is Hellenistic Greek.

— ἢ ἵνα τὶς κενώσῃ.] Meaning, 'rather than any one should be enabled to make void my boasting [namely, that I am burdensome to none], by being enabled to assert that I took pay.' Τὸ καύχ. Meaning, that whereof I may be proud.

16, 17. On the general scope of these verses, see Recens. Synop. The sense is very well expressed by Abp. Newcome thus: '[I say my glorying;] *for* if I merely preach the Gospel, I have no glorying. For I am under a moral necessity of doing this, and incur guilt if I do it not. And I must not merely preach the Gospel, but preach it with ardour and disinterestedness. For, &c.; but if I preach it against my will, a trust is committed to me, of which I must give an account.' After ἄκων must be supplied, from the preceding context, ἀνάγκη μοι ἐπίκειται πράσσειν τοῦτο, 'do it I must,' for οἰκονομίαν πεπίστευμαι· where observe the inversion of construction for ἡ οἰκ. πεπίστευταί μοι, as Rom. iii. 2. So Thucyd. vii. 57, ξυνέβη δὲ τοῖς Κρησὶ—ἐπὶ τοὺς ἀποίκους ἄκοντας μετὰ μισθοῦ ἐλθεῖν, where see my Note.

18. The import of this verse mainly depends upon the force assigned to the expression μισθὸς, on which some difference of opinion exists. Most Expositors take it in its ordinary sense, and Wetstein, Rosenmuller, Krause, and Iaspis here recognise an *acutè dictum;* q. d. 'What, then, is my reward? why, truly to receive no reward at all.' But, though such terms do occasionally occur in the Apostle, they are not to be supposed unnecessarily. And here the sentiment would not suit the context; for the οὖν is here evidently meant to introduce a *conclusion* from the foregoing premises. That sense, too, is forbidden by the phrase ἵνα θήσω, which rather denotes the *means* than the *mode.* It is best, with the ancient and the early modern Commentators generally, to consider μισθὸς here used, by metonymy, for the *cause* of reward, the *ground* of boasting; for the two are, in the present passage, interchanged: q. d. 'What, then, is my claim of reward, or ground of glorying, the thing in which I am superior to the other Apostles? namely, this, that I preach the Gospel to you without charge, and do not *use* my power of living at your expense.' See Calvin and Hyperius.

Καταχρ. is usually taken for χρήσασθαι, compound for simple. Yet that the compound

p Gal. 5. 13. Matt. 18. 15. ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. [p] Ἐλεύθερος γὰρ ὢν ἐκ 19
πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερ-
q Acts 16. 3. & 21. 23, &c. δήσω. [q] Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα 20
Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, [μὴ ὢν
r Gal. 2. 3. supra 7. 22. αὐτὸς ὑπὸ νόμον] ἵνα τοὺς ὑπὸ νόμον κερδήσω· [r] τοῖς 21
ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος Θεῷ ἀλλ' ἔννομος
s Rom. 15. 1. & 11. 14. infra 10. 33. Χριστῷ,) ἵνα κερδήσω ἀνόμους. [s] Ἐγενόμην τοῖς ἀσθενέσιν 22
ὡς ἀσθενὴς, ἵνα τοὺς ἀσθενεῖς κερδήσω. Τοῖς πᾶσι γέγονα
t Gal. 5. 7. Phil. 2. 16. & 3. 14. 2 Tim. 4. 7. τὰ πάντα, ἵνα πάντως τινὰς σώσω. Τοῦτο δὲ ποιῶ διὰ τὸ 23
εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. [t] Οὐκ οἴδατε, 24

should here be used without some cause, can hardly be supposed. It would rather seem that the prep. κατὰ is, as often, *intensive*, and the sense intended is 'ut perutar,' 'that I may use to the uttermost:' meaning (as Calvin suggests) to intimate that the pressing his right in a case like this would be a kind of abuse of it. In fact, καταχρ. here seems to correspond to καταχρ. supra vii. 31 (by a kind of *significatio prægnans*), the full sense being, 'so as to not use (or rather I might say abuse) my power.'

19. Having, at vv. 2—18, spoken with reference to the question οὐκ εἰμὶ ἀπόστολος (showing that he had, for avoiding offence, waved his right as Apostle, and preached the Gospel costfree), the Apostle now adverts to the other and subsequent question, οὐκ εἰμὶ ἐλεύθερος; (Pott.)

— ἐλεύθερος ἐκ πάντων] i. e. 'under no obligation to serve them.' Ἐμ. ἐδούλ., i. e. acting as their servant, declining no labour, and making myself subservient to their wills, becoming τοῖς πᾶσι τὰ πάντα; 'and that not for an unworthy end, as a flatterer, but that I might,' &c.

— τοὺς πλείονας.] The article means '*the* more,' i. e. more than he otherwise would. Κερδ. may be rendered, 'might gain over to Christianity.' Comp. Matt. xviii. 9, 15. 1 Pet. iii. 1.

20, 21. Here is shown the *nature* of the δουλεία just mentioned. Ὡς Ἰουδαῖος, viz. by the observance of Jewish rites and ceremonies. See Acts xxi. 26, and xvi. 3. By τοῖς ὑπὸ νόμον are meant Gentile proselytes to Judaism, some of them converted to Christianity, but yet adhering to the Jewish rites and ceremonies.

Between ὑπὸ νόμον and ἵνα are found, in several MSS. and some Versions and Fathers, the words μὴ ὢν αὐτὸς ὑπὸ νόμον, which were approved by Mill and Bengel, and admitted into the text by Griesbach, Knapp, Krause, Tittman, Vater, and Pott. But I rather agree with Matthæi, that they ought not to be received, since, although the clause *might* have been omitted *per homœoteleuton*, yet it is very improbable that this should have taken place in *all* the MSS. *except fifteen;* which might, as Matthæi observes, be corrupted from the Vulgate, the insertion being, as he thinks, formed in order to *correspond* to the μὴ ὢν—Χριστῷ in the next verse. The authority of *Fathers* here is of no great weight, especially since they are inconsistent with themselves. I have, in this third edition, admitted the clause, but have taken care to express my doubt of its authenticity, by inclosing it in brackets.

21. τοῖς ἀνόμοις] i. e. τοῖς μὴ ὑπὸ νόμον, ver. 20,—namely, the Gentiles, οἱ νόμον μὴ ἔχοντες, Rom. ii. 12. 14. To these he became ἄνομος, by not observing the Mosaic Law. This use of the word ἄνομος, however, being somewhat irregular, the Apostle *explains* it by the parenthetical clause μὴ ὢν ἄνομος Θεῷ, which signifies, 'not as though I were under no Divine Law,' ἀλλ' ἔννομος Χριστῷ, 'but under law towards Christ, and the precepts of the Christian religion.'

22. τοῖς ἀσθενέσιν.] This has reference to the less instructed, and therefore superstitiously scrupulous, both of Jews and Gentiles. See supra viii. 11, 12. To these Paul accommodated himself in things indifferent, and, to sum up the whole, says, τοῖς πᾶσι (scil. καὶ Ἰουδαίοις, καὶ ἀνόμοις, καὶ ἀσθενέσι) γέγονα τὰ πάντα; i. e. (as Pott explains) εὐτράπελος (sensu bono,) μυρίας τροπὰς τραπόμενος, πρὸς πάντας εὐάρμοστος, παντοῖος γέγονα. By a similar mode of expression it is said in Lucian, de Morte Pereg. (cited by Krause,) ἅπαντα γὰρ, δόξης ἕνεκα γενόμενος, καὶ μυρίας τροπὰς τραπόμενος. So also Heraclit. ap. Stob. Serm. xlviii. 13. ἀνθρώποις γίνεσθαι ὁκόσα θέλουσιν οὐκ ἄμεινον. And, by a similar paronomasia, Joseph. Ant. xvii. 10. 7, ἀνεπιφανὴς τοῖς πᾶσι εἰς τὰ πάντα.

The τὰ before πάντα is not found in several MSS. and Fathers, and Bp. Middleton would cancel it. Indeed, two passages of Ach. Tatius and Lucian, cited by the Commentators, have πάντα joined with γενέσθαι without the Article. But *there* it is only used for παντοῖος γενέσθαι, and is not followed by τοῖς πᾶσι· which makes a material difference. The Apostle, it seems, used the Article at πάντα because he used it at πᾶσι, intending thus to strengthen the antithesis, as is the case in the above passage of Josephus.

— ἵνα πάντως τινὰς σώσω] 'may put into a state of salvation.' Πάντως is by some rendered *omnino ;* by others, *utique*, or *saltem*. Perhaps both senses may be united. So Heydenreich on 1 Cor. ii. 7, renders *omnino saltem.* Τινὰς, q. d. οὐ πολλοὺς, as compared to the number of those to whom the offer of salvation was made.

23. τοῦτο δὲ ποιῶ—γένωμαι] q. d. 'This conduct I pursue (i. e. these compliances I make) for the Gospel's sake (i. e. for its further propagation), to the end that I may, with you, be partaker of its benefits.'

24. The mention of the future rewards of the Gospel probably suggested to the Apostle the idea of the prizes in the Grecian *agonistic contests ;* and, accordingly, on this he founded the earnest exhortation following,—to strive after the rewards of the Gospel as strenuously as the *athletæ* did after

ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ
λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε.
25 [u] Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν u Eph. 6. 12. 1 Tim. 6. 12.
οὖν, ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. 2 Tim. 2. 5. & 4. 7, 8. 1 Pet. 1. 4.
26 [x] Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω, & 5. 4. James 1. 12.
27 ὡς οὐκ ἀέρα δέρων. [y] Ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ x 2 Tim. 2. 5. & 4. 8. y Rom. 8. 13.
δουλαγωγῶ· μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γέ- Col. 3. 5. Rom. 6. 18.
νωμαι.

those of the public games; such as the Olympic, the Isthmian, the Pythian, and the Nemæan; q. d., in the words of Billroth, 'I wish to benefit the cause of the Gospel as much as may be, but this distinction is one not easily obtained; for as in the *racer's* course, so here,' &c. The Apostle *points* his admonition by the argument, that whereas in those games, though all *run*, only one receives the prize, in the *Christian* race *all* may receive the rewards, inasmuch as they are held out to all. See 2 Tim. iv. 8. The Apostle's reasoning (says Bp. Warburton, in a Sermon on this text, vol. x. p. 91, seqq.) is this:—'Worldly attainments are like the contentions in your games, where, though the athletes be many, and the struggle great, yet the prizes are extremely few, and the success very uncertain; for each adventurer hath an adversary in every other. On the contrary, they who aspire to that *immortal* crown, which religion holds out, are sure to win, the rewards being certain, as coming from the all-bounteous hand of our heavenly Father. Therefore put in for this prize, which no accidents of time or fortune, nor any thing but your own fault, can hinder you from obtaining.'

25. ὁ ἀγωνιζόμενος] for ὁ ἀγωνιστής. This is referable to *all* the various kinds of gymnastic games. Ἐγκρατεύεται, '*practises* ἐγκράτειαν;' with allusion to the preparatory training for ἀγωνισταί, which lasted ten months. Of the extreme temperance, and even abstinence, here required, three examples are given by Ælian, V. H. iii. 30. 10. 2. 11. 3. So Epictetus, Enchir. C. 35. (cited by the Commentators) graphically describes the thing thus: δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἶτα εἰς τὸν ἀγῶνα παρέρχεσθαι. Bp. Warburton, ubi supra, observes that 'the Apostle here urges *another* argument for their engaging in the heavenly race, and preferring the pursuit of spiritual things to things temporal; q. d. 'The pursuit of the former has not only these advantages of *certainty* above that of the games, but they are without any peculiar drawback; since the preparation for the *spiritual* prize is not more severe than that for the *earthly*.''

— ἐκεῖνοι μὲν, &c.] Supply τρέχουσι καὶ ἐγκρατεύονται from the context. Φθαρτὸν στέφανον, i. e. a wreath of the leaves of trees, laurel, or wild olive, or pine, and sometimes (at least at Corinth) only of parsley. The Apostle is here only speaking of that reward which the candidates *especially* strove after,—the CROWN; though, as Rosenmuller shows from Vitruv. Arch. ix. Præf., that carried with it certain other and more solid advantages, which to coarser minds would have most weight.

26. ἐγὼ τοίνυν οὕτω τρέχω.] q. d. 'Having, then, this heavenly prize in view, I, for my part, so run,' &c. On the sense of οὐκ ἀδήλως considerable difference of opinion exists. The most probable interpretations are the two following: 1. That of Bp. Pearson, Pott, and Billroth, who regard it as put for οὐκ ὡς ἀδήλου ὄντος βραβείου vel σκόπου. 2. That of Theodoret, Beza, Luther, Hammond, Elsner, Wolf, Kypke, Wells, Warburton, Rosenmuller, Schleusner, Wahl, Bretschneider, Krause, and Heydenreich, who take ἀδήλως for ἐπ' ἀδήλῳ, 'in incertum [eventum], dubio exitu, obscurâ et ancipiti victoriâ,' as if dubious of the result, and therefore faintly. So Lucian: ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης πονοῦσι. This use of ἀδήλ. also occurs in 2 Macc. vii. 34, and the interpretation connected with it deserves the preference; though, indeed, the two merge into each other, and may be united.

In ὡς οὐκ ἀέρα δέρων we have a *pugilistic* metaphor, there being many ways in which pugilists might beat the air,—namely, either in *private exercise*, or as a *prelude* to the contest, or *during* the contest itself, when aiming a blow and not reaching their object. So Ariosto, Orl. Fur., canto ii. 51, 'Feri Gradasso il vento è l'aria vana.' This last seems to be the meaning in the present case. With this metaphorical use of πυκτεύω I would compare Anacr., cited by Casaubon, Anim. ad Athen., p. 782, ὡς μὴ πρὸς Ἔρωτα πυκταλίζω.

27. ἀλλ' ὑπωπιάζω, &c.] After having shown how he does *not*, the Apostle shows how he *does* fight. Ὑπωπιάζειν is an agonistic term, properly signifying to strike under the eye, as Aristoph. Pac. 539; and as that is especially severe to an adversary, it thus came to denote 'to treat harshly,' so as to subdue any one's spirit. The next term δουλ. goes still further, and signifies, 'to gain the complete mastery over.' Hence both terms denote figuratively, 'to mortify the body, by bringing its appetites into complete subjection.'

— μήπως ἄλλοις κηρύξας, &c.] Most recent Commentators here suppose a continuation of the agonistic figure. Κηρύξας they explain, 'after having served as a herald to others, by proclaiming the Gospel;' and ἀδόκιμος, they say, was the term applied to one who *failed to obtain the victory.* But it was rather applied to those who, from badness of character, were *not allowed to contend.* See Chrysostom, cited by Wetstein. Besides, not to say that it would involve some confusion of metaphor, by the Apostle representing himself both as an ἀγωνιστής and a κήρυξ, the κήρυξ (as appears from Euripides,

a Exod. 13. 21. & 14. 22. Deut. 1. 33. Ps. 78. 13, 14. & 105. 39.

X. ᵃ ΟΥ θέλω ‡ δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες 1
ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς
θαλάσσης διῆλθον, καὶ πάντες εἰς τὸν Μωϋσῆν ‡ ἐβαπτί- 2

Suppl. 426, and Troad. 425, and Aristoph. passim) was not a person of sufficient dignity for the Apostle to represent himself under that character. And moreover, there is no proof that the κήρυξ addressed any *exhortations* to the candidates for the prize, but only that he proclaimed (as our criers do) the *laws of the combat;* to which custom there is an allusion at 2 Tim. ii. 5, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ. The task of exhorting to the contest, as well as of announcing the victory and crowning the victor, belonged solely to the ἀγωνοθέτης. In short, it would seem that there is no agonistic allusion at all; that being dropped at δουλ. As to the sentiment, it is injudicious to lay such a stress as is done by some anti-Calvinistic Commentators on this expression, as if the Apostle doubted or feared for his salvation. The best Commentators, from Chrysostom to Pott, are agreed that the Apostle here, as often, speaks *per* κοίνωσιν, and intends to hint an admonition to the Corinthians, that *they* should bring under the body, lest, &c. Yet the passage will, even in this view, prove the possibility of Christians falling from a state of grace.

X. On the connexion of this Chapter with the preceding, a difference of opinion exists. Nay, some eminent Commentators contend that there is *no* connexion at all; but the ancient, and many considerable modern Interpreters (as Grotius, Crellius, Pearce, Wetstein, and Heydenreich), are (more rightly) of opinion that there *is* one; and they only differ as to the actual *vinculum;* which some suppose to be in the ἀδόκιμος just before; while others (as Pott) trace it to the subject of the εἰδωλόθυτα at ch. viii. The former view seems the best founded. 'The Apostle (says Grotius) had just before described himself as mortifying the lusts of the flesh, that he might not fail of the hoped-for prize. He admonishes the Corinthians to do the same, and not to suffer themselves to be lulled into security (as many then did) by the consideration of the ample spiritual gifts they had received from God; since by these they were by no means placed beyond danger, but were under so much the greater obligation to care and watchfulness.' This he shows to be adumbrated in the circumstances of the Hebrew people in the desert; in which the wiser Jews recognised a type of the times of the Messiah. In short, the connexion may be briefly traced as follows: '[I have spoken of so running that ye may obtain, and of becoming reprobate and rejected ;] for [mind] all do not inherit God's favour who enjoy *external privileges*, as will appear by the example of our forefathers, who, though they enjoyed many precious *external* privileges, yet incurred the Divine displeasure and severe punishment.' So Billroth explains: 'I bestow upon my course all possible vigour, and am neither indolent nor secure: the same thing ought *you* to do; for ye are no more than your forefathers freed from the accountability of being the chosen people of God.' On this the Apostle, ver. 12, founds the *general* conclusion, ὥστε ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ: and to this he at ver. 14 subjoins a *special* one, on the duty of avoiding the eating of meats offered to idols; implying that 'they must not think every thing lawful to them, because they are called by God as his chosen people; for the *Jews* were God's chosen people, yet they were formerly punished for disobedience, and are now rejected for contumacy.'

1. Ἀγνοεῖν may signify, not so much to be *ignorant of*, as *unmindful of*. Ὑπὸ τὴν νεφ. ἦσαν, i. e. 'were all under the guidance and protection of the cloud.'

2. εἰς τὸν Μ. ἐβαπτίσαντο.] Of this obscure passage the two most probable expositions are the following: 1. That supported by nearly all the ancient and early modern Commentators, thus expressed by Theophylact: εἰς τὸν Μωϋσῆν ἐβαπτίζοντο, ἀντὶ τοῦ, αὐτὸν ἀρχηγὸν ἔσχον τοῦ τύπου τοῦ βαπτίσματος· τύπος γὰρ βαπτίσματος ἦν, τό τε ὑπὸ τὴν νεφέλην εἶναι, καὶ τὸ τὴν θάλασσαν διελθεῖν. 2. That of almost all Commentators, from the time of Hammond downwards, who take the sense to be: 'were, by passing under the cloud (yielding themselves to its guidance) and through the sea, as it were baptized, or *initiated into* the religion promulgated by Moses (*Moses* here standing metonymically for the *institutes* of the Mosaic religion), and thus entirely recognised his Divine mission, and bound themselves in future to obey his laws.' For baptism, say they, was a *symbolical rite*, by which any one bound himself unto faith and obedience to any teacher of religion, and the baptism itself was a form of initiation into that religion. Now this, indeed, does express St. Paul's meaning; but not, I apprehend, his *full meaning*. He did not, I conceive, merely mean to trace a similarity, by tacit comparison, between what the Israelites went through and Christian baptism, but intended to represent the former as *typical* of the latter; i. e. the being baptized unto Moses, as typical of the being baptized unto Christ. The expression occurs twice in a similar sense, Rom. vi. 3, and Gal. iii. 27, denoting, as Dr. P. Smith observes (see Scrip. Test., vol. iii. p. 18), 'not any external act, but a mental and practical consecration to the influence of genuine Christianity.' It has been well observed by Whitby and Bp. Marsh (Lect., p. 384), that 'the Jews, who admitted proselytes by baptism, appear to have *generally* considered the passage of their forefathers through the Red Sea, not as a mere insulated historical fact, but as something representative of admission to the Divine favour *by baptism*. They said that they were *baptized* in the desert, and admitted into covenant with God before the *Law* was given. Nay, both they and St. Paul seem to have regarded *all* the circumstances of the Exodus as typical; namely, either of Christ, or of some rite of his religion.' See also Is. iv. 5. The complete sense, then, seems to be that laid down by Abp. Newcome, as follows: 'They were figuratively and typically baptized: they were initiated into the law given by Moses, and led to acknowledge his divine mission, through these miracles expressive of baptism.' The material of the cloud and sea (being nothing but water) was well adapted to express this typical representation of baptism, both Jewish and Christian.

3 σαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ· [b] καὶ πάντες τὸ — b Exod. 16 14, &c.
4 αὐτὸ βρῶμα πνευματικὸν ἔφαγον, [c] καὶ πάντες τὸ αὐτὸ — Ps. 105. 40. c Exod. 17. 6.
πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολου- — Num. 20. 11. & 21. 16. Ps. 78. 15.
5 θούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός. [d] Ἀλλ' οὐκ ἐν — d Num. 14. 23, 37.
τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ — & 26. 64, 65.
6 ἐν τῇ ἐρήμῳ. [e] Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ — e Num. 11.
μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύ- — 4, 33. Ps. 106. 14.
7 μησαν. [f] Μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν· — f Exod. 32. 6.

For *ἐβαπτίσαντο* many MSS. and Fathers have *ἐβαπτίσθησαν*. But that is evidently a gloss, proceeding from those who were not aware how closely connected the reciprocal force of the Middle verb is with the Passive voice.

3, 4. These verses form one connected sense, consisting of two parts: 1. *καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον.* 2. *ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός*,—the latter as explanatory of the former. Thus as the Apostle had alluded to what had been typical in the ordinance of *baptism*, so he now alludes to what had been such in that of the *Lord's Supper*. See Hyperius and Calvin.

— *βρῶμα πνευματικὸν—πόμα πν.*] Some suppose the food and the drink to be called *πνευματικὸν* because given miraculously from heaven. But the sense would rather seem to be (as others explain), 'inasmuch as they had a spiritual import, by being typical,'—the *food*, of *Christ* (the true bread from heaven, John vi. 50), and the *drink*, of the blessing of the *Gospel*, including an allusion to the Holy Spirit. See John vii. 37—39. The latter is evidently the true view.

— *ἔπινον—πέτρας.*] Pressing on the literal sense of these words, many eminent Commentators have supposed the meaning to be, that the water, at first miraculously drawn from the rock, was afterwards conveyed as miraculously through the desert. They have, however, no better *authority* for the fact, than some Rabbinical stories adduced by Wetstein and Schoettgen; and the whole is a mere superstitious notion, resting on no solid foundation, and proceeding from utter misapprehension of the figurative language of the Apostle, which is by Theodoret, Calvin, Glass, Wolf, Rosenmuller, Krause, and Heydenreich rightly understood, not of a natural rock, 'tanquam causa materialis (to use the words of Wolf) *ex quâ*,' but of a spiritual rock, 'tanquam causa efficiens, *à quâ* illa aqua et potatio profecta sit.' Of this signification of *ἐκ* there are examples in abundance. The meaning, then, is, that 'Christ, who is typified by that rock, every where accompanied and was present with them,' supplying water miraculously furnished; which, as it never failed them, might be said popularly to *follow* them, as Christ, who supplied it, did; either *really*, though invisibly, or *figuratively* and spiritually, by his perpetual and present help and protection.

5. *ἐν τοῖς πλείοσιν.*] i. e. 'most or very many,' namely, with all but Joshua and Caleb. On which sense of *οἱ πλείονες*, see Note on Rom. v. 19. *Οὐκ εὐδόκησε.* A *meiosis*, meaning 'was highly displeased with.' The more Classical expression would be *οὐκ ἠρέθη*, followed by a Dative without a preposition.

At *κατεστρώθησαν γὰρ*, &c. there is a clause omitted, to which the *γὰρ* refers; q. d. '[This we may infer,] for they were strewed,' &c. i. e. from their being strewed; since *κατεστ.* (founded on Numb. xiv. 16, *κατέστρωσεν ἐν τῇ ἐρήμῳ*) signifies, not were *overthrown*, but 'were *stretched* or *strewed* [dead] over the desert;' a usage of *καταστρ.*, like שחט in Numb. xiv. 16, frequent in the Classical writers, (so Herodot. ix. 75, *κατέστρωντο οἱ βάρβαροι*, and Ælian, Anim. vii. 2, *λοιμὸς δὲ αὐτοὺς ἄφνω συλλαβὼν κατέστρωσε*), and meant to represent death in its most appalling form, here denoting (as Theophyl. says) *τὴν ἀθρόαν αὐτῶν ἀπώλειαν.* So also a Rabbinical writer, cited by Wetstein, says, 'Homines qui in deserto fuerunt non habuerunt partem in mundo futuro.' Doubtless, too, this was intended as an awful image of the *eternal perdition* of the wicked, and meant to serve for an awful warning, by example, to sinners of every age.

6. *τύποι ἡμῶν ἐγενήθ.*] 'came to pass as examples to us' (*ἡμῶν* being put for *ἡμῖν*, as in a kindred passage of 1 Pet. v. 3); or were figurative representations of God's dealings with his disobedient creatures. *Ἐπιθυμητὰς κακῶν*, 'cravers after evil things,' is a *general* expression, further on *unfolded particularly*. The word is properly a term of middle signification, and in the Classical writers is for the most part used in a *good* sense, though sometimes, as here, in a *bad* one. So Plato, cited by Wetstein: *ὄντων τινῶν, οἳ τῶν κακῶν ἐπιθυμοῦσι.* Pollux viii. 7, *τῶν ἀλλοτρίων ἐπιθυμητήν.* The expression may, too, be used, because every evil may be said to originate in *ἐπιθυμία.* There is reference not merely, as Theophyl. supposes, to the savoury idol-feasts, nor, as Grotius, to a discontent with necessaries, and a coveting of luxuries; but to evil concupiscence generally, namely, the coveting sinful or inexpedient indulgences (see Calvin); something like that 'evil covetousness,' against which God, by the mouth of his prophet (Hab. ii. 9) denounces a most heavy woe. In which passage I would understand the expression *evil* to allude, not, as Expositors explain it, to the evil *means* by which wealth is too often acquired, or to the ruinous consequences resulting from ill-gotten gain; but simply to the sinful coveting what is another's property, as in the passage of Pollux above cited.

7. The Apostle now *applies* the above principle to the different vices and sins to which the Corinthians were prone; commencing with that of *abusing their Christian liberty*, by indulging in the use of meats offered to idols.

— *εἰδωλ. γίνεσθε.*] Namely, by participating

ὡς γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν,
καὶ ἀνέστησαν παίζειν. [g] μηδὲ πορνεύωμεν, καθώς τινες 8
αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς
χιλιάδες. [h] Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καί 9
τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο.
[i] Μηδὲ γογγύζετε, καθὼς καί τινες αὐτῶν ἐγόγγυσαν, καὶ 10
ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. [k] Ταῦτα δὲ πάντα τύποι 11
συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς
οὓς τὰ τέλη τῶν αἰώνων κατήντησεν. Ὥστε ὁ δοκῶν 12
ἑστάναι βλεπέτω μὴ πέσῃ. [l] Πειρασμὸς ὑμᾶς οὐκ εἴληφεν, 13

g Num. 25. 1, 9. Ps. 106. 28.
h Exod. 17. 2, 7. Num. 21. 6. Ps. 78. 18, 56. & 95. 9. & 106. 14.
i Exod. 16. 2. & 17. 2. Num. 14. 2, 29, 36. Ps. 106. 25.
k Rom. 15. 4. supra 9. 10.
l Rom. 11. 20.
l Supra 1. 8, 9. 1 Thess. 5. 24. 2 Pet. 2. 9.

in idol-feasts; as is plain from the rest of the words of this verse, which refer to the sacrificial feast to the honour of the golden calf mentioned at Exod. xxxii. 6.

— ἐκάθισεν] 'sat down to table;' according to the ancient posture, afterwards changed to *reclining*, and adopted from Gentile customs. On the sense of παίζειν here, see Rec. Syn., where I have shown that it is best to assign to the word here a *general* signification (similar to that in Herodot. ix. 11, and 1 Chron. xv. 29. Esdr. v. 3), including leaping, dancing, singing, and all other kinds of festal sport.

8. πορν.] This has reference to all sorts of illicit connexion with women, but with especial allusion to the sin of the incestuous person. For twenty-*three*, the Hebrew and Sept. give twenty-*four* thousand. And so Josephus and Philo. The best mode of reconciling the discrepancy is to suppose (as do Calvin, Bengel, and Macknight) that in neither of the sacred writers is the *exact amount* intended, but only a round number given; which, as the number of those who fell probably exceeded 23,000, and came short of 24,000, would be an approximative *round* number.

Again, the best mode of removing the seeming discrepancy between St. Paul and Moses, as to the particular offence which drew down the heavy wrath of God on the people, is to suppose, that the fornication mentioned by the former accompanied the idolatrous worship of Baal peor, recorded by Moses, Numbers xxv. 3. In fact, from the account there, it is plain that the people were, as on many other occasions, drawn into the idolatrous worship in question by the meretricious arts of the Moabitish women, with whom they committed fornication.

9. μηδὲ ἐκπειρ. τὸν Χρ.] There are here two varr. lectt., Κύριον and Θεὸν, of which the former is by many recent Critics supposed to be the true reading; though, from the very slender authority for it, no Editor has ventured to introduce it into the text. It has, indeed, most authority; but there is reason to suspect that *both* proceeded (as Vater remarks) from those who stumbled at Χριστὸν, not well knowing how the Israelites could be said to tempt *Christ:* and both, in some measure, from those who wished to destroy this proof of the Divinity of Jesus Christ; for, as Bp. Bull (Defens. Fid. Nic. i. 1. 15) has shown, the words of the textus receptus prove both the *pre-existence* of Christ, and his *Deity*. In fact, He whom they then tempted, was the same Person whom they now tempted; their *Redeemer*, who was then with them as JEHOVAH, and had often appeared to Moses in the form of an Angel; see Calvin. On the perfect propriety of Χριστὸν in this instance, see Abp. Magee on the Atonement, vol. ii. 657. Ἐπείρασαν signifies 'tried the patience and long-suffering of God; namely, by murmuring at their condition and God's dispensations,' under the influence of impatience, 'which (as Calvin remarks) seeks to anticipate the designs of God, and refuses to be governed by Him; but would bind him down to its own will and pleasure.' Thus some of the Corinthians murmured at the restraints of the Gospel, and indeed at the spiritual authority exercised over them.

10. καθὼς καί.] Render, as in the preceding verse, simply *even as;* not, *as also.*

— τοῦ ὀλοθρευτοῦ] i. e. 'the destroying angel' who brought a plague upon the murmurers, mentioned at Exod. xii. 23. Heb. xi. 28, and often in the Old Test., under the name of 'the angel of death.' There is here a reference to Numbers xiv. and other parts of the Old Test. This verse seems meant to be, in some measure, exegetical of the former.

11. ταῦτα δὲ πάντα—ἡμῶν.] Here we have a repetition, though more perspicuously and forcibly expressed, of the admonition at ver. 6. The verse is, moreover, parenthetical; and the δὲ is *exemplificatory;* see Note on John iii. 1.

— τὰ τέλη τῶν αἰώνων.] It has been fully established, by the researches of the most eminent Commentators, that this does *not* mean, as is commonly supposed, 'the ends of the world;' but that there is an allusion to the Jewish mode of computing the duration of the world, and distributing it into three *Æons*, or periods, of 2000 years each: 1. the age before the Law; 2. that of the Mosaic Dispensation; 3. that of the Messiah. Thus the sense will be, 'upon whom the end of the æons, or ages, (i. e. the last æon or age,) is come,' namely, the age of the Messiah, the last dispensation of God to man. So Schoettgen remarks, that the Apostle is here describing the men of his time as those on whom the *boundaries*, τὰ τέλη, of two worlds, or ages, had met—of this world, and that which is to come; of the old covenant and the new; see Hebr. ix. 26.

12. An admonition is now subjoined, founded, by inference, on the examples which had been adduced of the *consequences* of abusing God's mercy and long-suffering, by any kind of disobedience to his will.

— ἑστάναι,] Namely, in sure acceptance with God. Πέσῃ, i. e. fall away by sinful habits from a state of grace.

εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἐάσει ὑμᾶς
πειρασθῆναι ὑπὲρ ὃ δύνασθε· ἀλλὰ ποιήσει σὺν τῷ πει-
ρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι [ὑμᾶς] ὑπενεγκεῖν.
14 [m] Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. m 2 Cor. 6. 17. 1 John 5. 21.
15,16 Ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὅ φημι. [n] Τὸ ποτή- n Matt. 26. 26. infra 11. 23, 24.
ριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος
τοῦ Χριστοῦ ἐστι; τὸν ἄρτον, ὃν κλῶμεν, οὐχὶ κοινωνία

13. πειρασμὸς ὑμᾶς, &c.] We have here an anticipation of an objection, and a removal of an excuse; q. d. 'These temptations are *not*, as they are sometimes alleged to be, above human strength; are no more than human nature is subjected to, and may be enabled to bear.' So Æschyl. Pers. 702, ἀνθρώπεια δ' ἄν τοι πήματ' ἂν τύχοι βροτοῖς. Josephus, Antiq. vii. 7. 1, ἀνθρώπινόν ἐστι τὸ συμβεβηκός. See also Soph. Œd. Col. 598, and Thucyd. v. 103.

— πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἐάσει, &c.] Meaning, it would seem, that 'God will so direct and overrule every event, as well as communicate strength to bear even the most adverse occurrences, that we shall never be tried or tempted above our power, if duly employed, to bear; but that He will, in his Providence, or by his grace, make a way, by which we may, if we are not wanting to ourselves, escape unhurt from the temptation or trial.' On the subject of temptations being not irresistible, see a Discourse of Bp. Atterbury on this text; and on the *means* of the deliverance from temptations, and the *condition* on which the promise of it is suspended, see a Sermon of Dr. South on the present text. The two ideas, of *tempting* and *trying*, are here united.

— τὴν ἔκβασιν] 'the mode of deliverance;' the Article being used (as Bp. Middleton remarks) in reference to the temptation from which escape is to be made. Ὑμᾶς (not found in a few MSS. mostly ancient, and several Versions and Fathers,) has been cancelled by Griesbach and Scholz; but wrongly; since external authority is decidedly in its favour, and internal evidence not less so. Its absence would involve considerable harshness; and we may readily account for its being thrown out by the Alexandrian critics; namely, for the purpose of removing a tautology.

14. The Apostle subjoins (as an inference from the above examples and warnings) a solemn admonition against idolatry.

— φεύγετε ἀπὸ τῆς εἰδωλ.] i. e. 'carefully avoid every approach to idolatry,' such as was contracted in attending on idol-feasts. The Apostle now returns to the subject treated of at C. viii. —namely, the eating of idol-meats, and shows how far it is lawful, and how far unlawful. He first shows that it is not lawful for them to eat at idol-feasts, since that is a kind of idolatry, 14—24; but that it is lawful for them to eat the flesh that had been so offered, when sold in the market and set on private tables, 25—33. In order to evince the necessity for this abstinence from participation in heathen rites, he lays down the position, that every sacrificial feast is a kind of worship; and consequently attendance at it is an association in the worship of the deity to whose honour the feast is instituted. This he illustrates by *two examples;* one taken from the Christian Lord's Supper, the other from the sacrifices of the Jews; from which he, at ver. 20, draws the conclusion, that Christians who were accustomed to be present at heathen sacrificial feasts were considered by other heathens as persons favourable to their idolatrous religion, in the same manner as those who were present at the sacred feasts of the Christians thereby declared publicly that they belonged to the society of Christians.

15. ὡς φρονίμοις λέγω.] An expression (as Theodoret observes) meant to soften the harshness of what he may have to say. The Apostle addresses them as persons of wisdom and judgment, because they valued themselves on their superior knowledge, and in order that he might make his appeals to their reason and conscience more effectual.

16. τὸ ποτήριον τῆς εὐλ.] This is best explained as put for τὸ ποτήριον τὸ εὐλογητὸν, or εὐλογημένον, ('the cup for, or over which, we give thanks to God,' the opposition being in the *we*,) and it is supposed to have been a popular phrase to denote the *Eucharist*, and adopted from what was called 'the cup of blessing' at the Paschal feast; see Note on Matt. xxvi. 6. Ὃ εὐλογοῦμεν is exegetical of ποτ. εὐλ., and, according to the opinion of most of the more eminent Interpreters, ancient and modern, is put for καθ' ὃ εὐλογ. [i. e. εὐχαριστοῦμεν] τὸν Θεὸν, or περὶ οὗ εὐλογοῦμεν τὸν Θεόν.

In οὐχὶ κοινωνία, &c., many Commentators think that ἐστι signifies 'is a symbol of.' But it may more simply be taken in the usual sense, and, conjoined with κοιν., be regarded as a popular form of expression. Thus the best Commentators, ancient and modern, adopting a metonymical mode of interpretation, suppose the wording to be equivalent to, οὐχὶ οἱ πίνοντες τὸ ποτήριον τὸ εὐλογ. κοινωνοὶ τοῦ αἵματος τοῦ Χρ. εἰσι; οὐχὶ οἱ ἐσθίοντες τὸν ἄρτον τὸν εὐλογ. κοινωνοὶ τοῦ σώμ. τοῦ Χ. εἰσι; the sense being, 'Are not those who participate in the Lord's Supper κοινωνοὶ τοῦ αἵματος καὶ τοῦ σώματος τοῦ Χριστοῦ, thereby forming one society of worshippers of Christ, and commemorators of his death and sacrifice for sin?' The accusatives ἄρτον and ποτήριον are regarded as put for ὁ ἄρτος ὃν κλῶμεν, &c.; or else κατὰ, 'quod attinet ad,' is supplied. There may, however, be an *anacoluthon*, as at Soph. Œd. Tyr. 451, λέγω δὲ τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς, οὗτός ἐστιν ἐνθάδε. The argument is, as Hyperius remarks, taken from the *rite* and the *effect* of the Christian Lord's Supper, thus: By using the bread and wine we communicate with the body and blood of Christ, and are made one with Christ. Therefore, in the same manner, those who use the food and drink offered to idols, communicate with idols, are made one with idols. In other words, 'as Christians who participate in the Lord's Supper are supposed, by commemorating his expiatory

o Rom. 12. 5. infra 12. 27. τοῦ σώματος τοῦ Χριστοῦ ἐστιν; [o] ὅτι εἷς ἄρτος, ἓν σῶμα 17
οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέ-
p Lev. 3. 3. & 7. 15. χομεν. [p] Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθί- 18
q Supra 8. 4. οντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσί; [q] Τί οὖν 19
φημι; ὅτι εἴδωλον τί ἐστιν; ἢ ὅτι εἰδωλόθυτον τί ἐστιν;
r Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. Rev. 9. 20. [r] ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ 20
θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. [s] Οὐ 21
s Deut. 32. 38. 2 Cor. 6. 15. δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ

death, to be in communion with Christ, and the Christian society; so, by a parity of reasoning, those who participate in heathen sacrificial feasts must thereby be supposed to be in communion with idols and idolaters, or at least to be favourably inclined to idolatry.'

17. *ὅτι εἷς ἄρτος—ἐσμεν.*] Render, not *bread*, but *loaf;* as Gataker long ago pointed out. The loaves, or rather *cakes*, of Judæa were usually (especially at the Paschal feast) of a very large size; so that a considerable number may be supposed to have partaken in common of *one* of them. The sense, then, is: 'for as there is one loaf, so we, the many, become one body;' i. e. 'as the *loaf* is one, so *we*, the many (i. e. we all), are one body,' professing ourselves thereby to be all members of that body, of which Christ is the head. Thus (as Hesych. shows) it is as if St. Paul had written, *Ὥσπερ εἷς ἄρτος ἐστὶν, οὗ μετέχομεν, οὕτως ἐστὶν ἓν σῶμα* (Eph. iv. 4) *ὃ ἡμεῖς οἱ πολλοὶ* (for *ἡμεῖς πάντες*) *ἐσμεν.* The words may be thus paraphrased, with Bp. Warburton, ubi supra: 'Our being partakers of one bread (or loaf) in the communion, makes us, of *many*, [which we are by nature,] to become, by grace, *one body* in Christ;' the communion of the body and blood of Christ uniting the receivers into one body, by an equal distribution of one common benefit.

18. *βλέπετε τὸν Ἰσρ.*, &c.] Another example to show the force which is inherent in a feast conjoined with religious observances; and that taken from the customs of the Israelites, who used, at festivals, to make an entertainment of the relics of the victims, not only for their servants, but for strangers. (Pott.) By *Ἰσρ. κατὰ σάρκα* are here denoted the natural descendants of Israel as a nation—Jews by birth, who worshipped God by sacrifices, and were as yet unconverted to the Christian religion. The sense of *οὐχὶ οἱ ἐσθ.*, &c., is, 'Are not those, who eat of the flesh of the victims, supposed to be participators in the sacrifice on the altar, and of the benefits of that sacrifice?' For the flesh of the victim was eaten by the priests and the sacrificants; see Lev. viii. 31, and Deut. xii. 6, 7. The *application* is left to be supplied,—which is, *οὕτω καὶ ὑμεῖς ἐσθίοντες τὰ εἰδωλόθυτα, κοινωνοὶ δαιμονίων γίνεσθε.* Now *that* was supposed to bring them in *communion* with the Deity; especially as He was supposed to be personally, though invisibly, present. Indeed, that *communion* was implied by the benefits, whether real, or, as in the case of the heathens, imaginary, being confirmed by a pact or convention between the sacrificer and his God, see Bp. Warburton, ubi supra.

19—22. The Apostle here shows that, even their own premises being conceded, the conclusion they draw would not follow; since the ground of censure consisted in this,—that the Pagans *must necessarily suppose*, that Christians who were present at their sacred feasts worshipped the deities to whose honour those feasts were instituted. (Krause.)

19. *τί οὖν φημι;—ἐστιν.*] By a similar mode of expression it is said, in Plato, Gorg. p. 73, *Τί δὴ οὖν λέγομεν περὶ τοῦ ὁσίου;* Render, 'What is my meaning? That an idol is any thing, i. e. has any divinity; or, that the idol-meat is any thing? (i. e. differs from other meats.) *No;* that is not my meaning.'

20. *ἀλλ' ὅτι.*] Render, '[No;] but my meaning is, that,' &c. This ellipsis of *οὐχὶ* after an interrogation is occasionally found both in the Scriptural and Classical writers. So Arrian, Diss. i. 29. 4, *μὴ γὰρ τὸ ἦθος ἐζήλωκα αὐτοῦ; ἀλλὰ τὴν παιδίαν σώζων ἔρχομαι πρὸς αὐτήν.* Liban. Or. 104. D., *κειμένοις ἐπεμβαίνει ἀνδρεῖος; ἀλλ' ὁ πρῶτος κατενέγκει.* The words *ἃ θύει —Θεῷ* are taken from Deut. xxxii. 17. By *δαιμον.* are meant either the falsely called deities of the heathens, elsewhere termed *εἴδωλα*, or rather (as Luther, Calvin, Beza, Grotius, and Billroth are of opinion) *evil demons*, considered as actual existences, and who are meant at Ps. xcvi. 5. (Sept.) Billroth supposes the Apostle to have here had in mind Deut. xxxii. 17. Sept., *ἔθυσαν δαιμονίοις, καὶ οὐ Θεῷ.* The above sense is, Calvin shows, required by the context.

— *οὐ θέλω δὲ ὑμᾶς*, &c.] 'Now I would not wish you,' &c. On *κοιν. γίνεσθαι*, &c. see Note supra ver. 18.

The reason of the injunction is, that the gods themselves were supposed to be virtually, though invisibly, present at the sacrifices; with whom (as Maimonides observes, More Nevochim, iii. 46), they contracted a sort of brotherhood, *eating at one table*, and *sitting at one board.*

21. *οὐ δύνασθε*] q. d. 'Ye cannot, consistently; it is not *suitable*, and therefore not lawful for you.' 'The inconsistency (as Bp. Warburton shows) was this: that they who eat and drink in the *feast on that sacrifice* are partakers of the supposed benefits of the sacrifice, and consequently are parties to the federal rites which confirmed those benefits; so that the same man could not, consistently with himself, be partaker of both tables,—the *Lord's*, and that of *devils.* The inconsistency arising from the Pagan and Christian rites having one common nature (a feast or sacrifice), which, springing from contrary originals, destroy one another's effects.'

*Πίνειν ποτήριον* and *μετέχειν τραπέζης Κυρίου* signify, *per merismon*, a partaking of the Lord's Supper. The expression *πίνειν ποτήρ.*

δύνασθε τραπέζης Κυρίου μετέχειν, καὶ τραπέζης δαιμονίων.
22 [t] Ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; [t Deut. 32. 21.]
23 [u] Πάντα [μοι] ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα [μοι] [u Supra 6. 12.]
24 ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. [x] μηδεὶς τὸ ἑαυτοῦ [x Rom. 15. 1, 2.]
25 ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου [ἕκαστος]. Πᾶν τὸ ἐν μακέλλῳ [infra 13. 5. Phil. 2. 4.]

alludes to the wine partly poured out and partly drunk at the sacrificial feasts. See Virg. Æn. viii. 273. Now to drink of this *vinum libationis* was strictly forbidden by the Jewish Rabbis. So, among the Rabbinical citations in Wetstein, Horajoth, fol. 2, 1, 'Quinam est apostata? qui edit morticina et à bestiis discerpta, abominabilia et reptilia, et bibit vinum libaminis.' The expression μετέχειν τραπέζης alludes to the banquet set out, from the remains of the victim, for the votaries, in the temple or elsewhere. Krause observes, that τραπέζης depends upon μέρος understood; of which very rare *plena locutio* he adduces an example from Lysias. I add Æschyl. Agam. 490, οὐ γάρ ποτ' ηὔχουν—θανὼν μεθέξειν φιλτάτου τάφου μέρος.

22. The Apostle here intimates, that to attempt such an inconsistency must be highly displeasing to God. Παραζηλοῦν may signify either to excite any one to *jealousy*, or to *anger*; of which intensive sense of παρὰ we have an example in παραθήγω, occurring in Dionys. Hal. Ant. vol. i. p. 483. Sylb. The former sense has much to recommend it in the usage of the Sacred writers, but the latter is more agreeable to what follows, μὴ ἰσχυρ. αὐτοῦ ἐσμεν; in which something is required to be *supplied*; q. d. 'Are we *stronger* than he, [that we can venture to brave his wrath?]' The two senses, however, merge into each other; the *jealousy* and the *anger* of God being convertible terms, and accordingly *united* in a parallelism at Ps. lxxix. 5, which ought to be thus rendered: 'How long, O Lord, wilt thou be angry?—for ever? How long shall thy jealousy burn like fire?—for ever?' The repetition is required by the context, and admitted by the *proprietas linguæ*. For we have here an example of the *Synthetic* or *Constructive parallelism*, on which see Bp. Lowth, de Sacr. P. Lect. xix., and Bp. Jebb, Sacr. Lit., p. 27; of whom, the latter well observes, that 'in this kind of construction a part is sometimes to be supplied in the latter line, taken from the former, as Job xxvi. 5.' This view is confirmed by Jerem. iv. 4. 'Lest my fury come forth like fire, and burn that none can quench it.' See also Ezek. xxxvi. 5. By 'like fire' is meant 'so as not to be satisfied.' For at Prov. xxx. 16 *fire* is numbered among the four things which never say '*It is enough*.' Of course the *jealousy* here spoken of is to be understood ἀνθρωποπαθῶς; the relation of God to his chosen people being in Scripture often compared with that of the husband to the wife.

23. The Apostle now reverts back to the objections at vi. 12, and (to use the words of Bp. Sanderson, in his two Sermons on this text) 'sets bounds to our Christian liberty; first in the *power*, and then in the *exercise* of that power; and he encounters the error both of those who would shrink it in, and of those who would stretch it out, more than is meet. He extends our liberty in the *power*, but restrains it in the *use* of that power.' In his first Sermon, after showing that by πάντα are meant all things [indifferent], the learned Prelate points out what things are indifferent; namely, all such things whose expediency or inexpediency are fit to be taken into consideration. He then proceeds to show the liberty which all Christians have to the use of things indifferent, and the error of those who restrain it too much, as also the cause of that error. With respect to the former, he shows that it must not be pleaded, except in things *lawful*. He points out what expediency is, and how it differs from lawfulness. Then he considers what *edification* is, and shows that it is the *measure* of expediency, and then concludes by pointing out that in the exercise of our Christian liberty much is left to the discretion of particular persons.

— πάντα μοι, &c.] Μοι, not found in some MSS., Versions, and Fathers, has been cancelled by Griesbach, Krause, Pott, and Scholz, but without reason; for the suspicion that it may have been introduced from vi. 12 seems ungrounded. I rather agree with Rinck, that the Apostle seems to have here, as often, repeated the same objection in the *same words*, as at vi. 12. It is surely, as Rinck says, less credible that the Eastern Recension should have *repeated* μοι from the parallel passage, than that the *Western* should have *thrown it out*, probably from mistaking its scope; it simply serving to indicate the κοίνωσις, a figure so frequent in the writings of St. Paul. Indeed, I see not how the μοι can well be dispensed with, since in the latter, at least, of the two clauses it is emphatical, having reference to τὸν ἕτερον or τοὺς ἑτέρους, as was seen by Chrysostom and Crellius; and as, indeed, is plain from the next verse. At any rate, πάντα μοι ἔξεστι contains the *objection* of the *Corinthians*, and the words following, its *answer*.

24. μηδεὶς—ἕκαστος.] Many regard this as a *general gnome*, like the one at 1 Cor. xiii.: 'Charity seeketh not her own.' That passage, however, is not of general *application*; nor is this. Both are to be restricted to the case in question, and the subject-matter. Here there can only be reference to the use of idol-meats, and other ἀδιάφορα. The passage is evidently meant to directly bring forward a sentiment which was only *implied* in the preceding verse, and the sense is; 'Let no man consider how his actions affect himself only, but also others;' meaning, that we must not consider our own gratification when it injures the spiritual welfare of others. By a similar mode of expression it is said, Thucyd. i. 17, τὸ ἐφ' ἑαυτῶν μόνον προορώμενοι, and vi. 16, τὸ ἑαυτοῦ μόνον σκοπῶν. Soph. Aj. 1313, ὅρα μὴ τοὐμὸν, ἀλλὰ καὶ τὸ σόν.

Ἕκαστος, not found in several MSS. of the Western recension, as also some Versions and Fathers, has been cancelled by Griesbach and Scholz, but on insufficient grounds. That the word is not *necessary*, because implied in the μηδεὶς, and that it is omitted in similar constructions in the best writers (see Hor. Sat. i. 1. 1—3),

πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·
[y] τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 26
Εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν 27
τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν
συνείδησιν. [z] Ἐὰν δέ τις ὑμῖν εἴπῃ· Τοῦτο εἰδωλόθυτόν 28
ἐστι· μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα, καὶ τὴν συνείδησιν·
[[a] τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.] συνείδησιν 29
δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου· ἱνατί γὰρ

y Exod. 19. 5. Ps. 24. 1. & 50. 12. infra v. 28.

z Supra 8. 10, 11. & 10. 26.

a Ps. 24. 1.

rather supplies internal evidence in *favour* of its genuineness.

25. πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθ.] The Apostle now gives a *rule* for their conduct as to the eating of idol-meats, by which he both leaves room for Christian liberty, and again tempers it with due regard to the spiritual good of others. (Crellius.)

— μηδὲν ἀνακρ.] The best recent Commentators consider this phrase as put for μηδὲν κρέας (scil. κρέατος γένος) ἀνακρ., 'examining no kind of meat, to see [whether it be idol-meat or not].' And the interpretation is supported by the πᾶν following. See Note on Acts xvii. 11. Διὰ τὴν συνείδησιν may refer either to the con cience of *others* (i. e. 'lest by so doing you raise needless scruples'), or *one's own*; q. d. 'lest, on inquiry, you should learn that it is idol-meat, and your conscience be wounded if you eat it; or, if you ascertain that it is *not* so, your conscience be unnecessarily disturbed.'

26. τοῦ γὰρ K.—αὐτῆς.] This passage is taken from Ps. xxiv. 1. It refers only to the *second* interpretation of συνείδ.; q. d. '[You need none of you feel scruples in your own minds;] for as the earth and all its productions are the Lord's, so there is nothing *naturally* impure, but it is only so in the *opinion* of any one.' Consequently (to use the words of Billroth) 'as all good things come from God, they are in themselves unexceptionable, if they be used as coming from God with thanksgiving.' Compare 1 Tim. iv. 4.

Πλήρωμα here signifies whatever fills up the world, and is contained therein; all God's creatures, animate or inanimate. So πλήρωμα θαλάσσης in Ps. xcvi. 11.

27. καλεῖ] for παρακαλεῖ ἐπὶ δεῖπνον.

28. δι' ἐκεῖνον τὸν, &c.] Meaning 'on account of, in deference to the scruples of the informant.' The words following, καὶ τὴν συνείδ., are exegetical of the foregoing, and put for διὰ τὴν συνείδ. αὐτοῦ, or τοῦ ἑτέρου; there is also a Hendiadys, for διὰ τὴν συνείδ. τοῦ μηνύσαντος, scil. ἀσθενοῦς; the full sense being, 'Eat not, out of respect to the conscientious scruples of your informant.'

The next clause, τοῦ γὰρ Κυρίου—αὐτῆς, is absent from almost all the uncial MSS., and, in general, those of the Western recension, as also the Syriac, Vulgate, Coptic, Sahidic, Æthiopic, Armenian, and Italic Versions, and several Fathers; rejected by almost every Critic, and cancelled by Griesbach, Tittman, Vater, Pott, and Scholz,—yet, I apprehend, on insufficient grounds. As to the objection to the clause, that 'it seems superfluous,' it may readily be replied, 'How, then, came such a superfluous clause to be introduced into the great bulk of MSS.?' Unless this could be satisfactorily accounted for, the question would have to be decided in *favour* of the clause. But here it is acutely remarked by Bengel, Griesbach, and Rinck, 'Ad v. 26, vocabulo συνείδησιν utrinque prævio, librarius Orient. recidit.' This answer is, I think, satisfactory; and considering that, if *admitted*, the clause cannot be made apposite, without supposing the *omission* of a very long sentence to which it might be referred, I must decide against its authenticity.

29. συνείδησιν—ἑτέρου.] This is a further explanation of the foregoing; q. d. 'I used the word συνείδησις simply; which, nevertheless, I wish to be understood not so much of your *own* conscience (for *you* who have knowledge are, I know, not troubled by the promiscuous use of food), but that of *others*, who possess *not* that knowledge, and are easily disquieted.' (Pott.)

— ἱνατί γὰρ ἡ ἐλευθερία, &c.] The sense of this clause has been not a little disputed. By many Expositors the words are regarded as not the words of the *Apostle*, but an *objection* of the Corinthians to his directions, in the sense, 'Why is my liberty to be thus judged of or determined by other men's consciences, or restrained out of regard to the conscience of others?' q. d. 'I may have it, though I forbear to exercise it, on account of their scruples.' Thus the words following are explained: 'If I partake [of the meat] with thankfulness, why,' &c. But that these are the words of an objector is negatived by the γάρ; and surely to *suppose* them so without proof were uncritical. Besides, when St. Paul is introducing the words of an objector, he always, I believe, *subjoins* an *answer*; whereas none such is found here: for to *suppose* it at ver. 31 is utterly without foundation, and the *supplementum* in the place of it, introduced by some, is quite unauthorized. There is every reason, with the ancient and the most eminent modern Commentators, to suppose the words to be those of the *Apostle*, and intended as a *caution* (suggested by the use of συνείδησιν) to the following effect: 'For why is my liberty to be so exercised, as to be condemned by another's conscience [while I do what he thinks wrong, but I believe to be right]?' Thus v. 30 may be rendered: 'If I, by [Divine] grace, be a partaker of this liberty, why should I so use it, as to be evil spoken of for the use of that liberty for which I am thankful;' i. e. why am I to occasion censure and give offence by the rash and imprudent use of that liberty, for the *possession* of which I am thankful? So Theodoret: οὐχ ὅσιόν (φησιν) ἄλλον λωβᾶσθαι διὰ τῆς ἐμῆς τελειότητος. This interpretation is strongly confirmed by the context, and there is nothing *philologically* unsound in it; for κρίνεσθαι may very well be taken for κατακρίνεσθαι, or βλασφημεῖσθαι.

30 ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; [b] Εἰ [δὲ] b Rom. 14. 6. 1 Tim. 4. 4.
ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχα-
31 ριστῶ; [c] Εἴτε οὖν ἐσθίετε εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα c Col. 3. 17.
32 εἰς δόξαν Θεοῦ ποιεῖτε. [d] Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις d Rom. 14. 13.
33 καὶ Ἕλλησι, καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ· [e] καθὼς κἀγὼ e Rom. 15. 2. supra 9. 19. 22.
πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ
1 τὸ τῶν πολλῶν, ἵνα σωθῶσι. XI. [a] μιμηταί μου γίνεσθε, a Supra 4. 16. 1 Thess. 1. 6. 2 Thess. 3. 9.
καθὼς κἀγὼ Χριστοῦ.
2 ἘΠΑΙΝΩ δὲ ὑμᾶς, ἀδελφοὶ, ὅτι πάντα μου μέμνησθε,

Ἄλλης is for ἀλλοτρίου, which occurs in Rom. xv. 20, and Thucyd. i. 78. 1. Χάριτι may better be rendered 'by grace,' than 'with thankfulness,' which would require σὺν χάριτι. Also εἰ may, with Heydenreich, be taken for εἰ καὶ, *although*, (אִם) as in 1 Cor. ix. 2. 2 Cor. xiii. 14. The above view of the sense is supported by the authority of the best Commentators, ancient and modern. See especially Calvin.

I cannot omit to remark one peculiarity untouched on by all the Commentators, and yet closely connected with the true interpretation of the passage, and for want of seeing which many have missed the sense. I mean that idiomatical, and perhaps popular or provincial, use of the Present tense, by which it denotes not what *is*, but what *is to be*, or *ought* to be. Nearly allied to this idiom is the use of the Present for the Future, so common in Scripture, and also the Classics.

30. The δὲ, not found in many of the best MSS. and Versions, several Fathers, and the Editio Princeps, has been rejected by most Editors, and cancelled by Matthæi, Griesbach, Tittman, Vater, Pott, and Scholz; and rightly, I conceive. It arose, I suspect, from misapprehension of the true sense of the passage.

31. εἴτε οὖν ἐσθίετε—ποιεῖτε.] It has been well observed by Grotius, that 'the scope of the admonition is, to bid them beware, lest by any act of theirs, under any circumstances, the glory of God (namely, by the spread and influence of the Gospel) should be injured.' The sense comprehends a *general* admonition couched under a *particular* one, and the οὖν is conclusive; what is said in this and the two following verses being the *conclusion* deduced from what has been brought forward in the three foregoing Chapters. Render, 'Upon these principles, then, act:—In whatever ye eat and drink, and in all your conduct, keep an eye to the glory of God (by promoting his conscientious and sincere worship in Christ. See Whitby); and do not injure the cause of religion by throwing stumbling-blocks in the way either of *unbelievers*, to hinder them from embracing it, or of *weak and scrupulous believers*, to shake their attachment to it.' 'An exhortation (says Bp. Sanderson, Serm.) not only, in the performance of *good works* and necessary duties, to intend the glory of God, but even in the use of the creatures, and of all indifferent things; in eating and drinking, in buying and selling, and in all the like actions of common life.'

Similar to this is the sentiment of Arrian, Ep. i. 19, εἰς Θεὸν ἀφορῶντες ἐν παντὶ, μικρῷ καὶ μεγάλῳ. And so Socrates, ap. Plat. Crito, 47. B. ταύτῃ ἄρα αὐτῷ πρακτέον καὶ γυμναστέον, καὶ ἐδεστέον γε καὶ ποτέον, ᾗ ἂν τῷ ἑνὶ δοκῇ τῷ ἐπιστάτῃ, καὶ ἐπαΐοντι μᾶλλον ἢ ξύμπασι τοῖς ἄλλοις.

32. ἀπρόσκοποι γίνεσθε.] The sense is: 'Be none occasion of stumbling, either to the Jews, or Greeks, or Christians.' 'Beware lest the *Jews* have it to say that you are not sincere worshippers of the true God; lest the *Greeks* say that you think there is no harm in idolatry; and lest *Christians* weak in the faith be induced to forsake their Christian profession.' (Rosenmuller.)

33. καθὼς κἀγὼ, &c.] It is well observed by Chrysostom, that after having struck them with fear by setting forth their heavy *responsibility* for the injury and prejudice they might occasion to the Jews and the Heathens, the Apostle makes his caution more palatable by proposing *himself* as an example; q. d. 'I exhort you to no more than I set you an *example* of: for I study,' &c.

— πᾶσιν ἀρέσκω] i. e. 'I endeavour to please them; I consider what will approve itself to them; avoiding what will throw a stumbling-block in the way of their faith, defile and wound their conscience, lead them into sin, and imperil their souls.' Πάντα must be taken with due limitation. (See Calvin.) The words seem meant to suggest the *principle* which alone would make the rule of 'pleasing all men' a safe one,—namely, by not consulting one's own interest, but the spiritual good of one's fellow-Christians.

XI. 1. This verse is closely connected with the last of the preceding Chapter, from which it ought not to have been separated. 'Lest (says Bp. Sanderson) he might be thought to extol himself, and that we might know how unsafe a thing it were to rest barely on his or any other man's example, he leads them higher, and to a more perfect example, even that of Christ;' q. d. 'Although *my* example be little considerable in itself, yet wherein it is guided by the example of Christ, you may not despise it. Nor do I lay it upon you as a *rule;* I only set it before you as a help and encouragement. My example only shows the thing to be feasible: it is Christ's example only that can show it to be warrantable.' Thus the words κἀγὼ Χριστοῦ are subjoined, in order to preclude the idea of his holding himself up as a *primary example.*

The Apostle now proceeds to treat of various Ecclesiastical matters, and censures certain irregularities, which had occurred in the assemblies for divine worship, or for religious purposes.

2. πάντα.] As they were, we know, chargeable with *some* inattention to his directions, the expression must be taken, with limitation, to mean,

b Eph. 5. 23. supra 3. 23. John 14. 28. Phil. 2. 7, 8, 9.

καὶ, καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. ᵇ Θέλω 3
δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός
ἐστι. κεφαλὴ δὲ γυναικὸς, ὁ ἀνήρ· κεφαλὴ δὲ Χριστοῦ, ὁ
Θεός. Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφα- 4

'ye have, upon the whole, been observant of my ordinances.' By παραδόσεις are meant the *directions*, *injunctions*, and *ordinances*, whether written or oral, which the Apostle had *left with them*, or transmitted to them, for the regulation of the Church. Thus the word is often used in the sense *precept*, *institution*, &c., as 2 Thess. ii. 15.

3. Θέλω δὲ ὑμᾶς εἰδέναι, &c.] Here it is the purpose of the Apostle to draw their attention to certain cases in which they had abused their Christian liberty in things indifferent, and thereby occasioned great offence to the Jews, the Gentiles, and even Christians themselves. That they may be the better disposed to obey his *present* injunctions, he begins with commending their obedience *aforetime*. In θέλω ὑμᾶς εἰδέναι we have a form of serious exhortation to attend to what is going to be said, and implying that it is spoken *authoritatively*. Thus, in an Epistle of a Roman Proconsul to the Milesian Magistrates, Joseph. Ant. xiv. 10. 21, we find βούλομαι οὖν ὑμᾶς εἰδέναι, 'I wish you to mind this.'

— ὅτι παντὸς ἀνδρὸς, &c.] The Apostle (doubtless in answer to some inquiry in the letter of the Corinthians) proceeds to treat of the behaviour of women who were moved by inspiration to speak in their assemblies. And first, as to whether the women ought to have their heads covered. Now this question the Apostle thought proper to deal with as one closely connected both with the *subjection of wives to their husbands*, and with the *honour of the husbands*; which would be disgraced by any such impropriety in their demeanor as might be imputed to levity, or such violation of custom as would imply insubordination. See xiv. 34. 1 Tim. ii. 12. Now the custom was, for all *married* women, as well as single ones, to wear veils in public. Hence to depart from that custom (which was regarded as symbolical of subjection to her husband, and amongst the Jews was a token of modesty) would be to act *out of character*, and thus occasion disgrace to the husband, and scandal to the Church in the eyes of the heathens. This disorderly practice had, no doubt, first arisen among the Gentile converts; and has been, with great probability, ascribed to an imitation of the custom of the heathen priestesses, to prophesy, or otherwise discharge their religious functions, *unveiled*. In fact, it was the custom for all women to attend the sacred rites in the temples with heads uncovered. All this, however, was directly the reverse among the Jews and Jewish converts. Consequently, when the practice arose, it was sure to be imputed by the heathens to immodest feeling, especially since, the women being in the heathen temples unveiled, led to that familiarity between the sexes, which often produced very improper results. Hence it is here strictly forbidden. The Apostle, however, insists *first* on the argument as regards the *dishonour* done to the husband, by thus seemingly disavowing his authority; and he *contrasts* the case of covering the head during public worship, as it regarded the women and the men respectively. Upon the whole, it must be borne in mind, that all that is here said has reference only to *those* times and places, in which the customs were directly the reverse of our own. And accordingly it is of no further importance to us, than as furnishing us with a *principle* of universal application,—namely, that Christians must not, in externals, rashly recede from decorum; that in things indifferent they should use the same manners and customs as their contemporaries and fellow-countrymen; so that whatever may be *accounted* as base must be abstained from, though it may in itself have nothing wrong, in order to avoid all suspicion or offence; and, above all, that in public assemblies for religious worship, persons of both sexes should assume such a dress and demeanour as may be according to the custom of the country thought decorous, and suitable to their respective relations to each other, and to the common Head of the Church; 'so that all things may be done decently and in order.'

— Κεφαλὴ is here for κύριος, as in Achmet, Onir. cited by Wolf. Had St. Paul, indeed, written the sentence with rhetorical exactness, he would probably have employed the particles of comparison ὡς and οὕτως, and framed it thus: ὡς παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι, οὕτως κεφαλὴ γυναικὸς ὁ ἀνήρ· καὶ ὡς κεφαλὴ γυναικὸς ὁ ἀνὴρ, οὕτως Χριστοῦ ὁ Θεός. It is well observed by Dr. Burton, 'that κεφαλὴ γυναικὸς ὁ ἀνὴρ (in which we have a general sentiment, of the authority of the man over the woman, similar to very many occurring in ancient writers) would have been enough for the argument; but that St. Paul adds the analogy of order and subordination in the Church.'

— κεφαλὴ δὲ Χριστοῦ, ὁ Θεός.] The best Commentators, ancient and modern, are agreed that Christ is here represented as subordinate to God, considered as *Mediator*. Or we may suppose, with Theodoret, Ambrose, and Heydenreich, that there is simply a reference to the *human* nature of Christ.

4. The sense of the term προφητεύειν in this and the next verse has been disputed. Some, as T. Aquinas, Beza, Calvin, and Paræus, take it to signify *to interpret Scripture under Divine inspiration*; others, as Estius, Wells, and Bp. Pearce, *to teach and communicate by inspiration the doctrines of revelation*. Since, however, the word is in the next verse applied to *women* (who it appears from xiv. 34, sq. were not permitted to teach and preach in public), most Commentators for the last century have adopted the interpretation of Menoch. and Mede; *to sing sacred hymns under the impulse of the Holy Spirit*. But such a sense of the word is unauthorized. The *first* mentioned sense is indeed liable to the same objection as the second; though, in fact, that would seem to hold equally against *every* possible one; for the Apostle says in the same Chapter, ver. 14, that 'it is a shame for a woman to *speak* in the Church.' Bp. Pearce, however, maintains that *teaching* is consistent with both the above passages; since here it is teaching by *divine inspiration* (a circumstance quite extraordinary), which is not the

5 λῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ· πᾶσα δὲ γυνὴ
προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ,
καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἓν γάρ ἐστι καὶ τὸ αὐτὸ
6 τῇ ἐξυρημένῃ. [c] εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κει- c Num. 5. 18. Deut. 21. 12. & 22. 5.
ράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατα-
7 καλυπτέσθω. [d] Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι d Gen. 1. 26, 27. & 5. 1. & 9. 6.
τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα

case in those passages; for (continues he) 'when St. Paul imposes silence on women in the Church, he means silence not in opposition to any gift of the Spirit, but to the desire, which those who had *not* the Spirit might have, of instructing others, or being themselves instructed in Christian knowledge.' I see not, however, why he should confine the sense to *teaching*. It may, I think, denote every *other* sort of speaking under *divine inspiration*,—to edification, exhortation, and instruction, in addition to that of *praying* just before mentioned; all equally fulfilling the prophecy of Joel ii. 28, applied by St. Paul, Acts ii. 17, to the times of the Gospel, namely, that their *daughters should prophesy*. So also Acts xxi. 9, *τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητευούσαι.*

— *κατὰ κεφαλῆς ἔχων.*] Supply *τι*, scil. *κάλυμμα*, *expressed* in some MSS. and Versions; or *ἱμάτιον*, as in Plutarch, Apophth. (cited by Krause) *ἐβάδιζε κατὰ τῆς κεφαλῆς ἔχων τὸ ἱμάτιον.* A yet more remarkable ellipsis is found at Esther vi. 12: *Ἀμὰν δὲ ἐπέστρεψεν εἰς τὰ ἴδια λυπούμενος κατὰ κεφαλῆς*, where *ἔχων ἱμάτιον may* be supplied to complete the sense. But considering that in the Hebrew we have חפוי ראש, and that the Septuagint Translators do not usually seek out harsh ellipses, I suspect that after *λυπούμενος* there has slipped out of the text, *ob homœoteleuton*, *κεκαλυμμένος*, which seems to have been in the text in Origen.

The word *κατὰ* is here used, because the article worn is supposed to *hang down* from the head. Otherwise *ἐπὶ* (found, indeed, in one or two MSS.) might have been employed.

—*καταισχύνει τὴν κεφαλὴν αὐ.*] It has been disputed whether *κεφαλὴ* here should be taken in a *figurative* sense, as just before, or in the *natural* one. Certain it is that, as there are here two propositions affirmed, of the *man*, and of the *woman*, in the same terms, to interpret one in the *natural*, and the other in the *figurative* sense, would be not a little harsh. Nay, thus the import of *κεφαλὴ* might be thrice changed in the compass of three short verses, a thing perhaps unprecedented. And as in the case of the *woman*, the natural sense is plainly alluded to in the words following, and therefore cannot be *excluded*; so also it cannot well be excluded in the case of the *man*. And yet the context (at ver. 3) strongly supports the *metaphorical* sense, which, indeed, is the most *important*, and was probably most in the mind of the Apostle. In order to remove the above difficulty, it should seem best to suppose, with Heydenreich, that there is intended a *union* of the two senses, *per amphiboliam*, either, as he supposes, by engrafting the *metaphorical* sense on the natural, or (which is preferable) by understanding the metaphorical sense to be the *principal*, and the natural the *subordinate*, or under sense, in the case of the woman. And thus there may also be supposed a double sense of *καταισχύνει*, denoting, in the former case, 1. to *insult*, or *disparage*, namely, by contravening the intentions of the Great Head of the Church, or disobeying her head; 2. to disgrace or dishonour, namely, by acting out of character, and violating common propriety. Now, in the case of the *man*, to carry the symbol of subjection (i. e. having the head covered up in public) was tantamount to acting like a woman, and consequently disgracing his dignity as a man. In the case of the *woman*, the Apostle (to represent the dishonour in the strongest point of view) says, that if the woman be *not* covered, wear a covering, it is one and the same thing (i. e. as bad) as if her head were *shaven*; for such is the force of the idiomatical expression *καὶ κειράσθω*, 'let her even be shorn;' meaning (by a *reductio ad absurdum*), 'she may as well be shorn;' so standing for *ἓν καὶ τὸ αὐτό ἐστι [αὐτῇ καὶ] τῇ ἐξυρημένῃ.* Now that was regarded as the greatest possible disfigurement and disgrace to a woman; and was only adopted in extreme grief (see Deut. xxi. 12), or inflicted, as a mark of infamy, on adulteresses or harlots. So Philo, ii. 309. 14, *ὅθ' ἱερεὺς τοὐπίκρανον ἀφελὼν, ἵν' ἐπικρίνηται γεγυμνωμένη τῇ κεφαλῇ τὰ τῆς αἰδοῦς περιῃρημένη σύμβολον, ᾧ ταῖς εἰς ἅπαν ἀναιτίαις ἔθος χρῆσθαι.*

7—12. The scope of these verses is further to illustrate the impropriety of such an abandonment of the coif or head-covering, as being alike a dishonouring of the man and a disgracing of the woman; inasmuch as, notwithstanding the *woman* enjoys the same dignity in things pertaining to religion, yet nature herself requires that the superiority should be conceded to the MAN in *domestic* and *civil* affairs; and the Law of God, by its injunctions, confirms those dictates. First, the Apostle, at ver. 7, draws a *contrast* between the man and the woman, as to the use of head-covering in public. The *man* (he says) ought *not* to employ it, as being *εἰκὼν καὶ δόξα Θεοῦ*,—the *image* of God, as holding, in delegation from Him, the governance of all creatures (Gen. i. 26, 27. Ps. viii. 4. 6. Wisd. ix. 2), including *woman*. Man is thus considered as a type and image of God, just as a viceroy was called *εἰκὼν τοῦ βασιλέως*, i. e. a ray from his brightness. And so in the ancient writers man is often spoken of as an image of God. Accordingly, it is implied that *woman* is a ray from man's brightness, shining like the moon, with borrowed light, and deriving her glory from him. So in Hom. Od. xviii. 254, Penelope says, 'if Ulysses would return and sway the sceptre,' *μεῖζόν κε κλέος εἴη ἐμὸν καὶ κάλλιον οὕτω.* Thus, then, is implied the duty on the part of the man to consult the glory of God by not abandoning the place of dignity assigned

e Gen. 2. 18, 21, 22. ἀνδρός ἐστιν. [e] οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ 8
ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ 9
f Eccles. 5. 6. γυνὴ διὰ τὸν ἄνδρα· [f] διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν 10
ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους. Πλὴν οὔτε 11

by Him. As to the *woman*, the *contrary* is meant to be asserted of her. And the sense, if expressed at full length, would be, γυνὴ [ὀφείλει κατακαλύπτεσθαι ὅτι] δόξα ἀνδρός ἐστιν. The woman is said to be δόξα ἀνδρὸς in the same sense as the man is δόξα Θεοῦ, and with the same additional meaning by implication; i. e. she was created out of him, and for his use, and therefore ought not only to be subject to him, but should so act as to contribute to his credit and honour; see 2 Cor. viii. 23. 1 Thess. ii. 20.

8, 9. Here are shown the *grounds* of this inferiority; 1. in respect of *nature*, by the woman having been formed from the man (Gen. ii. 18—21); 2. in *posteriority* of creation; 3. in *purpose* of creation, namely, to be a help meet for him. Now *subserviency* implies inferiority.

10. ἐξουσίαν ἔχειν—ἀγγέλους.] There are few passages that have so perplexed the Commentators as the present. The difficulty centres in the meaning of the terms ἐξουσίαν and ἀγγέλους, which, though in themselves plain, yet seem to yield, according to their ordinary import, no very apposite sense. The former is by almost all Commentators explained to mean a *veil*. But, from the context, and from its being at ver. 15 interchanged with περιβόλαιον, it should rather seem to mean a *kerchief* (couvre-chef). So Theophylact, κάλυμμα. 'Εξουσία is plainly the *name* of the article of dress in question, and hence it is best left untranslated; i. e. *Exousia*. Of this use of the word (exceedingly rare) *one* example has been adduced by Olearius from Callistratus, who uses the expression ἐξουσία τριχώματος to denote a kind of *topping*, composed of braids of hair. So also the Latin *Imperium* is used in the later writers. Here, however, it seems to denote a kind of *head-gear*, like the ancient couvre-chef (or kerchief), consisting of a piece of cloth of a square form thrown over the head, and tied under the chin, and thereby nearly covering the face, except the eyes; similar to the *velamen* mentioned by Dicæarchus as worn by the Theban women: ἱμάτιον ἐπὶ τῆς κεφαλῆς τοιοῦτό ἐστιν, ὥστε προσωπιδίῳ δοκεῖν πᾶν τὸ πρόσωπον κατειλῆφθαι, οἱ γὰρ ὀφθαλμοὶ διαφαίνονται μόνον.

The reason for the appellation here, as in many other names of things, is far from certain. The term itself denotes *power* or *authority*; but with what *reference* as to its present use, has been disputed. The ancient and most modern Commentators suppose it to have been so called, as being emblematical of the authority of the husband over the wife: while many recent Expositors have adopted the opinion of Salmasius and others, that it is so called, not with reference to the authority of the husband over the wife, but of the married woman over the maiden. Yet, notwithstanding that there is much to countenance this opinion, it must, I think, be abandoned; the other view being far more suitable to the context and the scope of the Apostle's argumentation. Thus the sense is, 'For that reason (i. e. in acknowledgment of the superiority of the husband, whose delegated authority she holds) the wife ought to have on her head an *Exousia*.'

It still remains, however, to consider the import of the following words, διὰ τοὺς ἀγγέλους, which have been thought to involve even more difficulty than the former. Most Commentators, adopting the usual signification of ἄγγελος, take the sense to be, 'through reverence of the Angels;' who, according to what we read in various parts of Scripture, were ministering spirits attendant on the house of God, and symbols of his presence. To others, indeed, this has appeared so little satisfactory, that they have sought out such a signification of ἄγγελος, as, however rare in itself, might yield a more suitable sense. Thus some of the recent Expositors understand it of *spies*, *sent* by the heathen to watch for and report any improprieties that might occur at the Christian assemblies: a method of exposition liable to insuperable objections, stated by me in Recens. Synop. Other interpretations have been adopted, which it is not necessary here to notice, and conjectures proposed alike improbable and inadmissible. To suppose, with Dr. Owen and Abp. Newcome, that the words διὰ τοὺς ἀγγέλους are a *marginal gloss*, is running counter to all the MSS., and indeed violating probability itself; for the words would, in effect, be no *gloss* at all. Upon the whole, as we are not authorized to deviate from the received *reading*,—so, I apprehend, it involves no such difficulty as should make us abandon the usual *interpretation*, ably supported by Hyperius. As to what is urged by Pearce and Newcome, that 'a just and sufficient reason having been assigned before, we can scarcely suppose that a new and less cogent one would be subjoined'—this is surely being too hypercritical, not to say disrespectful to the sacred writer. And certainly there is no reason why the Apostle should not strengthen his injunction by the addition of a consideration which, though less powerful, yet was likely to have material force,—though it would be rather in the way of *appeal* than of *argument*. As an illustration of which, it may be sufficient to notice another similar passage of the Apostle at 1 Tim. v. 21, διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ, καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα, &c. In the present instance, where *propriety* and *decorum* were more particularly concerned, none surely could be fitter objects by whom to make the appeal, than those 'ministering spirits, sent forth to minister unto those who shall be heirs of salvation' (see iv. 9), and who, by their peculiar characteristics, of *purity*, *humility* (see Is. vi. 2), and *preservation* of that *subordination*, in which we have reason to suppose the various orders are placed, would feel peculiarly grieved (from the interest which they take in the concerns of *men*, considered as the *lower family* of God, see iv. 9.) at any such violation of the customary forms of propriety and decorum as might bring scandal on the Christian name. On the subject of the presence of Angels in places of Divine worship, the following examples and illus-

ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρὸς, ἐν Κυρίῳ·
12 [g] ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς [g Rom. 11. 36.]
13 γυναικός· τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. Ἐν ὑμῖν αὐτοῖς κρί-
νατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσ-
14 εύχεσθαι; ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ
15 μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι· γυνὴ δὲ ἐὰν κομᾷ, δόξα
αὐτῇ ἐστιν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.
16 [h] Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι·—ἡμεῖς τοιαύτην συνήθειαν [h 1 Tim. 6. 4. infra 14. 33.]
οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.
17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖτ-
18 τον, ἀλλ' εἰς τὸ ἧττον συνέρχεσθε. [i] Πρῶτον μὲν γὰρ, συν- [i Supra 1. 10, 11, 12.]

trations (selected out of a great number adduced by the Commentators) are important in defending the usual interpretation. Ps. cxxxviii. 1. Sept. ἐναντίον ἀγγέλων ψαλῶ σοι. (Compare also v. 2.) Philo de Amore reckons among the auditors of the hymns sung at the Temple τοὺς ἀγγέλους λειτουργοὺς, ἐφόρους κατὰ τὴν σοφῶν ἐμπειρίαν, θεασαμένους μή τι τῆς ᾠδῆς ἐκμελές (i. e. out of tune, inharmonious, incongruous). So also, in the most ancient Liturgies and the Const. Apost. viii. 4, angels are supposed to be present at Divine worship (as they were supposed to be present in the synagogue, see Deut. xxxiii. 20, and still more in the Temple, where the cherubim were meant to *represent* their presence); especially on solemn occasions,—either as joining in the services, or as being witnesses to what takes place, and also, as we read in Origen c. Cels. l. v. p. 233, in order that they may convey the prayers of the just to the throne of God.

11, 12. As the Apostle had given great pre-eminence to the *man*, saying that the woman is for him and on account of him, and under him; so here, lest he should too much elevate the one and depress the other party, he brings in the correction πλὴν, &c.; meaning, that nevertheless there was much to comfort the inferior party, since the superior had the superiority vested in him to use for the benefit of the inferior, and that, upon the whole, the sexes were made so dependent upon each other, that it was their mutual interest to cultivate indissoluble union. (Chrysostom and Calvin.)

The expression χωρὶς may, however, be understood (as it is done by Theophylact) to intimate a point of *superiority* on the part of the woman; namely, that though at the first creation the woman was from the man, yet the man is descended from the woman. And thus the sense may be expressed, with Bp. Middleton, as follows: 'Notwithstanding, (such is the ordinance of God,) neither is any man brought into being without the intervention of a woman, nor any woman without that of a man; for as (v. 12) the woman (i. e. women generally) is originally from the man, so the man (i. e. men generally) is brought into being by the intervention of the woman (i. e. women): these and all other things are ordained to be as they are by the wisdom of God.'

14. The Apostle here adds *another proof* of the impropriety of the thing in question, deduced from the natural sense of propriety. For ἡ φύσις is best explained of an 'instinctive and natural perception of what is right or wrong;' though some interpret it of *use* and *custom*; which, indeed, merges into the foregoing, since use is second nature.

It was the national custom of both Hebrews and Greeks for the men to wear their hair short, and the women long.

15. δόξα αὐτῇ ἐστι;] Meaning, 'it is an ornament to her,' and becomes her. So Galen, cited by Wetstein, says that woman has need of long hair καὶ σκέπης ἕνεκα καὶ κόσμου. Ἀντὶ περιβολαίου, 'as a sort of natural covering, or veil.' The force of the term περιβ. is admirably illustrated by the description given by a recent traveller (Lamartine) of a Syrian girl, whose hair is described as 'so long and bushy as to completely cover her, like the branches of a weeping willow falling in all directions over its trunk.'

16. δοκεῖ φιλ. εἶναι.] This is well explained by Luther, Casaubon, Grotius, and Wetstein, 'thinks good;' i. e. 'is pleased to be contentious or disputatious [about this matter].' After εἶναι there seems to be a clause omitted,—namely, φιλόνεικος ἔστω· τοῦτο μόνον λέξομαι.

— ἡμεῖς τοιαύτην—Θεοῦ.] 'Such a custom as that of women being uncovered in public worship is neither tolerated by us Apostles, nor in use in the churches of God generally.' 'Thus (observes Abp. Newcome) to the contentious he speaks with authority; to others, with deference.'

17—22. The Apostle now brings forward another exception to the general commendation which he had bestowed on them, as to attention to his directions and ordinances; and that was in the celebration of public worship, and especially the Lord's Supper. He complains of their divisions and factions, and, as consequent thereupon, their irregularities in the celebration of the Lord's Supper; which were so great, as almost to contravene the purpose of its institution. In order to remedy these, he reminds them of its first institution and intent.

17. τοῦτο παρ. οὐκ ἐπ., &c.] The full sense is: 'While I am giving you this direction, I cannot but take occasion to *censure* you, on the ground that,' &c. In οὐκ ἐπ. there is an elegant *meiosis*, of which examples are adduced by Raphelius and Wetstein from Aristophanes, Plato, and Xenophon. The εἰς following denotes not *purpose*, but *result*; which was not edification, but the reverse: a consequence which we may, with Grotius, attribute to the abuse of the Agapæ which accompanied the Lord's Supper.

ἐρχομένων ὑμῶν ἐν [τῇ] ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν
ὑπάρχειν, καὶ μέρος τι πιστεύω· [k] δεῖ γὰρ καὶ αἱρέσεις ἐν 19
ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. Συνερ- 20
χομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον

k Matt. 18. 7. 1 John 2. 19.

18. *συνερχομένων — ἐκκλησίᾳ.*] Expositors are not agreed whether ἐκκλησίᾳ means *church*, or *assembly*. The former interpretation is maintained by Grotius, Estius, Fuller, and Mede. But the arguments they urge only prove that the word *may* have that sense, not that it *must*. Nay, the comparison with ver. 20 leads to the *contrary* conclusion. There is more reason to suppose (with Cameron, Piscator, Wolf, and most of the *recent* Commentators), that the expression means *conventu*, *congregation*, or *assembly:* a sense more suitable to the Apostle's argument, which is to warn them against dissensions in an assembly met together for the worship of God. Besides, συνερχ. ἐν ἐκκλησίᾳ here cannot well differ in sense from the repetition of the same thing, συνερχ. ἐπὶ τὸ αὐτὸ at ver. 20, which can only be understood of the *assembly*. Not to say that there is some reason to doubt whether the word ἐκκλησία had acquired the sense *church* (as of a building) so *early;* for (as Olshausen observes) the state of the Apostolic Church was as yet such as did not allow of the Christians having ecclesiastical edifices properly so called; and although the term would seem, by the antithesis, to have that sense at ver. 22, yet even there it may only denote an *assembly meeting in a particular place*, i. e. a sense midway between *cœtus* and *ecclesia*. The *Article*, indeed, here might seem to decide in favour of *ecclesia;* but it is not found in many of the best MSS. and the Edit. Princ., and was thrown out by Matthæi, Griesbach, Knapp, Tittman, Vater, and Scholz, very properly; for it was more likely to be *inserted* by those who wished to make the sense *church* certain, than *cancelled* by those who sought to confirm the sense *assembly* or congregation.

By σχίσματα is meant, not what we understand by schisms, namely, separations from the Church, but *factions* and dissensions *in* it; and the expression is synonymous with αἱρέσεις in the next verse.

19. δεῖ γὰρ, &c.] Here δεῖ (like the similar expression ἀνάγκη at Matt. xviii. 7, and xxiv. 6,) does not import an *absolute* necessity; but, as Hyperius remarks, a necessity of consequence, or when by Divine permission, on account of preceding causes, certain things must happen; or, as Bp. Pearce explains, such as arises from the tendency of several causes to effect it: or we may say, with Theophylact, it expresses what will and must take place while men continue to be men; q. d. 'It cannot but be, from the passions of men and the propensities of human nature, that divisions will occur.'

"Ινα is here by many of the best Commentators, ancient and modern, supposed to have, not the *final* or *causal*, but the *eventual* force; q. d. 'whence it will come to pass, that they who are approved will be made manifest.' Since, however, this is somewhat straining the sense, it is better to take the ἵνα in the *final* use, to denote *end;* namely, as adverting to the *purpose* of God in permitting this mixture of truth and falsehood in the moral world: a view, indeed, required by the course of reasoning, which has been ably traced by Bp. Warburton, in a Sermon on this text; in which he considers the purpose of God in permitting heresies and dissensions to subsist in the world, and ably vindicates the general course of Divine Providence therein. 'The Apostle (says he) in these words hints at one condition of the *moral world*, inseparable, as it is at present constituted, from its existence,—a mixture of truth and falsehood, analogous to things salutary and noxious in the *natural*. But, in both worlds, the good produced by this mixture is so eminent, as fully to support the trite observation, that *evil was suffered for the sake of a greater good:* a species of which is here mentioned,—the *manifestation* of *the approved*.' The learned Prelate then proceeds to consider, 1. who are meant by the *approved;* namely, those who so pass through the trial of their faith and Christian charity resulting from communication with heretical opinions, as to be purified in faith and virtue, and generally approved by God, *explorati et probati*, tried and approved, δεκτοί. Comp. Ecclus. ii. 5. And so the word is used in James i. 12. 2. He then goes on to show the *nature* and *end* of that manifestation,—its benefits to the *approved* themselves, and to the *Church* at large; evincing that thus the *evil of heresies*, by the gracious disposition of things, is turned to *good;* and heresy, by a contrary exertion, made to produce *faith and charity:* and thus God's general providence, in permitting evil to exist for the sake of good, and in bringing good out of evil, is amply vindicated.

20. *συνερχομένων οὖν*, &c.] Οὖν is here, as often, *resumptive;* the Apostle now coming close home to the point he intended to animadvert on, and showing how and in what respect they assembled in worship, not to edification, but to the reverse; namely, by abuse of the ordinance of the Eucharist.

— *Κυριακὸν δεῖπνον.*] By modern Commentators this is usually supposed to denote the *Eucharist*, while the ancient Commentators in general, and, of the modern ones, the Roman Catholic Expositors almost universally, and some eminent Protestant ones (as Grotius, Michaelis, Markland, and Bp. Middleton,) suppose it to mean 'a (or "the") Lord's-day meal;' understanding it of the Agapæ, or feasts of charity, which then preceded the Sacrament of the Lord's Supper: and certainly δεῖπνον is frequently used in the sense *convivium;* and we find Tertullian (cited by Heydenreich) calling the *Agapa* a *convivium Dominicum*. Besides, as Heydenreich remarks, it is clear from the whole context that the Apostle in this passage had in mind the Agapa; since the abuses he censures are such as do not apply to the Eucharist, but to the Agapa. And yet, as Heydenreich admits, it can as little be denied that the Apostle had in view, at the same time, the *Eucharist*, which was added to the Agapa as a *post cœna;* for the abuses that prevailed at the Agapa are chiefly censured on the ground that they made Christians unfit for the worthy cele-

21 φαγεῖν· ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ
22 φαγεῖν· καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. [l] Μὴ γὰρ οἰκίας  l James 2. 6.
οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ
Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; Τί
23 ὑμῖν εἴπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ. [m] Ἐγὼ  m Infra 15. 3.
γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν· ὅτι  Gal. 1. 12. Matt. 26. 26. Mark 14. 22.
ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ᾗ παρεδίδοτο, ἔλαβεν ἄρτον,  Luke 22. 19.

bration of the holy Sacrament, and indeed involved contempt and desecration of that sacred rite, as the Apostle sets forth at large in a representation of the true nature and purpose of the Sacrament of the Lord's Supper. It is therefore best to suppose (with Heydenreich) that the Apostle has reference to the whole of the Lord's-day solemnity, which was composed of *both Agapa and Eucharist*,—in imitation of Christ's last repast with his disciples; which consisted of both the ordinary supper, and, after it, the Lord's Supper, then instituted and celebrated for the first time. Hence it is highly probable that in the Apostolic age these Agapæ took place *before* the celebration of the Eucharist, though in after ages the *reverse* became customary, and that, as we may suppose, from the abuse of the Agapæ. One may remark the δεινότης, or spirit, of the words οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν, which should be rendered, 'It is not to eat the Lord's supper,' i. e. as it ought to be eaten; q. d. 'That cannot be the purpose of your meeting together: the reason for which supposition is given in the words following (v. 21), which contrast what the repast *was* with what it *ought* to be; q. d. 'A repast of that kind you do not take; for your meal is not common, but separate; every one eateth his own supper, without waiting for others to join in it.'

21. τὸ ἴδιον δεῖπνον.] Meaning the supper which each one had brought to the common meal. Προλαμβάνει (*antecapit*) merely has reference to the *eagerness* with which each one (of the richer sort, we may presume,) snatched up the food he had brought, and filled himself therewith, before the poorer class could well touch it; which would cause *them* (who had brought little or nothing with them) to fare very scantily. And as this (which is to be understood of the *Agapa preceding* the Lord's Supper) was not an ordinary *meal*, it was a violation of *propriety* as well as *Christian charity* so to act; for though each brought his own supper, yet when it had been thrown into the common stock, it ceased to be his own. Thus the plenty of some shamed the want of others, which occasioned heart-burnings, and so defeated the very end of the ordinance.

— ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.] The antithesis may here seem to require μεθύει to be taken, as it is done by Heydenreich and Schleusner, of excess in *eating*. This, however, would involve a catachresis so harsh, as by no means to be tolerated. It is better, with Chrysost., to include both eating and drinking, the verb by a sort of *sensus prægnans* standing for two verbs. The expression is, indeed, as Chrysostom observes, one of great emphasis (otherwise ἐσθίει might have been used); being meant to stigmatize more cuttingly the offence in question, by contrasting the state of the poorer with that of the richer classes. The former are described as having little or no food, and their drink, if any, water; the latter, as indulging to satiety not only in food, but strong drink. The sense, then, is literally, 'he is well soaked with drink;' a sense of μεθύειν also occurring at John ii. 10 (where see Note). That *drunkenness*, however, is not here meant, is plain from what is said in the next words, 'Have ye not houses to eat and drink (not get drunk) in, that ye set so light by the Church as to do that there which ought to be done elsewhere?' Or if we (with some eminent Commentators) take ἐκκλ. of the *congregation*, as at ver. 18, καταφρονεῖτε will have the sense 'hold in contempt, by doing that before all, which must shock the feelings of the well-disposed.'

22. τοὺς μὴ ἔχοντας] scil. φαγεῖν; meaning those who had brought scanty provision, and who would thus be put to shame very wrongly; for, if they must struggle with want, they ought to be left to bear it *at home*, not *shamed with it* by rude comparison with the plenty of their richer brethren; for (as a great heathen poet feelingly observes), 'Nil habet infelix paupertas durius in se, Quam quod *ridiculos* homines *facit!*'

23. To further show how unseemly and censurable was the abuse in question, the Apostle places in contrast the true *use* of the rite; laying before them the whole history of the institution of the Lord's Supper, that they might the better understand the purpose of Him who instituted it, and thus more clearly see, that by such conduct that purpose was entirely frustrated.

I have in Rec. Synop. shown that παρέλαβον, &c., cannot be understood of *tradition* derived from the other Apostles; nor be supposed to denote merely that the Eucharist is not the invention of himself or any man, but a Divine ordinance; but that the context, and the parallel passages at 1 Cor. xv. 3. Gal. i. 11, 12, and 2 Cor. xii. 1, admit no other sense than the following: 'The institution which I am now about to treat on is what I myself (the ἐγὼ being *emphatic*, as xv. 9, et al.) received from the *immediate and personal communication of the Lord* himself; and, according to the express injunction therein contained, it is appointed for your observance. It is not, therefore, of my own inventing, nor that of any man; but Divinely instituted, and consequently imperatively binding on all Christians.' Παρεδίδοτο is rendered by most recent Interpreters, 'was delivered up.' But though that be the proper sense of the word, yet it is only with the adjunct εἴς τινα or τινας, or εἰς φυλακήν; and as treachery was combined with the delivering up of Christ, and seems by the context to have been in the mind of the Apostle, there is no reason to abandon the common interpretation, 'was betrayed.'

καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε· [Λάβετε, φάγετε·] 24
τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο
ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὡσαύτως καὶ τὸ ποτήριον, 25
μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ δια-
θήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε ὁσάκις ἂν
n John 14. 3. Acts 1. 11. πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. [n] ὁσάκις γὰρ ἂν ἐσθίητε τὸν 26
ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον
o Num. 9. 10, 13. John 6. 51, 63, 64. & 13. 27. infra 10. 21. τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. [o] Ὥστε ὃς 27
ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου
ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ
p Gal. 6. 4. 2 Cor. 13. 5. Κυρίου. [p] Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν· καὶ οὕτως ἐκ τοῦ 28
ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων 29
καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ δια-

24. On the exact sense of this whole passage, containing St. Paul's doctrine of the Eucharist, and on the full force of the terms of the institution, especially the word ἐστὶ, see Note on Matt. xxvi. 26. Luke xxii. 19, sq., Bornemann on Luke ii. 14, and especially Dean Turton's Roman Catholic Doctrine of the Eucharist considered, pp. 311—332.

— λάβετε, φάγετε.] These words, not found in several MSS. of the Western recension, the Italic, Copt., and Sahidic Versions, and some Fathers, are cancelled by Griesbach and Scholz. And indeed we may imagine more reasons why the words should have been *inserted*, than *ejected*. But as the present account bears a strong similarity to that of *St. Luke*, in whom the words are not found, may we not suspect that the early critics omitted the words to purposely make that correspondence the stronger? Besides the MSS. in question are all of the *altered* sort, and not many in number. As to what some urge, that the Apostle did not intend a statement of the *exact words* of our Lord, it is a mere gratuitous assumption.

Κλώμενον signifies, by a *significatio prægnans*, 'broken and given [up to death].' Εἰς τὴν ἐμὴν ἀνάμνησιν, 'in commemoration of my sacrifice, and the benefits thereby imparted to all Christians.'

26. καταγγέλλετε.] There is here a significatio prægnans, 'ye proclaim and commemorate.' At ἄχρις οὗ ἂν ἔλθῃ there seems an omission of a clause; q. d. '[And this you are to continue to do] till he come,' at his second coming to judgment.

27. ὥστε] 'this being the case,' i. e. such being the intent of the Lord's Supper. The best Commentators are agreed that the ἢ is for καί. Ἀναξίως must not be construed with Κυρίου (as some recent Commentators contend), but be taken *absolutely*. In this representation, of course, must have been chiefly meant the particular kind of abuse just adverted to; and thus the unworthy partaker will principally be (as Billroth explains), 'He who in observing an ordinance which is symbolical of oneness with Christ, and so with all his members (by which what is done unto them is done unto Him, see Matt. xxv. 40), yet affronts or injures his brother.' Though to *confine it*, as do most recent foreign Commentators, to that, is, I think, unwarrantable; for it would seem, as Calvin points out, that St. Paul, as is customary with him, here passes from a particular case to a general doctrine. Accordingly the full meaning intended in ἀναξίως will be οὐ καθηκόντως, in a manner unworthy of and unsuitable to the purposes for which this sacred rite was instituted, whether by irreverence or carelessness in the celebration, or due previous preparation for it, or the prevalence of uncharitable or injurious dispositions, or of excess while receiving it.

— ἔνοχος ἔσται τοῦ σώματος, &c.] Meaning, 'he will be guilty with respect to the body and blood,' i. e. guilty of profaning the symbols of the body and blood of Christ, and consequently will be amenable to the *punishment* due to such an irreverence and abuse of the highest of the means of grace; see James ii. 10. For (to use the words of Billroth) 'as by the power of the Spirit the fruits of Christ's death are in the right observance of the Lord's Supper appropriated to the life of the person through faith, so, conversely, the abuse, knowingly and wittingly, of the Sacrament, renders the person absolutely a present partaker in the guilt of the death of Christ. Compare Luke xi. 47, 48.'

28. δοκιμαζέτω, &c.] 'Let, then, each person [previously] examine himself, whether he shall eat it, as he ought to eat the representation of the Lord's body, and see whether he hath the dispositions which the participation in so holy a rite demands; whether he feels a lively faith in God's mercy through Christ, and a suitable gratitude for the sacrifice it commemorates, and is firmly resolved to observe the injunctions of its divine Founder, especially as to being in charity with all men; otherwise he will participate not only ineffectually, but unworthily, and therefore *guiltily*.'

— καὶ οὕτως] 'and [having] thus [examined himself];' or, *tum demum*. So Chrysostom explains by τότε.

29. κρίμα ἑαυτῷ ἐ.] i. e. 'causes, by so eating, condemnation to himself, and consequently *punishment*, whether *temporal*, as in the infliction of sickness or adversity,'—or, if that fail of its effect, *eternal*, in a future state, by being condemned and punished with the impenitent and unregenerate world; see ver. 32.

— μὴ διακρίνων τὸ σῶμα τ. K.] Meaning, as the best Commentators explain, 'not dis-

30 κρίνων τὸ σῶμα τοῦ Κυρίου. Διὰ τοῦτο ἐν ὑμῖν πολλοὶ
31 ἀσθενεῖς καὶ ἄῤῥωστοι, καὶ κοιμῶνται ἱκανοί. [q] εἰ γὰρ ἑαυ- q Ps. 32. 5. Prov. 18. 17.
32 τοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· [r] κρινόμενοι δὲ ὑπὸ r Heb. 12 5–10.
τοῦ Κυρίου, παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακρι-
33 θῶμεν. Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν,
34 ἀλλήλους ἐκδέχεσθε· [s] εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα s Supra ver. 21, 22.
μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατά-
ξομαι.
1 XII. ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοὶ, οὐ θέλω

tinguishing between the sacramental elements and symbols of the Lord's body, and the food used at an ordinary meal.' Ernesti, in his Opusc. Theolog. p. 136, remarks, that this use of διακρ. is derived from the *distinguishing* of *meats* according to the Mosaic law, in which persons are said not to *distinguish* meats, who eat alike of meats both pure and unclean, or forbidden, without distinction, regarding the profane and forbidden as lawful and permitted.

30. διὰ τοῦτο.] 'On this account;' i. e. because of their partaking of the sacrament unworthily. For almost all Expositors, ancient and modern, are agreed that the Apostle means to make his warning of future punishment for such abuse the more effectual, by adverting to what had already taken place, in the sickness and mortality which had been already inflicted. Ἀσθενεῖς and ἄῤῥωστοι are nearly synonymous terms; but the latter is the stronger, and exegetical of the former. As κοιμᾶσθαι is almost always used in the New Test. of the death of the *righteous*, we may presume that the Apostle has reference to those who, although they had been visited with the temporal punishment of death, yet had, before they died, made their peace with God by sincere repentance.

Notwithstanding the presumptuous attempts of certain foreign Commentators to explain away the reality of the judicial inflictions of temporal punishments, here adverted to, they must certainly be considered as proceeding from *God*, and as altogether supernatural (similar to others mentioned at Acts v. 5, and supra v. 5. 2 Cor. xiii. 2. 1 John v. 16. James v. 14, 15. Rev. ii. 22); being intended to preserve the purity of Christianity, and vindicate the authority of the Apostles. These interpositions, however, were probably confined to the Apostolic age, or at least to a short period after it.

31. εἰ γὰρ ἑαυτοὺς διεκ. &c.] These words are exegetical of the preceding; the γὰρ being illustrative: and the full sense is, 'if now we would so judge and discern ourselves,' as before mentioned, (viz. whether we receive the Lord's Supper worthily or not,) 'we should not be adjudged to suffer such punishments as those just adverted to.'

32. κρινόμενοι δὲ — κατακριθῶμεν.] This seems added to *console* those who were suffering under sickness so inflicted, and at the same time to impart serious admonition as to the *use* to be made of this correction from the Lord. The force of the reasoning turns upon the expression παιδευόμεθα: and the full sense is: 'But when we are so judged and visited by the Lord, we are not *capriciously tormented*, but *disciplined*, like scholars at the hands of a master, for our good ultimate reformation, in order that we may not be finally *condemned* with the impenitent and unbelieving world.'

33. συνερχόμενοι εἰς τὸ φαγεῖν] scil. εἰς τὸ Κυριακὸν δεῖπνον, to the Agapa, and the Lord's Supper which followed it. Ἀλλήλ. ἐκδέχ. The older Commentators in general regard this as equivalent to μὴ προλαμβάνετε, wait for each other; q. d. 'Let not the rich hastily consume what they have brought with them, but give a chance to others of participating in it.' The more recent ones, however, in general assign the sense, 'receive each other with the hospitality of private guests;' implying a cordial community between the rich and the poor. Either sense is agreeable to the context; but since the latter is founded on a signification occurring no where in the Scriptures, whereas the former is perpetually met with, there seems no good reason to desert the ancient and usual interpretation.

34. εἰ δέ τις πεινᾷ, &c.] Meaning, it should seem, 'If any one be so hard to be satisfied, that he cannot sufficiently gratify his appetite at the Agapa, let him take an *antepast* at home; and not make a feast, meant for religious purposes, subservient to the mere gratification of sensual appetite; lest he should so act as to incur condemnation and punishment.'

— τὰ λοιπά.] Namely, other less important points of ecclesiastical discipline, that required to be set in order; though we *may*, with Billroth, refer it to the arrangement of particulars, in respect to those already, as above, set in order.

XII. This and the two next chapters treat of the origin, nature, use, and comparative value of the SPIRITUAL GIFTS. In chap. xii. St. Paul shows that all those gifts were alike imparted by the Holy Ghost, and were all for the use of the Church; and therefore that no one should value himself upon his gift, so far as to contemn another who had an inferior one. In chap. xiii. he recommends love as a higher perfection than all the gifts of the Holy Ghost put together, because all those gifts must cease here, but love will remain for ever in heaven. In chap. xiv. he gives particular rules about the use of their gifts in public assemblies. (Bp. Pearce.)

The Corinthian Church was richly endowed with the gifts, but not so with the *graces* of the Spirit. Hence their gifts too often administered only to strife and disorder, creating pride in some, and calling forth envy in others. To remedy these disorders, St. Paul directs the people's attention to the *origin* and *use* of the gifts so con-

a Supra 6. 11. Eph. 2. 11, 12. 1 Thess. 1. 9.
b Mark 9. 39. supra 8. 6. 1 John 4. 2, 3.

ὑμᾶς ἀγνοεῖν. ^a Οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ 2
ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι. ^b διὸ γνωρίζω ὑμῖν, ὅτι 3
οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ
οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ.

ferred; showing that they were all imparted by the Spirit of God, according to his own sovereign will and pleasure, without reference to the merits of the persons themselves, and that they were bestowed, not for the aggrandisement of the favoured individuals, but for the benefit of the Church. (Simeon, Hor. Hom.)

1. περὶ τῶν πνευματικῶν.] Some here (as infra xiv. 37) supply ἀνθρώπων. Others, χαρισμάτων. *Either* is suitable to what follows (for the Apostle proceeds to treat fully of both spiritual gifts and spiritual persons); but the latter is the more so, and is confirmed by xiv. 1, and Rom. i. 11, and therefore deserves the preference. And, as Dr. Henderson observes (Lect. on Insp. p. 178), 'it is more in accordance with the Apostle's general use of the word, to understand him as referring to *things* rather than *persons*.' The Corinthians, it seems, had disputed concerning the relative excellence and dignity of these gifts, and had applied to the Apostle to decide the preference amongst them.

Οὐ θέλω ὑμᾶς ἀγνοεῖν is a formula (occurring also at x. 1,) requesting serious attention and implicit credit.

2. οἴδατε ὅτι—ἀπαγόμενοι.] These words are meant to suggest the necessity of being well-informed on this important subject; since they have now no longer the excuse of being immersed in the ignorance of heathen idolatry. So far, indeed, from being parenthetical, they serve to open out the subject to be treated of, by reminding the Corinthians of an important truth which they ought to bear in mind.

There seems to be an emphasis on ὅτι ἔθνη ἦτε; q. d. 'but are *now* converted to the worship of the one true God.' Τὰ εἴδωλα τὰ ἄφωνα, i. e. mere stocks and stones; q. d. (as Henderson explains) 'which being themselves inanimate and speechless, could not of course impart to their votaries any thing like the gift of tongues or prophesying.' Ἀπάγεσθαι denotes the being hurried away by a force which cannot be resisted: and here it refers to the blind infatuation, by which the heathens were led away into idolatry and vice, like brute beasts that have no understanding. This is especially alluded to in ὡς ἂν ἤγεσθε, 'as ye might be led;' viz. by custom, example, or inclination, just as it might happen.

3. διὸ] 'for which purpose,'—namely, that ye may not be thus ignorant, but have the requisite information. 'For the Apostle,' as Dr. Henderson observes, 'next lays it down as a principle particularly to be borne in mind by those who had been Jews, and might still be exposed to the influence of Jewish impostors, pretending to be actuated by the Holy Spirit, that no person who spoke by the inspiration of that Divine Agent, could blaspheme the Redeemer; just as it was equally certain that no one could sincerely profess belief in his divine character and mission, except in virtue of his supernatural influence.'

—γνωρίζω.] 'I give you this rule or principle, to enable you to distinguish concerning spiritual things and persons.' The first οὐδεὶς must be understood chiefly of the *Jews*, who pretended to the Holy Spirit, and yet denied the Messiahship of Jesus. The phrases λέγει ἀνάθεμα Ἰησοῦν, and εἰπεῖν Κύριον Ἰησοῦν (of which the former signifies literally 'to call any one fit to be put away from the earth'), are here to be explained, with reference to each other, of *utter rejection*, and of *cordial acceptance* of the Gospel. Εἰπεῖν Κύριον (scil. εἶναι) Ἰησοῦν imports, to acknowledge instantly, publicly, and sincerely, that Jesus is Christ the Lord, and thoroughly to embrace his religion. Ἐν Πνεύματι ἁγίῳ must, from the context, mean, 'by the inspiration of the Holy Spirit.'

Thus the full sense of the passage may be laid down, after Dr. Pye Smith (Scrip. Test.), as follows: 'None can duly honour Him, in his august capacity of Lord and Head over all things, unless they are imbued with that vital, spiritual, and practical religion which is the work of heavenly grace on the soul.'

The best comment on this passage may be found in a kindred one at 1 John iv. 1—3, where is mentioned a similar mode of distinguishing true from false Christians. St. Paul means, that 'no one can solemnly disavow all belief in the divine mission of Jesus, and have the gifts of the Holy Spirit, however he may *pretend* to them: and, on the other hand, that there is no one who makes that confession sincerely and heartily, but must have the Holy Spirit, in some degree or other.'

4—12. The Apostle now proceeds to *enumerate* the *various gifts* of different Christian teachers; and that for the purpose of showing that no one of them is to be despised, nor any one to be extolled above the rest; intimating withal, that, however various were the gifts, they were all to be traced to the same Holy Spirit, as their common source. In the fourth and fifth verses he extends the idea of diversity, so as to make it comprehend all the modes in which the gifts were employed, and all the results which followed their exercise, in order the more forcibly to exhibit the unity which pervades the whole of the Divine administration. (Dr. Henderson on Insp.)

It is scarcely necessary to say how utterly inadmissible is the view of certain foreign Commentators for the last half century, (see Recens. Synop.), who (for the purpose of removing certain difficulties) suppose the χαρίσματα here mentioned to have been merely *natural endowments*, improved by use and art. However we may acknowledge the difficulty of determining the *exact import*, and defining the *limits* of the several χαρίσματα, nevertheless there is not the less reason to suppose them to have been all, more or less, supernatural. And, although some of them may seem to imply *human agency*, yet that is not inconsistent with their being likewise *supernatural* gifts; since, in all such cases, the co-operation of the human ἐνεργούμενος with the Divine ἐνεργῶν is perfectly agreeable to the analogy of the Gospel system. The first occurring and most important term Πνεῦμα must be interpreted of

4, 5 [c] Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα· [d] καὶ c Rom. 12. 6. Eph. 4. 4.
6 διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· [e] καὶ διαιρέ- Heb. 2. 4. 1 Pet. 4. 10.
σεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτός [ἐστι] Θεὸς ὁ ἐνεργῶν d Eph. 4. 11. e Eph. 1. 23.
7 τὰ πάντα ἐν πᾶσιν. [f] Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ f Eph. 4. 7.

the *Holy* Spirit, I mean in the *personal* sense; since *personal* agency is as much implied here as in the next two clauses. It is manifest that there is here alike a distinct recognition of the *three* Persons of the Godhead: for the terms prove not only the *personality* of the Holy Spirit, but his *Deity*; as Bp. Middleton evinces in the following able observations:—'The concluding clause ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν must be understood as applicable alike to the Three Persons; else the two preceding verses would be defective, and only the last complete. It is the same Spirit—who does what? and the same Lord—who does what? ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. The personality of the Spirit is also clearly asserted v. 11, where it is said to *distribute gifts according to his pleasure*, which is the attribute not only of a Person, but of a Being, who is omnipotent. The Spirit is there said to work πάντα ταῦτα, plainly comprehending all the miraculous powers enumerated from vv. 7 to 11 inclusive, among which are χαρίσματα, spoken of in v. 4, and ἐνεργήματα in v. 6. It appears, therefore, that *all* the miraculous powers mentioned vv. 4, 5, 6, are in v. 11 ascribed to the influence of the Spirit, who is thereby made *solely* to be the *cause* of *effects* above severally ascribed to the *Spirit*, to the *Lord*, and to *God*; and, consequently, that He is identified with the other two Persons.' So also Bp. Sanderson, in his third Sermon ad Clerum, p. 42, well observes, that 'that *variety* of gifts which in v. 4 is said to proceed from the *same Spirit*, is said likewise in v. 5 to proceed from *the same Lord*; and in v. 6, to proceed from the *same God*: and this only the Holy *Ghost*. And again (continues he) at v. 11, the Apostle ascribes to this Spirit the collation and distribution of such gifts, according to the *free power* of his own will and pleasure; which free power belongs to none but God alone. Which yet ought not to be so understood of the Spirit, as if the *Father* and *the Son* had no fellowship in this business. For all the actions and operations of the *Divine Persons* are the joint work of the whole *three Persons*. And perhaps here the three words, *Spirit*, *Lord*, and *God*, are all used to intimate that these spiritual gifts proceed equally and undividedly from the whole three Persons, as from one entire, indivisible, co-essential Agent.' So also Dr. Henderson observes: 'The gifts are the gifts of the one Spirit; the administrations are carried on under the rule of the one Lord; the results of both are effected by the universally operative power of the one Father, who is above all, and through all, and in us all.'

4. διαιρέσεις δὲ χαρισμάτων] for διάφορά ἐστι χαρίσματα. The word χάρισμα signifies 'any thing which has been freely bestowed' (κεχάρισται) at the pleasure of the donor. In the New Test. the term is confined to God's *gifts*, as ἐνέργημα is to his *operations*. Thus it is suggested, that these gifts are *not* mere natural endowments of mind or acquired talents, but powers and faculties conferred by Divine influence. With respect to the three terms here employed, (namely, χαρισμάτων, διακονιῶν, and ἐνεργημάτων,) they are generally regarded as synonymous. And such they, in one sense, are; being, as Chrysostom says, ὀνομάτων διαφοραὶ μόνον, ἐπεὶ πράγματα τὰ αὐτά. The difference, I conceive, refers only to the *various* particular *views* under which the gifts, taken generally, may be considered. 'Thus, (says Dr. Henderson) though they all designate what the Apostle describes as belonging to the subject of which he is treating, they nevertheless mark its several parts with sufficient distinctness to authorize their separate consideration.' They were all χαρίσματα, as being freely bestowed (supra ii. 12); they were all διακονίαι, as being connected, more or less, with *offices* of various kinds belonging to the persons who held the gifts; *Apostles*, *Prophets*, *Teachers*, Workers of healing miraculously, Speakers with and Interpreters of tongues supernaturally. The term διακ. is used perhaps to intimate, that the possession of the gifts, or faculties, carried with it an obligation on the part of the possessors to diligently *exert* them in the discharge of their particular functions. These *offices* are adverted to at vv. 7—11, and especially at vv. 28—31. So Dr. Henderson explains the διακονίαι to be 'the different *forms* in which these endowments were exercised, the functions by which they were called into operation, or the services engaged in by those who possessed them.' They were ἐνεργήματα, since the gifts, considered as powers or faculties, were *worked in* men by the power of the Holy Spirit. In the words of Dr. Henderson, the ἐνεργήματα were 'the actual *effects*, which resulted from the application of the various supernatural powers or gifts in the modes specified, and are so called in reference to the divine energy with which they were produced; the term (like other nouns in —μα) denoting, not action, but *effect* of action.'

7. After finishing the climax produced by the idea of Κύριος having been suggested by the use of the correlative term διακονία, the Apostle returns to the agency of the Holy Spirit, on which he expatiates in the remaining portion of the section. The miraculous endowments, by the exercise of which the influence of the Divine Donor was manifested, were not conferred for the purposes of ostentation and vanity, to which one of them at least had been awfully prostituted in the Corinthian church, but each recipient was so favoured, that he might contribute that which in his particular circumstances might be most advantageous to the interests of the Gospel, ver. 7. (Dr. Henderson.)

— ἑκάστῳ δὲ δίδοται, &c.] Meaning, 'But to each [in particular] is given the manifestation of the Spirit [vouchsafed to him], and that for usefulness (namely, to the Church at large,) [not for ostentation or lucre's sake,' to himself]. Φανέρωσις τοῦ Πνεύμ. is for φαν. χαρίσματός τινος τοῦ Πνεύμ. 'Thus the χάρισμα was (as Bp. Sanderson observes) a manifestation of the Spirit, just as every other sensible *effect* is a manifestation of its proper *cause*.'

g Infra 13. 2. Πνεύματος πρὸς τὸ συμφέρον. [g] ᾧ μὲν γὰρ διὰ τοῦ Πνεύ- 8
ματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ

8. The Apostle now proceeds to notice the different gifts *separately*. And here we enter upon a subject of the most difficult nature, and on which a wide difference of opinion exists. That it should be a most arduous task to settle the exact nature, and mark the discrimination of these χαρίσματα, is not surprising, since, as Paræus remarks, 'we have lost the *things* which those *terms* were intended to denote.' On this subject the earlier modern Commentators (with the exception of Grotius and Lightfoot) are but indifferent guides. In later times *more* has been accomplished by Vitringa, Dr. Owen, Whitby, Locke, Doddridge, Dr. Lightfoot, Lord Barrington, and especially Bp. Horsley, Dr. Hales, Mr. Townsend, Prof. Heydenreich, Mr. Greswell, Mr. Macloed, Billroth, Olshaus., and Dr. Henderson. Yet still an obscurity hangs over the subject. The great error which runs through the disquisitions of most of the above learned persons is that of supposing far more of *regularity of plan* in what the Apostle says, here and at vv. 28—31, than what, I suspect, he intended; though I am ready to admit, with Dr. Henderson, that there is a *symmetrical connexion* in the enumeration of the gifts. Upon the whole, I agree with him, that 'most of the obscurity complained of has been occasioned partly by want of due attention to the structure of the Apostle's language, and partly by abortive attempts to harmonize the list here with that at the end of the Chapter.' *Here*, at least (vv. 9, 10, 11), the Apostle, I apprehend, did not intend any *regular list* of the χαρίσματα, but only meant to adduce, by way of example, *instances* of *diversity* in those gifts, even where there seemed such a *coincidence* as might mark them out as belonging to the *same class*. It is, I should think, equally clear, that no regular list was intended at vv. 29, 30. At ver. 28 there is, indeed, more appearance of it; yet even *that*, it seems, was not meant to be *complete*, since there is no mention made of the διακρίσεις πνευμάτων and the ἑρμηνεία γλωσσῶν, adverted to at ver. 10. With respect to the list of persons holding offices in the Church, and exercising gifts of a supernatural order, Dr. Henderson observes, that 'it discovers nothing which indicates a design on the part of the Apostle to adhere to the *order* in which he had classed the miraculous endowments, or to place the one table in juxta-position with the former.' To the latter of these assertions I entirely assent, but not quite to the former. In the passage before us (vv. 9, 10, 11), it would seem that the gifts are, with the exception of πίστις (which is placed alone, as being the *fundamental principle* on which all the others rested), *distributed into four pairs;* or we may, with Dr. Henderson, adopt a three-fold classification, as follows:

I. ῼι μὲν—λόγος σοφίας.
2. ἄλλῳ δὲ λόγος γνώσεως.
II. ἙΤΕΡΩι δὲ πίστις.
1. ἄλλῳ δὲ χαρίσματα ἰαμάτων.
2. ἄλλῳ δὲ ἐνεργήματα δυνάμεων.
3. ἄλλῳ δὲ προφητεία.
4. ἄλλῳ δὲ διακρίσεις πνευμάτων.
III. ἙΤΕΡΩι δὲ γένη γλωσσῶν.
2. ἄλλῳ δὲ ἑρμηνεία γλωσσῶν.

To advert to the *first* of these, i. e. λόγος σοφίας and λόγος γνώσεως, the distinction between them has been variously explained. The ancient Commentators, in general, supposed the former to denote the faculty of *speaking and teaching;* the latter, the mere *knowledge* of the Gospel, without the faculty of communicating that knowledge to others. But thus the word λόγος would, in the latter case, be useless: not to say that it is only those *higher endowments*, and those by which Christians could be useful to the Church, that are here meant. Again, Heydenreich takes λόγος σοφίας of the gift of teaching and preaching, in a popular way, the fundamental truths of Christianity, and λόγος γνώσεως 'de facultate, ingeniosioribus res *altioris indaginis*, doctrinas sublimiores atque arcanas, sermone polito coloribusque rhetoricis ornato tradendi.' And so Neander and Billroth explain γνῶσις of the theoretical, and σοφία of the practical knowledge of the Christian religion. And there is something to countenance this view in the use of the word γνῶσις by the earlier Fathers. But how uncertain is that interpretation, may be imagined from the fact, that another class of Expositors entirely reverse the sense, understanding γνώσεως of *elementary* and *fundamental*, and σοφίας of more *recondite* doctrines and instructions. It would rather seem that λόγος σοφίας and λόγος γνώσεως are simply meant to intimate the *qualities* requisite for the discharge of those *functions* connected with the *Spiritual gifts* corresponding to the terms in question, and, of course, must refer alone to the preaching and teaching, as carried on by the ἀπόστολοι, προφῆται, and διδάσκαλοι. Thus the λόγος σοφίας (especially as it comes first) seems to have reference to the *Apostles;* the λόγος γνώσεως to the *Prophets* and the *Teachers*. This view is, I find, confirmed by the diligent researches of Dr. Henderson, who in discussing the signification of λόγος and also of the phrases λόγος σοφίας and λόγος γνώσεως, observes that 'the sense of λόγος which best suits the connexion is that of a *faculty* or *power* of communicating to others the things to which reference is made (comp. Eph. vi. 19), and therefore whatever σοφία or γνῶσις may denote in this connexion, the λόγος was necessary for its impartation to others.' By σοφία, he shows, is here meant the sublimer truths of the Gospel, directly revealed to the Apostles, of which the λόγος was the supernatural ability rightly to communicate them to others; while λόγος γνώσεως, he shows, consisted in the immediate communication of an exact and competent knowledge of the truths which God had already revealed through the instrumentality of the inspired prophets and apostles, in consequence of which those who possessed it became qualified, independently on the use of all ordinary means, forthwith to teach them to the church. 'They differed,' continues he, 'from the Apostles, who possessed the word of wisdom, inasmuch as the latter had new truths revealed to them; whereas it was the department of the former infallibly to explain truths and doctrines which had been previously divulged. They also differed from ordinary teachers,—these being under the necessity of acquiring their knowledge

9 τὸ αὐτὸ Πνεῦμα· [h] ἑτέρῳ δὲ πίστις ἐν τῷ αὐτῷ Πνεύματι· h Matt. 17. 19.
10 ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐτῷ Πνεύματι· [i] ἄλλῳ Mark 16. 18. i Infra 14. 29.
δὲ ἐνεργήματα δυνάμεων· ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ & v. 28—30. Acts 2. 4.
διακρίσεις πνευμάτων· ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ & 10. 46.
11 ἑρμηνεία γλωσσῶν. [k] Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ k Rom. 12. 3, 6. John 3. 8.

of the great principles of revelation by a diligent study of the holy Scriptures, and all the subsidiary means at their command; whereas the primitive instructors, who were supernaturally endowed with the γνῶσις here specified, were at once prepared to discharge the duties of their office. They had imparted to them clear, accurate, and connected views of the Divine dispensations, a profound acquaintance with the more intricate and obscure parts of the ancient inspired oracles, and such enlarged and definite conceptions of the doctrines preached by the Apostles, as enabled them by their ministry greatly to contribute to the instruction and confirmation of the disciples in the faith of the Gospel.'

9. ἑτέρῳ δὲ πίστις.] Supposing πίστις to refer to the *gifts* which involved the exercise of supernatural powers, we may either, with Chrysost. and Heydenreich, explain it of the *fiducia*, or *confident reliance* on Divine aid, which was always indispensable to the working of miracles, even by the Apostles; (see Matt. xvii. 20. xxi. 21. Luke xvii. 5, 6. Mark iv. 40.) or, with Dr. Henderson, understand it to denote what is commonly called *the faith of miracles*, and consequently indispensable to the exercise of all the four species of the χαρίσματα which are ranged under it. Compare Rom. xii. 2. 'We now (says Dr. Henderson) come to the *second* class of χαρίσματα, of which there are four *species*, ranged under the general head of πίστις. Though itself a miraculous endowment, and essential to the effective exercise of those which immediately follow in the classification, this πίστις is to be contemplated, not as a separate and distinct gift, but as the immediate source to which these endowments are to be traced, or the fundamental principle by which they are called into operation. It holds the same place in regard to the succeeding χαρίσματα which λόγος does to the two χαρίσματα which precede.'

'The first (says Dr. Henderson) of the supernatural gifts placed under this special faith, as their operative principle, is χαρίσματα ἰαμάτων, where the use of the *plural* has reference to the *number* and variety of the diseases healed. The second class is designated ἐνεργήματα δυνάμεων.' Between these two particulars it has been thought difficult to mark the distinction; the gift of *miraculous* healing (which must here be meant) being itself an ἐνέργημα δυνάμεως. To avoid this difficulty, some, as Macknight and Heydenreich, explain ἐνεργ. of an *in*-working of miracles, i. e. the enabling others to work them: an interpretation, however, philologically invalid, and destitute of all foundation either in reason or analogy; in short, unsupported by any thing in the records of ecclesiastical history. Indeed, as Dr. Henderson observes, 'to thus operate on the human mind is the sole prerogative of him who 'worketh all in all,' v. 6. We can only suppose that the Apostle has reference to *miraculous powers* in general. The terms are, indeed (what were allowable, from their forming a *pair*), *transposed*, as we find from vv. 28, 29; in both which places ἐνεργ. δυν. is placed before the χαρ. ἰαμ., and that as proceeding from *genus* to *species*. 'Ενεργήματα (as Dr. Henderson observes) is descriptive, not of the *act* of performing the miracles, but of the *effects* of that power by which they were performed. Both words may indeed be taken as a common hendiadys, and are equivalent to ἐνεργήματα δυνατὰ, miraculous results, or, as δυνάμεις by itself is frequently rendered in our common version, 'mighty deeds.' The learned writer then proceeds to show, that in the production of more extraordinary and astonishing miracles, this χάρισμα differed from the last; being the restoration of the limbs or of the senses, the resuscitation of the dead, the innocuous use of empoisoned liquor, the dispossession of demons, the infliction of blindness, and even of death itself. In short, differing as the supernatural does from the preternatural.

In the above view, I find, Calvin, Schliting, Crellius, Grotius, Hammond, Heydenreich, Macknight, and Billroth entirely coincide.

10. προφητεία.] This, as Dr. Henderson shows, is to be understood of *prophecy* in its fullest extent; namely, prophesying future events, to the existence of which faculty the New Test. supplies abundant evidence; and in this extent of signification it is not without reason assigned to *faith* as its operative principle.

With this is classed, as a cognate gift, the διακρίσεις πνευμάτων, or faculty of determining (as Chrysostom and other ancient Commentators suppose) on the pretensions of persons to the gift of prophecy and teaching, and, indeed, of spiritual gifts in general, and sometimes (as we find from xiv. 29) on the *mode* of exercising even acknowledged gifts. This faculty denotes (as Dr. Henderson shows) the distinguishing [by Divine inspiration] persons possessed of spiritual gifts (especially those of prophecy and teaching) from mere pretenders to them, whether deceiving or being deceived. Their office was not merely to discern and distinguish true from false pretensions, but to expose the latter to the view of others, and hence almost required the additional gift of the προφητεία, in the sense above laid down. The persons in question are here, as at 2 Thess. ii. 2. 1 John iv. 2, 3, called πνεύματα, as professing to speak ἐν Πνεύματι, from the extraordinary impulse of the Spirit.

— γένη γλωσσῶν—ἑρμηνεία γλωσσῶν.] This last-mentioned class and pair of gifts (so placed, doubtless, to intimate the inferior estimation in which the Apostle held them) are the *faculty of speaking* in various sorts of languages never previously learnt, and the *interpretation* (doubtless in the vernacular tongue) of what was uttered by the persons endued with the gift of tongues. These two gifts did not necessarily go together (i. e. the latter with the former), though (as we

l Rom. 12. 4, 5. Eph. 4. 4, 16.
m Rom. 6. 5. Gal. 3. 28. Eph. 2. 14, 15, 16. Col. 3. 11.

αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται. [l] Καθ- 12
άπερ γὰρ τὸ σῶμα ἕν ἐστι, καὶ μέλη ἔχει πολλὰ, πάντα
δὲ τὰ μέλη τοῦ σώματος [τοῦ ἑνὸς], πολλὰ ὄντα, ἕν ἐστι
σῶμα· οὕτω καὶ ὁ Χριστός. [m] Καὶ γὰρ ἐν ἑνὶ Πνεύματι 13
ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν· εἴτε Ἰουδαῖοι εἴτε
Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἓν Πνεῦμα
ἐποτίσθημεν. καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ 14
πολλά. Ἐὰν εἴπῃ ὁ πούς· Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ 15
τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.
καὶ ἐὰν εἴπῃ τὸ οὖς· Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ 16
τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.
Εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοὴ, 17
ποῦ ἡ ὄσφρησις; Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἓν ἕκα- 18
στον αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν. Εἰ δὲ ἦν τὰ 19
πάντα ἓν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, 20
ἓν δὲ σῶμα. οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί· 21
Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί· Χρείαν

may infer from xiv. 5, 13) they sometimes accompanied each other.

11. *πάντα δὲ ταῦτα—βούλεται.*] Meaning: 'Now that one and the same Spirit inworketh all these [diversities of gifts], dividing and distributing to each [of the persons favoured with them] separately his own gift, as he pleaseth.' At *ἰδίᾳ* sub. *μερίδι*. It is very rarely found without some corresponding term, but an example occurs in Thucyd. ii. 13.

12. *καθάπερ γὰρ*, &c.] Under a metaphor derived from the mutual dependence of the various parts of the human body, the Apostle (as at Rom. xii. 4, 5) inculcates the lesson, that all true members of the Christian body should so act as to form one united whole, each mutually contributing to the common benefit of the Church Universal. Render, 'For as the body is but one, and [yet] hath many members, and all the members of this one body, many as they are, are but *one body*, so also is Christ (i. e. his Church) but one.' *Τοῦ ἑνὸς* is not found in some MSS. and Versions, and is considered as an interpolation by Mill and Bengel. It has, indeed, the appearance of coming from the margin; but its omission may have arisen from carelessness, it not seeming necessary to the sense.

13. *καὶ γὰρ ἐν ἑνὶ Πνεύματι—ἐποτίσθημεν.*] Most recent foreign Commentators understand this of the communication of the *χαρίσματα*; and to this the *ἐποτίσθημεν* is not unsuitable, while the sense arising is specious. But this method requires *ἓν Πνεῦμα* to be read in the place of *εἰς ἓν Πν.*, and then yields a sense not so natural as that arising from the interpretation adopted by almost all Commentators, ancient and modern, who here suppose an allusion to the two Sacraments. 'By being *baptized* (say they) we are all made members of the body of Christ, and united one to another under him, our head; and thus, whether we be Jews or Gentiles, bond or free, we are all one in Christ, who, by baptism, have been admitted into his Church; and this union of ours one with another is testified and declared by our communion at the Lord's table, which is here called *a drinking into one spirit;* referring to the sacramental cup.'

14. In this and the next two verses the parallel is further developed and illustrated. Of *καὶ γὰρ τὸ σῶμα—πολλὰ* the sense is, 'It is not one member, however important, which constitutes the body, but all together;' an argument often employed by orators to excite large bodies of men to unanimity and concord. The Apostle had probably in mind the well-known apologue in Æsop, which was probably derived (together with most of his others) from the *East*, that ever-fertile source of fable.

15. *οὐ παρὰ τοῦτο—σώματος*] 'it does not on this account form no part of the body;' *παρὰ* here signifying *propter*, as Thucyd. ii. 141. Such is the sense, according to the punctuation which I have adopted, with several eminent Editors and Translators, and as is required by the *proprietas linguæ*. Those who adopt the *interrogation* are obliged to sink the second *οὐ* by calling in the rule that two negatives make an affirmative; which principle will not apply in a construction like the present.

18. *νυνὶ δὲ*, &c.] Here we have another argument, from the ordination of God. (Calvin.) 'But as they are now constituted, God hath placed the members each of them in the body in that situation, and for that office which it hath pleased him.'

19. *εἰ δὲ ἦν*, &c.] 'But if all the members were one member, where would be the body?' q. d. there would be no *body*.

20. Here we have a repetition, in order the more strongly to impress the great truth, on which the whole question turned.

21. So far it has been shown what is the office of the *inferior* members; namely, to minister to the body, and not to envy the *superior* ones. Now, from the converse he lays it down as the duty of the worthier members not to despise the inferior, whom they cannot do without. (Calvin.)

22 ὑμῶν οὐκ ἔχω. Ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ
23 σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι· καὶ ἃ δο-
κοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισ-
σοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην
24 περισσοτέραν ἔχει. τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει.
Ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσο-
25 τέραν δοὺς τιμήν, ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ
26 τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. Καὶ εἴτε πάσχει
ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος,
27 συγχαίρει πάντα τὰ μέλη. [n] Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ
καὶ μέλη ἐκ μέρους.
28 [o] Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀπο-
στόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα
δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις,

n Rom. 12. 5. Eph. 1. 23. & 4. 12. & 5. 23, 30. Col. 1. 24.
o Eph. 4. 11. & 2. 20. Acts 13. 1. Rom. 12. 8. 1 Tim. 5. 17. Heb. 13. 17.

22. τὰ δοκοῦντα μέλη τ. σ. ἀσθεν.] It is not agreed whether this refers to the *eyes*, or the *brains*, or the *lungs* and *intestines*. But there is no reason why it should not have reference to *all* such parts as are at once delicate and indispensable to the functions of the whole body.

23. ἀτιμότερα.] By this is meant the lower parts of the trunk of the body, especially (as Abp. Newcome explains) 'the ducts by which nature throws off what is redundant.' Τιμ. περισσ. Meaning, the more studiously clothing and cherishing them with raiment. The words καὶ τὰ ἀσχήμονα, &c., form a sort of parallelism on the former, to introduce the paronomasia between ἀσχ. and εὐσχ. This sense of εὐσχ. is illustrated by Krause from Diod. Sic. lib. v. 32, τὰ πρόβατα τοῖς ἐρίοις τὴν σκέπην ἅμα καὶ εὐσχημοσύνην περιποιεῖ.

24. οὐ χρείαν ἔχει.] Sub. ἵνα αὐτοῖς τιμὴν περισσ. περιτίθεμεν. By the term εὐσχήμονα St. Paul adverts to the *face*, hands, &c.

— ἀλλ' ὁ Θεὸς—τιμήν.] Render, 'But God hath attempered [the various parts of] the body by assigning more abundant honour to any meaner part.' By συνεκέρασε is meant, 'hath attempered and adjusted the respective advantages of the various members, so as to form a just compound of the whole.'

25. σχίσμα] 'division, separation,' by which the members would want mutual aid.

26. δοξάζεται.] This must be interpreted agreeably to the antithetical πάσχει, and the synonymous συγχαίρει; and the sense is, 'receives attention,' is made much of.

27. The Apostle now *applies* this apt similitude to the case he intended to illustrate; q. d. 'what I have been saying holds good of you.'

28. ἔθετο] 'hath constituted;' a sense sometimes occurring in the Classical writers. On the various names of offices in this verse, see Notes supra, vv. 8, 9, 10.

— δεύτερον προφήτας, τρίτον διδασκ.] Dr. Robinson in his Lexicon, in voce, supposes the προφήτης to have differed from the διδάσκαλος in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten; the former spoke more from the impulse of sudden inspiration from the light of a sudden revelation at the moment; (so ἀποκάλυψις, infra xiv. 30;) and his discourse was probably more adapted, by means of powerful exhortations, to awaken the feelings and consciences of the hearers. One thing seems plain, that the διδάσκαλοι, though not specified at xii. 8—10, were persons who possessed a lower degree of the λόγος γνώσεως, and perhaps for purposes of practical utility in *teaching;* the other in *preaching* the truths of the Gospel.

— δυνάμεις.] Equivalent to ἐνεργήματα δυνάμεων at ver. 10; meaning the *persons* having those powers.

— ἀντιλήψεις, κυβερνήσεις.] These are terms not found either at vv. 8, 9, 10, or at vv. 29, 30, though here inserted, because the present particulars are more in the form of a regular list. With respect to the former, the most probable of the many opinions as to the office thereby designated is, that it is equivalent to the διάκονοι, or persons who attended to the sick, poor, and destitute, and probably had other duties, not always the same. Such, too, is, I find the view adopted by Dr. Henderson, who thinks that these terms can only, with propriety, be referred to the administration of the affairs of the Church; the one designating the *Deacons*, whose office it was to afford ἀντίληψις to the poor, and otherwise assist in conducting the affairs of the Church; the other, the *Elders* or Bishops, on whom, as προϊστάμενοι, προεστῶτες or ἡγούμενοι, devolved its γυβέρνησις in regard to worship or discipline.

The term κυβερνήσεις (which has also been not a little disputed) seems to be best explained by the ancient Commentators to mean those who had the government of a Church, and the management of its affairs (as an Ecclesiastical body); an office formed on that of the *Ruler of the Synagogue* among the Jews, and which afterwards merged in the office of the Presbyter, the προεστῶτες πρεσβύτεροι of 1 Tim. v. 17. The above view is confirmed by what is said at a similar passage of Rom. xii. 7, 8, where, after the same comparison as occurs at vv. 12—17, the Apostle argues from thence as to the *use* of the various χαρίσματα, to which he then refers, but in a general way: εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδοὺς, ἐν ἁπλότητι· ὁ

γένη γλωσσῶν. Μὴ πάντες ἀπόστολοι; μὴ πάντες προ- 29
φῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις; μὴ
πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις 30
p Infra 14. 1. λαλοῦσι; μὴ πάντες διερμηνεύουσι; [p] Ζηλοῦτε δὲ τὰ χα- 31
ρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν
a 1 Pet. 4. 8. b Matt. 7. 22. & 17. 20. & 21. 21. Mark 11. 23. Luke 17. 6. Rom. 12. 7. supra 12. 8, 9.
δείκνυμι. XIII. [a] Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ 1
καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν
ἢ κύμβαλον ἀλαλάζον. [b] Καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ 2
τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν· καὶ ἐὰν ἔχω πᾶσαν

*προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι*, where *προφ.* and *διακονία* are, I think, meant to refer to the *grand division* of the gifts (by which are to be understood the gifts of all those under the rank of Apostles) into *preaching*, or *teaching*, and *ministration*, *διακονία*, or *οἰκονομία*. Then, in what follows, he means to refer to the distribution of the former into *preaching* and *instructing* (answering to *προφητεία* and *διδασκαλία* here) put for *ὁ παρακαλῶν*. Ὁ *μεταδιδοὺς* and *ὁ ἐλεῶν* seem to correspond to *ἀντιλήψεις* here; and *ὁ προϊστάμενος* to *κυβερνήσεις* here: see the Notes on that passage.

Finally, the gift *γένη γλωσσῶν* must, from a comparison of verse 10 and verse 30, be supposed to include *ἑρμηνεία γλωσσῶν*. Nay, some Versions and Fathers insert *ἑρμηνεία γλωσσῶν*, which Heydenreich supposes to have been lost in the Greek Text, by reason of the repetition of the word *γλωσσῶν*. But it is far more probable that the words should have been *supplied* (as seeming necessary to complete the list) in the Versions and Fathers, than that they should have been lost, from *such* a cause, in all the MSS.

31. *ζηλοῦτε δὲ—κρείττονα.*] Some Commentators, ancient and modern, take *ζηλ.* as not in the Imperative, but in the *Indicative*, and take the sentence as *interrogative*. This, however, is liable to much objection; for (as Mr. Simeon observes, Hor. Hom. App. v. p. 192) 'the same word occurs again at the commencement of chap. xiv. (the whole of chap. xiii. being parenthetical, and explanatory of the last); and it is incapable of being understood in any other way than Imperatively.' Indeed, the difficulty which has induced Commentators to abandon the usual rendering (by which *ζηλ.* is taken as in the Imperative) will entirely vanish, when we recollect that *ζηλ.* is a word of middle signification. Now, if the term be taken in a *good* sense (of which see examples in Rec. Syn.), the Apostle will *not*, as has been thought, 'thus unsay what he has before been saying.' The sense intended by the Apostle seems to be as follows: 'Have *all* of you the higher gifts? No; but all (you say) earnestly *desire* them. Be it so. Seek after them by prayer unto God, ye that have the lesser.' The Imperative has often this sense of *per me licet*. The *καὶ* following is for *καί τοι*, *sed tamen*. *Δείκνυμι*, 'I am showing,' i. e. going to show you. Ὁ*δὸν*, 'a method of attaining what you aim at,' namely, by the cultivation of love, or universal benevolence. *Καθ' ὑπερβολὴν* is an adverbial phrase, here used for an adjective, as often in the Classical writers.

XIII. 1. This verse ought not to have been separated from the last verse of the preceding Chapter; since it is closely connected with it. In order to fully expose the error of the Corinthians, in overvaluing and priding themselves on Spiritual gifts, without due regard to the *graces* of the Spirit, and ordinary usefulness as regarded their Christian brethren, the Apostle now declares the most illustrious of them to be as nothing compared with charity; his object being to fix the attention of the Corinthian Church on the intrinsic superiority of Christian charity to all the supernatural gifts he had enumerated, the most illustrious of which are nothing compared with LOVE.

— *ἐὰν ταῖς γλώσσαις*, &c.] q. d. if we could speak the language of every nation, nay, even that of angels.' It is not necessary to debate whether the angels have a language or not. It was sufficient for the Apostle to *suppose* this; especially as that was the opinion of his countrymen, some of whom even thought that certain of their Rabbis had attained a *knowledge* of it, which they supposed was the key to all mysteries; and moreover all he means is the highest imaginable faculty of a miraculous character.

— *ἀγάπην.*] This should be rendered, not *charity* (for that does not correctly represent the sense of *ἀγάπη*, and suggests a wrong idea, as if *almsgiving* were meant), but *love*; not meaning, however, as some explain, love to God and man, but, as is required by the context, wherein are described the *properties* of this *ἀγάπη*, *love to man only*; by which must, of course, be understood a *Christian* love; i. e. such a love to man as is founded, as to its ultimate object, on love to God and regard to his will (see John xiv. 21. 23); his will being, that his rational creatures, dependent as they are on each other by various mutual wants, should love each other; and still more on love to *Christ*, One with God, whose express injunction it was that we should love one another as he hath loved us (thereby setting us the example as well as giving us the precept); compare 1 John iv. 11.

— *χαλκὸς ἠχῶν.*] By this is plainly meant some *brazen wind instrument*. And the epithet *ἠχῶν* suggests the idea of a *trumpet*; especially as *æs* is so used in the Latin. Or perhaps another brazen wind instrument, like our *horn*, mentioned in Virg. Æn. iii. 140. The *κύμβαλον* was a hollow brazen plate, which, being struck against another such plate, emitted a very acute and sonorous *clangor*; and therefore the term should be rendered, not *tinkling* (which would only suit the *κώδων* or *tintinnabulum*), but *clangorous*.

τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν
3 εἰμι. Καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν
παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω,
4 οὐδὲν ὠφελοῦμαι. [c] Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ c Prov. 10. 12. 1 Pet. 4. 8.

The true key to the interpretation of this verse is to keep in view, that the Apostle is here adverting to the *highest* of those spiritual gifts before mentioned, which the persons whom he was addressing could aim at,—namely, that of the προφῆται, those possessed of the λόγος σοφίας, or the λόγος γνώσεως. The πίστις is the same as that at xii. 9 (where see Note), but may be supposed to be of the most exalted kind; namely, a faith of miracles. See Melancthon.

2. ὥστε ὄρη μεθ.] An hyperbolical expression, founded on that of our Lord at Matt. xxi. 21, 22, and elsewhere. Οὐδέν εἰμι, i. e. 'I am entitled to no distinction on that account.'

3. ψωμίσω πάντα τὰ ὑπάρχ. μ.] In order to perceive the full import of this passage, it is necessary to advert to the scope of the Apostle in the whole Chapter. He is here exerting himself to lessen the too great anxiety of the generality of the Corinthian Christians for the χαρίσματα above mentioned; and, in order to do this the more effectually, he brings forward a certain *principle*, which, he says, is of more value than them all, namely, ἀγάπη.

The Apostle, it must be observed, speaks in the *first* person (rather than the second person plural, *Ye*, or the first person plural, *We*) in order as much as possible to avoid giving offence; especially as he meant, in describing Christian charity, to obliquely censure the uncharitable spirit of many Corinthian Christians of the highest spiritual endowments. This indirect censure is discernible in the *mode* of distributing the various particulars, which form the component parts of the great and comprehensive virtue here inculcated; namely, into *two* parts; the former consisting of *negations*, the latter of *affirmations;* the first showing what Christians ought *not* to be (though too many of them are); the second what they *ought* to be, and must be, if they hope to be accepted of God.

The present is, indeed, a portion of Scripture of such great importance, that a more particular statement of its plan may be not unacceptable. In the first four verses of this Chapter the Apostle shows in the strongest terms, and illustrates by the liveliest images, the transcendent superiority of Christian charity over even the most illustrious spiritual gifts; and, in order to show the indispensable *necessity* thereof in order to attain acceptance with God, establishing the important truth, that however those gifts might edify *others*, Christian charity could alone benefit *ourselves*. Having said thus much in recommendation of this divine principle, he proceeds in the fourth, fifth, sixth, and seventh verses to *describe* it; and that by showing its effects and properties, as the marks by which it may be distinguished from counterfeits, or such as are only (as alms-giving) a *part* and not the whole. The remaining verses of the chapter are *illustrative* of the superiority of Christian charity to every other principle, even the graces of Faith and Hope, highly essential as these are to salvation; and that on the ground both of its *perennity*, as compared with the *temporary* nature and purpose of Spiritual gifts of even the most illustrious kind, and also of its own *intrinsic excellence*, as rich in blessings to man, which redounds to the glory of God.

It is well remarked by Olshausen, 'that this noble celebration of the praises of Christian love comes with a peculiar force and beauty from St. Paul: *St. John* being otherwise the preacher of love, while St. Paul is rather the preacher of *faith*.' The Apostle commences his proof of the inferiority of the gifts in question by adducing four or five of the most illustrious; and by showing that these are unavailing without Love, he proves his point as to all the rest.

3. In the words ἐὰν ψωμίσω, &c., and ἐὰν παραδῶ, &c., the Apostle appears to have intended to give an *example* of two of the most remarkable of those *external marks of religion*, in its principal parts, love to God and to man; and thus to show that if even *these* be of no worth, it must *à fortiori* be true of *others*.

Ψωμίζειν signifies properly to break up any food into bits (ψώμια, as John xiii. 26); and from the adjunct, to distribute them, in order to feed any one therewith. There is here an allusion to the *mode* in which charity was then usually evinced—namely, by doling out food in such ψώμια at the gate of the house. So Is. lviii. 7, 'Is it not to *deal* thy bread to the hungry?'

— ἐὰν παραδῶ—καυθήσωμαι.] Alluding, it is thought, to what is said at Dan. iii. 28, of Shadrach, Meshach, and Abednego, that they '*yielded up their bodies to be burned*, that they might not serve any god except their own God.' Here, then, is supposed the very laying down one's life, by martyrdom, in the most excruciating tortures, to bear testimony to the truth of our religion. That this *may* be done from fanaticism, obstinacy, vain-glory, and such other carnal motives, the records of ecclesiastical history amply prove.

— οὐδὲν ὠφελοῦμαι] i. e. 'I am nothing the nearer to salvation; the thing being done for my *own* sake, not man's for God's sake.'

4. Having said thus much in recommendation of this divine principle of Love, "the golden key, which opes the palace of eternity," the Apostle proceeds to *describe* it; and that as a man would *gold*, by showing its *effects* and abstract properties, and the *marks* by which it may be distinguished. Of these characteristics no less than fifteen particulars are brought forward. And even these are not to be regarded as all that could be adduced, but as so many apt *exemplifications* of the grace of Christian love, as we have at ch. xii. exemplifications of the spiritual gifts: in short, such *specimens* of the grace in question, as those of the fruits of the Spirit, Gal. v. 16, seqq. Of the terms which express these specimens, the *two first* seem designed to give a *general view* of the subject; those following, a *special one*, comprehending the *particulars* therein contained. Of these two, the first, μακροθυμεῖ, 'is long-suffering,' denotes the enduring patiently all kinds of evil, as contrasted with a spirit quick in taking affront, and bitter in retaliating on a supposed injury. The second,

ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται,
d Supra 10. 24. Phil. 2. 4. [d] οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ 5
e Ps. 10. 3. & 15. 4. Rom. 1. 32. 2 John v. 2. λογίζεται τὸ κακόν· [e] οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει 6
δὲ τῇ ἀληθείᾳ· πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, 7

χρηστ., denotes the doing cheerfully all kinds of good—the overcoming evil with good—and thus involving a principle far superior to the boasted 'Bear and forbear' of the Philosophers. Compare supra vi. 6, and Gal. v. 22.

4. *οὐ ζηλοῖ.*] This seems directed against the envious spirit with which the possessors of the higher gifts were viewed by those who had the lesser, or none at all.

— *οὐ περπερεύεται.*] Most ancient and many modern Commentators (especially the more recent) explain it (by a reference to its derivation from the old Latin *perperus* and the Æolic πέρπερος), 'to act precipitately and rashly;' a signification confirmed and illustrated by Wetstein with numerous examples from the Classical writers, and which has much to recommend it; but is here scarcely agreeable to the context. Hence we may rather adopt the sense assigned by some ancient and several eminent modern Commentators, 'vaunteth not itself,' for ἀλαζονεύεται, a signification of the word found in Polyb. and Marc. Anton. It would seem that περπερεύεται, as well as φυσιοῦται, denotes pride and vanity on account of certain external advantages. And it is obvious how inconsistent such dispositions are with the love here inculcated, inasmuch as they sow the seeds of hatred and variance. Comp. Rom. xii. 3.

5. *οὐκ ἀσχημονεῖ.*] Of this term the expositions are very various and unsatisfactory. The earlier moderns take the sense to be, 'non agit inverecundè,' 'doth not behave itself unseemly;' while most of the recent Commentators explain it (after Grotius), 'avoids whatever in the opinion of men may be base or unseemly.' The former interpretation is the simpler and more natural, and may very well *include* the latter. The word is, indeed, properly a dramatic term, and was used of an *actor* who did not support the σχῆμα or deportment suitable to his assumed character. The meaning, then, would be, 'avoids all other such conduct as may be indecorous, or, in common estimation, unbecoming the professors of pure religion;' comp. Rom. xii. 17. This, however, is not sufficiently suitable to the context, where the term properly groups with the preceding, and seems to form the highest stage in the climax at περπερεύεται, φυσιοῦται, and ἀσχημονεῖ. And as περπερεύεται and φυσιοῦται denote affections of the *mind*, so that may refer to the result of such in *gesture* and *action*. Thus it is said, Prov. xix. 1, 'he that is perverse in his lips, and is a fool;' or, as it ought to be rendered, 'who is a fool,' or plays the fool. Thus ἀσχημονεῖν here seems to denote the eagerly catching at applause, and the arrogance associated therewith. So Calvin well explains, 'non exultat ostentatione inepta;' i. e. unbecoming the Christian character, whose prime virtue is humility; see Eph. iv. 2. Thus ἀσχημονεῖ is said *per meiosin*, for ἀφρονεῖ, 'plays the fool [by boasting].' So 2 Cor. xii. 11, γέγονα ἄφρων καυχώμενος.

The next three terms, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακὸν are connected together, and seem meant to *illustrate* the preceding; and consequently relate to the same subject. Thus they denote not (as they are commonly explained) selfishness in general, but that species of it which is a constant concomitant of pride, and consists in men making claims on others beyond what their merit will justify: the very character of the proud man, who is also ever ready to take offence where none is meant, prone to suspect evil or injury to be intended, and, as it were, keeps a note-book for future retaliation; which two last traits are meant in οὐ παροξύνεται and οὐ λογίζεται τὸ κακὸν, of which the first should be rendered, 'is not prone to exasperation or bitter anger.'

6. *τῇ ἀληθείᾳ*] i. e. 'true and sincere virtue,' as opposed to the ἀδικία just before, which is a general expression to denote *iniquity* of every kind. How easily the two terms *truth* and *virtue* may be interchanged will sufficiently appear, if we consider (as Bp. Warburton beautifully observes, Sermon on 2 Pet. i. 4—7) that 'Truth and Virtue are twin-born sisters, and, with only a name of distinction, participate of one common nature; Truth being speculative virtue, and Virtue only practical truth;' so John iii. 21, ὁ ποιῶν τὴν ἀλήθειαν. Thus the sense is, 'rejoices not over any reported iniquity, but in true virtue.'

7. We are now come to the *affirmative* particulars.

— *στέγει.*] In order to avoid what has been thought a tautology, if the word be explained according to its usual sense *beareth*, Expositors have proposed various other senses, only one of which, however, is entitled to attention; namely, *tegit*, *reticet*, *covers*, *suppresses*; as Ecclus. viii. 20; and so St. Peter, 1st Ep. iv. 8, says, πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν. Yet it would be difficult to justify the sentiment, 'charity *suppresseth* all things;' for surely the kindness thus shown to one, and he an offender, would be cruelty to society at large. And to interpret πάντα '*many* things,' would be not a little harsh and frigid. Hence it is better to adhere to the ordinary sense of στέγω, supported as it is by all the ancient Versions and the *usus loquendi* of St. Paul. So 1 Thess. iii. 1. 5, μηκέτι στέγοντες, 'no longer enduring.' Or rather the term is here to be taken in the same sense as supra ix. 12, ἀλλὰ πάντα στέγομεν, where the meaning is, 'we have in all things abstained from the use of this power or right to be maintained at the expense of our converts.' And such, if I mistake not, is the sense here intended; namely, that true Charity *puts up with* much abridgment of her Christian liberty, rather than give needless offence to others by the demand of her proper rights, or the use of things lawful; see supra x. 23, and Bp. Sanderson's Sermon on that text. It is plain that the πάντα here must be taken with the same limitation (according to the circumstances of the case) as in

8 πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προ-
φητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε
9 γνῶσις, καταργηθήσεται. ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ
10 μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ
11 μέρους καταργηθήσεται. Ὅτε ἤμην νήπιος, ὡς νήπιος ἐλά-
λουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ
12 γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. [f] Βλέπομεν γὰρ f 2 Cor. 3. 18. & 5. 7. Phil. 3. 12. 1 John 3. 2.
ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσ-
ωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς
13 καὶ ἐπεγνώσθην. Νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ
τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

the words following: πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

— πάντα πιστεύει] i. e. animated by such a spirit as is disposed to hope, and, as far as plain facts will permit, to *believe* the best of others. Such a spirit as, in the words of Seneca, Epist. v. 11, 'quidquid dubium est, humanitati inclinat ad melius.'

— πάντα ὑπομένει.] The best comment on this may be found in the words of 2 Tim. ii. 10, πάντα ὑπομένω (endure) διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι.

8. To show the paramount pre-eminence of Love above spiritual Gifts, the Apostle, in conclusion, adduces another and the strongest ground of superiority (thus showing it to be really the καθ' ὑπερβολὴν ὁδὸν he had termed it supra xii. 31); namely, in its perennity, or rather, sempiternity; it remaining in time, and enduring to eternity.

— οὐδέποτε ἐκπίπτει] for οὐδέποτε ἐκλείπει, 'is never to cease, whether in the present or a future state.'

— εἴτε δὲ προφητεῖαι, &c.] The εἴτε is mostly interpreted that the sense may be, 'Whatever portion of these spiritual gifts be possessed by any one.' But it seems rather to be, 'Whatsoever spiritual gifts of this kind there may be;' meaning all imaginable ones, and in every conceivable degree. Καταργηθήσονται. Render, 'shall be done away;' namely, by being no longer of any use. Γνῶσις here simply denotes the spiritual gift so called.

9, 10. Here the Apostle states the *reason* why these, and such like spiritual gifts, will cease and be done away; namely, because they will be partly *useless*, and partly *imperfect*,—and accordingly will have to be *superseded* by the perfect knowledge to be enjoyed in heaven.

9. ἐκ μέρους.] It is here meant, that both the endowments and the use of these spiritual gifts are alike imperfect, as compared with that degree of both which is imaginable, or with the complete discoveries of another world.

11. 'We have here,' as Hyperius says, 'a confirmatio probationis à simili.' This truth, that the thing must necessarily be so, the Apostle now *illustrates* by two similitudes derived from common life; one taken from the state of boyhood as compared to manhood, the other from the view of objects through an obscure medium, as compared with one through a pellucid one.

—ὡς νήπ. ἐφρ.] i. e. 'I was affected as a child,' had the dispositions, feelings, and understanding of a child. Ὡς νήπ. ἐλογ., i. e. 'I reasoned about things with a childish ignorance' and misapprehension. By τὰ τοῦ νηπίου are meant the toys, trifles, and frivolities of that age. Wetstein compares Xenoph. Cyrop. viii. 7, ἐγὼ γὰρ παῖς τε ὢν, τὰ ἐν παισὶ νομιζόμενα καλὰ δοκῶ κεκαρπῶσθαι· ἐπεὶ δὲ ἥβησα, τὰ ἐν νεανίσκοις· τέλειός τε ἀνὴρ γενόμενος, τὰ ἐν ἀνδράσι. Other illustrations may be found in Recens. Synop.; as Philostr. Vit. Ap. i. 17, p. 22, and Horat. Carm. iv. 10. 7. The *application* (left to be supplied) is: 'Such will be the attainments in knowledge of the heavenly state, as compared with that imparted by the most exalted spiritual gifts.'

12. Here we have the *application* of the above similitude.

— βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι.] Some obscurity has here been occasioned by an intermingling of the natural with the metaphorical sense, and of the thing itself together with that with which it is compared. Thus βλέπομεν, while properly belonging to the latter, is used for γινώσκομεν; and ἐν αἰνίγματι, which properly belongs to the *former*, and for which one would have expected ἀμυδρῶς, is used of the *latter*. Ἐν αἰνίγ. denotes, as Hesych. explains, ἐν παρεικασίᾳ, 'by guess,' as in attempting to solve a riddle. By ἐσόπτρου is to be understood some of those transparent substances, which the ancients, in the then imperfect state of the arts, used in their windows for glass; such as thin plates of horn, transparent stone, and such like; through which they saw, indeed, the objects without but obscurely. By a similar mode of expression it is said in a Rabbinical writer, Jebamoth, fol. 49. 2, 'Omnes prophetæ viderunt per specular non lucidum: Moses magister noster vidit per specular lucidum.' With the present compare a beautiful passage of Seneca, Epist. 103, 'Tunc in tenebris vixisse te dices, cum totam lucem, et totus, aspexeris, quum nunc per angustissimas oculorum vias obscurè intueris, et tamen admiraris illam procul.'

— πρόσωπον πρὸς πρόσωπον.] An expression occurring in Judges vi. 22, to signify what is seen on the closest inspection. Ἐπιγνώσομαι, 'I shall thoroughly know.' Καθὼς καὶ ἐπεγνώσθην, 'even as I am (lit., have been) known by God' (importing, thoroughly and completely); even that God 'who spieth out all our ways; nor is there a thought in our hearts but he knoweth it altogether.'

13. νυνὶ δὲ μένει, &c.] The δὲ is *resumptive*;

a Supra 12. 31.
b Acts 2. 4. & 10. 46.
c Acts 13. 15. Rom. 12. 8.

XIV. [a] ΔΙΩΚΕΤΕ τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευ- 1
ματικὰ, μᾶλλον δὲ ἵνα προφητεύητε. [b] Ὁ γὰρ λαλῶν γλώσσῃ, 2
οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύ-
ματι δὲ λαλεῖ μυστήρια· [c] ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ 3
οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. Ὁ λαλῶν γλώσσῃ 4

vv. 8—12 being in some measure parenthetical, and merely illustrative of what is said in the *first*. The Apostle here resumes the subject before treated of, i. e. the superiority of Charity,—the *ground* of which superiority, though not *expressed*, is *hinted* at in the words νυνὶ μένει,—meaning, that the πίστις and ἐλπὶς only remain in use *now*, in the present state only (for ἄρτι); but the ἀγάπη will be exercised in *another world*, and to all eternity,—when faith will be superseded by sight, and hope swallowed up in fruition. There is no reason to suppose, with some eminent Commentators, that the number *three* is here mentioned as 'a sacred one.' Indeed, as (to use the words of Dr. Henderson) 'the Apostle had mentioned *three gifts* as a specimen of a particular class which were to cease, so he here specifies *three* which are to be permanent in the Church.' Yet there is, as the same learned writer observes, a peculiarity of emphasis in the expression 'these three :' with which I would compare Thucyd. vi. 73, Ἑρμ., καὶ Ἡρακλ., καὶ Συμμ., τούτους τρεῖς. Euseb. ap. Stob. Serm. p. 271. 22, χρημάτων, καὶ σώματος, καὶ ψυχῆς, τριῶν ὄντων. and Aristoph. Nub. 425, Ἀλλ' ὅτι δῆτ' οὖν νομιεῖς ἤδη θεὸν οὐδένα πλὴν ἅπερ ἡμεῖς, Τὸ Χάος τουτὶ, καὶ τὰς Νεφέλας, καὶ τὴν γλῶτταν, τρία ταυτί;

13. μείζων δὲ τούτων ἡ ἀγάπη.] Not meaning (observes Bp. Bull, Harm. Apost. p. 11), 'that the superiority is due to love only on account of its enduring to another life, but also because in this present life it is, as the Apostle admits at ver. 2, far more *useful* and *excellent*.' So also Calvin says 'it is greater; first, if we consider its excellence as shown in the effects above enumerated; and secondly, by a reference to its perpetuity. Faith and hope benefit the believer himself; charity diffuses itself to others. Faith and hope savour of imperfection; charity will remain even in a state of perfection.' This, then, is all that the Apostle *says*, though more might have been added; namely, that Charity will teach us to hide the fault we see. On the subject of the excellence of Charity over Faith and Hope, see Bp. Coneybeare, Serm. i. 469—504; also Bp. Warburton, Serm. xxxi., where he commences by observing, 'that an inquiry into the superiority in question seems hardly needful, since the obvious nature of Charity, as it signifies universal benevolence, shows that it must be at the head of human virtues; universal benevolence, which prefers the good of the whole to any of its parts, being of the *essence*, as it is the *end*, of all virtue.'

XIV. In this Chapter is brought forward the comparative excellence of *tongues* and of *prophecy* (vv. 1—26); and then are subjoined (vv. 26—40) directions for the proper use of each of these gifts.

1. διώκετε τὴν ἀγάπην.] q. d. 'Studiously, then, endeavour to acquire this love.' The metaphor being one derived from the eager pursuit of battle or the chase.

— ζηλοῦτε δὲ, &c.] 'but [at the same time] be earnestly desirous of spiritual gifts.' The Imperative has here, as often, a *preceptive* force. Μᾶλλον δὲ ἵνα προφ., 'rather, however, that ye may have that of prophecy;' see Note on xii. 10. 28.

2. ὁ λαλῶν γλώσσῃ.] This is equivalent to the γένη γλωσσῶν, at xii. 10. 28.

From what follows, a case is contemplated, which would doubtless often occur,—that the language so spoken was unknown to the congregation, the gift being exercised only as an evidence of the Divine origin of the Christian religion; in which case the Apostle directs that there should be an interpreter.

— οὐκ ἀνθρ. λαλεῖ] i. e. 'he, as it were, addresses not men.' It is as if he addressed them not; for, as the Apostle adds, 'no one (nemo ferè, next to none, see Pers. Sat. i. 1) understands him.' Ἀλλὰ τῷ Θεῷ, 'but to God [only].'

— πνεύματι δὲ λαλεῖ μυστ.] On the exact sense here some difference of opinion exists. The ancient Expositors generally, and almost all the modern ones, suppose it put for ἐν πνεύματι, and to mean, 'although, by the impulse of the Holy Spirit, he speaketh mysteries.' But thus πν. will not yield a sufficiently weighty sense; and the interpretation is forbidden by the doctrine of the Greek Article. It is, therefore, better (with Estius, Hyperius, Vorstius, Abp. Newcome, Bps. Middleton and Pearce, and Dr. Henderson) to take it in the sense *mind*, 'in his mind;' rendering, with Casaubon, 'Quippe cum nemo intelligat; sed animo loquitur arcana;' for, as observes Casaubon, it being the purpose of speech, 'ut animi sensum declararet aliis; qui ita loquitur ut alii non intelligant, is *animo* magis quam *ore* loquitur.'

3. Most of the older Commentators, following the Vulg., regard οἰκοδομὴν, παράκλησιν, and παραμυθίαν as dependent upon εἰς understood. This, however, is too arbitrary, and makes the sense not so direct. Hence it is better with the Syriac, and most of the recent Commentators, to regard the words as governed of λαλεῖ (of which use see examples from Ælian and Æschines in Schleusner's Lex.); the meaning being, 'speaketh what may fill their minds with edification, exhortation, and consolation.' At ver. 4, Grotius and Olshausen observe, that οἰκοδομὴν is the general term, and παράκλησιν and παραμυθίαν constitute its parts. It would rather seem that οἰκοδομεῖ refers to the *principal* purpose of the προφήτης, which was to speak (as Calvin says) that whereby men might be instructed in piety and faith, in the worship and fear of God, and in the duties of holiness and righteousness. The next terms refer to certain *other* important purposes of the προφητεία,—which were, to rouse the sluggish, caution the unwary, and comfort the faint-hearted and timorous. So also at 2 Tim. iii. 16, the Apostle, after stating the *general* purpose of Scripture to be πρὸς διδασκαλίαν, subjoins the *particular* ones in the words πρὸς ἔλεγχον, and πρὸς ἐπανόρθωσιν.

ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.
5 Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προ-
φητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις,
6 ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. [d] Νυνὶ d Eph. 1.17.
δὲ, ἀδελφοὶ, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς
ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώ-
7 σει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ; Ὅμως τὰ ἄψυχα φωνὴν
διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγ-
γοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρι-

4. ἑαυτὸν] scil. *μόνον*, i. e. by the confirmation of his *faith*; for to speak thus must to himself be an undeniable proof of his being divinely inspired.

5. θέλω δέ.] Render, 'vellem autem,' 'I could wish you.' Ἐκτὸς εἰ μὴ is thought to be a pleonastic form; but perhaps it is meant to be more strongly exceptive than εἰ μὴ above. Εἰ μὴ διερμηνεύῃ, sub. τις, i. e. if there be no interpreter at hand. Thus it will *not* be, as Dr. Macknight supposes, at variance with ver. 28. Besides, this is required by the *spirit* of ver. 13.

6. By way of illustrating the subject, the Apostle puts the case, that if *he*, for instance (meaning, per κοίνωσιν, any one of the persons who possessed the above-mentioned χαρίσματα), should visit them, and should merely display the gift of tongues, what would his visit benefit them? Not at all; unless, he adds, I should address you ἢ ἐν ἀποκαλύψει—ἐν διδαχῇ, which words have given rise to not a little discussion. Now in all these forms of expression, the ἐν is by Heydenreich supposed to denote the *object* of the speaking in question. But it may rather be said to mark the *manner*,—though, indeed, the two senses merge into each other; q. d. 'in the exercise of, so as to exercise.' It is, however, of more consequence to advert to the meaning of the terms ἀποκαλύψει, γνώσει, προφητείᾳ, and διδαχῇ, on which Expositors are much divided in opinion. Some take them all for Accusatives with εἰς, in the sense 'so as to explain and make known to you my meaning, either in the way of *prophecy*, or *teaching* in general;' a mode of interpretation harsh and inadmissible. The general sense seems plainly this,—that the use of the gift of tongues would be unprofitable, unless it were accompanied with some *other* gifts, which might contribute, in some way or other (see ver. 3), to the edification of the hearers. That the Apostle has reference to the Spiritual gifts above described, is with reason supposed by the best Commentators. But *what* those are it is not so easy to determine. It would seem most obvious to refer the προφητεία to the προφῆται supra xii. 28, 29. But they undoubtedly correspond to the possessors of the λόγος γνώσεως; and since (as Dr. Henderson observes) the Apostle has distinguished it from *doctrine* on the one hand, and from revelation on the other, it is plain that he intended it to be taken in the highest sense of the term; namely, of predicting future events; the very sense in which it is used supra xii. 10, where see Note. In short, I am inclined to think, with Neander, Billroth, and Olshausen, that the four particulars here specified are to be resolved into *two* parallel members, the latter pair being exegetical of the former. Or the ἀποκάλυψις may (as it is by Olshausen) be regarded as the efficient cause of the προφητεία; and the γνῶσις, of the διδαχή. Thus we may render: 'Unless I address you, either in the way of revelation or of knowledge, either by prophecy or by teaching.' The expression ἀποκαλύψει will then have reference to the inspiration necessary for the λόγος σοφίας; and γνώσει to that for the λόγος γνώσεως. Though here *utility* being especially had in view, the possessors of the λόγος γνώσεως in the *second* degree, namely, the διδάσκαλοι of xii. 28, 29, would seem alone to be understood.

7. Here we have illustrated by example the inutility of discourse delivered in a foreign language without any interpretation. (Heydenreich.)

— ὅμως.] The best Commentators take this to signify *similiter*, for ὁμοίως (as in Gal. iii. 15); of which sense examples in abundance are adduced by Kypke.

— ἄψυχα.] Supply ὄργανα. Φωνὴν is for ἦχον, or φθόγγον, and is a term applicable both to wind and to stringed instruments.

— ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ] 'unless they give a distinction in the sounds,' or rather '*to* the sounds.' It would seem that the Apostle is not (as many suppose) speaking of the *intonation* necessary to the distinction of one tone from another; for that would be little pertinent to his argument, which does not respect one who can speak *no* language, but one who uses a language that is not understood by his hearers. Yet neither can I agree with Rosenmuller and Krause, that he is speaking of the *laws* of *harmony and melody*: for that will as little suit the argument. In fact, as Calvin says, 'non est subtilius disputandum; quia Paulus id tantum sumpsit, quod vulgo percipitur.' Yet he must certainly have adverted to something which strikes the *senses* of the vulgar; and *that*, I am inclined to think, is the peculiar *characteristic* of any tune,—which the ancients denoted by the term *mode*, using it, in some measure, as we do *key*. This, I would observe, is confirmed by the expression just after, ἄδηλον φωνήν; for without attending to the distinction of *tones*, the performer surely could not be said to *perform* on the instrument *at all*. There would indeed seem to be an allusion to those various and strongly marked *characteristics*, which among the ancients distinguished different kinds of music, as *sacred*, *domestic*, *dramatic*, or *military*; insomuch that any person, with a tolerable ear, could tell to what class to refer any composition which he heard: whereas, if those *characteristics* were not observed in the air, he would not know what the tune was meant to be; which

ζόμενον; καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς 8
παρασκευάσεται εἰς πόλεμον; Οὕτω καὶ ὑμεῖς διὰ τῆς 9
γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται
τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. Τοσαῦτα, 10
εἰ τύχοι, γένη φωνῶν ἐστιν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν
ἄφωνον. Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι 11
τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος.
Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν 12
[e] Supra 12. 10. οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. [e] Διόπερ 13
ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα διερμηνεύῃ. ἐὰν γὰρ 14

is, I apprehend, what the Apostle means, as is plain from the words following, which contain *another* illustration of the same kind, but more perspicuous, and meant to explain the preceding.

8. καὶ γὰρ ἐὰν ἄδ., &c.] The Apostle here adverts to a use of musical tunes, in which their distinction was *especially* necessary, viz. for military purposes. See Thucyd. v. 69. 2, and my Note there. Now the military wind instruments of the ancients were not used merely for the purpose of *directing the steps in marching*, but also for the purpose of signifying to the soldiers, as it were *by signals*, what they were to do,—whether to advance or retreat, take up arms, or go to quarters; in fact, they performed all that is now done by our trumpets or bugles.

— ἐὰν ἄδηλον φωνὴν σάλπ. δῷ.] q. d. 'if the trumpeter sound his instrument *without proper attention to this distinction of tunes*, and thereby make the signals in question indistinct, not distinguishing between that which sounds *to arms*, and that which signifies a *retreat*, or other military evolution, no one will know what to do.' So Polyb. xxx., οἱ μὲν αὐληταὶ φυσῶντες ἀδιάφωνα, and Livy, lib. xxv. 10, 'Tuba inscienter inflata, quis aut quibus signum daret, incertum efficiebat.'

9. The Apostle now passes from the example to the case in point. (Stenersen.)

— διὰ τῆς γλώσσης] 'by the tongue,' meaning the organ of *speech*, as opposed to the musical instrument just spoken of. Εἰς ἀέρα λαλεῖν is a proverbial expression, to denote speaking in vain, like the phrase *ventis verba profundere* in Latin, and a similar one in our own language.

Εὔσημον, for εὔδηλον, as often in the later writers.

10. Here we have another illustration by example of the inutility of discourse in a foreign language, in which we must attend to the elliptical and idiomatical cast of the words. The true ellipsis here is, not ὅσα ἀνδρῶν, which would lead to a wrong sense, but ὅσα ἂν θέλοιτε; and at εἰ τύχοι must be repeated τοσαῦτα. The formula εἰ τύχοι means literally, 'if it should chance [so to be];' but, in use, it often merely denotes, by implication, 'for example,' as here and in Philo-Jud., p. 1067, μουσικὸν γάρ, εἰ τύχοι, καὶ γραμματικόν, &c. The sense may be thus expressed: 'There are, for example, as many kinds of tongues in the world as ye choose, if so many there should be.'

— καὶ οὐδὲν αὐτῶν ἄφωνον.] Meaning, 'and not one of them formed of inarticulate sounds, but adapted to be significant to the persons who use it:' 'importing,' says Dr. Henderson, 'that every language is intelligible to some nation or other; and it is only to persons who are ignorant of it, that its words are destitute of signification.'

11. ἐὰν οὖν μὴ εἰδῶ, &c.] Render, 'Now, unless I know the meaning of the language [which may be addressed to me], ἔσομαι τῷ λαλοῦντι βάρβ., &c., I shall be, with respect to the speaker of it, a foreigner; and the speaker will be, with respect to me, a foreigner;' q. d. 'we shall be mutually ignorant of each other's meaning.' On this sense of βάρβαρος to signify one who speaks in a language the hearer understands not, see Note on Acts xxviii. 2, and Rom. i. 14, and my Note on Thucyd. iii. 68. The above signification of ἐν, 'in respect to,' is Hebraic. A Classical writer would either have used ἐπὶ, or dropped the preposition. So, in a kindred passage of Diog. Laert., Anacharsis says of the Greeks, ἐμοὶ δὲ πάντες Ἕλληνες σκυθίζουσι; and Ovid, Trist. v. 10, 'Barbarus hic ego sum, quia non intelligor ulli.'

12. οὕτω καὶ ὑμεῖς.] This must be taken, not with the preceding, but with the following words, and construed with ζητεῖτε. Οὕτω may best be rendered, *so then*, or *wherefore*. The full force of οὕτω will appear by supplying the ellipsis, as follows: 'Thus also (to apply this to your case), since you are anxious for, &c., strive,' &c. Ζηλωταί ἐστε is used for ζηλοῦτε at xii. 31, and xiv. 1. Πνευμάτων is for πνευματικῶν (scil. χαρισμάτων), abstract for concrete, which occurs at xiv. 1. In the next words there is a transposition (for ζητεῖτε ἵνα περισσεύητε πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας), the reason for which seems to have been, that as οἰκοδομὴ was the principal thing meant to be enforced, so it is put first.

13. We have here, as Calvin observes, an anticipation of an objection; q. d. 'Of what use, then, will be the gift, and why should that be suppressed, which will be to the glory of God?' The remedy for the evil is suggested in the words following.

— προσευχέσθω ἵνα διερμ.] Most of the best modern Commentators explain, 'Let him [so] pray, as that he may, or in such a manner that he may (by the words used in his prayer, or by explaining it in a known language), interpret and impart to others what the afflatus has imparted to him, and not, out of vain ostentation, utter it in a tongue unknown.' But that sense cannot be extracted from the words without much violence. The most simple, and, it would seem, the true interpretation, is that of the ancient

προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ
15 νοῦς μου ἄκαρπός ἐστι. [f] Τί οὖν ἐστι; Προσεύξομαι τῷ [f] Eph. 5. 19. Col. 3. 16. Ps. 47. 7.
Πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ Πνεύματι,
16 ψαλῶ δὲ καὶ τῷ νοΐ. [g] Ἐπεὶ, ἐὰν εὐλογήσῃς τῷ Πνεύματι, [g] Supra 11. 24.
ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ ἀμὴν
17 ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; σὺ μὲν
γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.

and some modern Expositors, as Calvin and Hyperius, who assign the following sense: 'Let him pray that he may be enabled to so interpret [what he speaks].' See xii. 10, and Notes. The words following contain a *reason* for the above.

14. Here the Apostle urges them to aim at *higher gifts* than speaking with tongues, by pointing out the inefficiency of that gift to *general* edification. The pronoun *I* denotes, per μετασχηματισμὸν, any person having the gift of tongues. Hence it is plain that τὸ πνεῦμά μου cannot mean the *Holy Spirit*, as many Commentators suppose, nor, as others explain, 'my spiritual gift.' The true interpretation is doubtless that of the ancients and most moderns for the last century, 'my mind.' So πνεῦμα is used at Rom. i. 9. 2 Tim. iv. 22, supra v. 3, and νοῦς at ver. 19. Render, 'If I pray in a foreign language (without interpreting my words), my *mind* prayeth, but my meaning (i. e. the *meaning* or purport of my prayer) produces no benefit to others;' namely, by being not understood and laid to heart.

15. τί οὖν ἐστι;] Sub. πρακτέον, as Rom. vi. 15. The *answer* to the question is made (agreeably to the μετασχηματισμὸς) in the *first* person. The exact sense, however, is disputed. Some ancient, and almost all the early modern Expositors (together with Hammond, Whitby, Rosenmuller, Krause, Iaspis, and Macknight), suppose it to be this: 'The best to be done is, to ask of God to be endued with the faculty of divinely-inspired prayer in a foreign language; not with the spirit and soul alone, and to our own edification only, but τῷ νοΐ, with *meaning*, so as to be understood by others also,' i. e. that we may have, too, the gift of *interpretation*, as well as tongues; a sense of νοΐ, it is said, required by the context. See ver. 19. But how that word or προσεύξ. can be supposed to contain any such sense as that which is here ascribed to it, however agreeable to the context, I see not; and the whole interpretation is so harsh, as to be quite inadmissible. For my own part, I would render as follows: 'What, then, is to be done? I must pray in the Spirit, but I must likewise pray unto the understanding [of what is said];' προσεύξομαι being for προσεύξωμαι, which is, indeed, found in several ancient MSS., but is evidently a *gloss*. Τῷ νοΐ is, as the best Commentators are agreed, a *dativus commodi* for εἰς τὸ νοεῖσθαι, 'so as to be understood,' namely, by others. Thus νοΐ will stand for νοῆσαι. Of this use of a *vox intelligentiæ*, in a transitive sense, i. e. as used of what others may understand, examples are adduced by Heydenreich from Nehem. viii. 9. 1 Chron. xxv. 7, 8. The *means* of being so understood by *others* would be by either himself *expressing* in a *known* tongue what he had said in an unknown, or having some one to interpret. Τῷ Πνεύματι is for ἐν τῷ Πνεύματι, as Jude v. 20, ἐν Πνεύματι ἁγίῳ προσευχόμενοι. If, however, it be thought that the antithesis requires the Dative to have the same force in both places, we may take Πνεύματι as standing, by a common idiom, for εἰς τὸ Πνεῦμα, 'conformably to the motions of the Spirit;' which, it must be remembered, the person could suppress, or resist, as is plain from ver. 32, πνεύματα προφητῶν προφήταις ὑποτάσσεται.

— ψαλῶ.] The word may here, as in a kindred passage of James v. 13, be understood not necessarily of a *hymn* actually *sung*, but of an extemporaneous composition (perhaps half prose and half poetry) *recited*. This at least would seem to be the case from the passage of James, where see Note. See also Col. iii. 16.

16. The Apostle now confirms what he has been saying by an example. (Hyperius.)

— ἐπεὶ, ἐὰν, &c.] Ἐπεὶ here (as also at Rom. iii. 6. xi. 6. 1 Cor. v. 10. vii. 14. xv. 29. Heb. ix. 26. x. 2, and sometimes in the Classical writers, signifies 'since [in *that* case],' meaning, that *other* case, and so may be rendered '*otherwise*.' Ἐὰν εὐλογ., 'if, or when, thou givest God thanks.' Τῷ Πνεύματι, 'in the Spirit,' as at ver. 15.

— τοῦ ἰδιώτου.] Here (as I have shown in the Note on Acts iv. 13) ἰδιώτης denotes a private person, as opposed to one holding any office. Hence the sense assigned here by many Commentators, 'one of the laity,' might be admitted, if the context, &c. permitted it. But as that requires some more *special* sense, and the distinction between clergy and laity was probably not yet made, I would, as the context demands, interpret it (with the best Expositors, ancient and modern), 'one who occupies the situation of an uninspired person,' one not endued with the gift of tongues, or the interpretation of tongues. The *Article* here denotes the *genus* of persons so circumstanced. Ἀναπ. τὸν τόπον is not a mere Hebraism, but the metaphor is common to both ancient and modern languages, especially the Latin, meaning 'to sustain the character of,' with the adjunct idea of *really being* such. The word ἀμὴν is properly an adjective signifying *true*, and, as such, was used as well in *solemn asseverations*, as after any *prayer*, which involved either *asseveration* (as when the praises of God were pronounced), or *supplication*, when his aid was sought; which required the ellipsis ἔστω. The τὸ at ἀμὴν ought to be expressed, since it denotes what was *customary*. Εὐχαριστίᾳ is equivalent to εὐλογίᾳ, both being general terms to denote prayer and praise; and so εὐχαριστεῖς, a little after, is for εὐλογεῖς, though the two terms are properly distinct. See Note on Matt. xiv. 19. Yet it is agreeable to the Jewish idiom by which doxologies and public prayers to God were styled ברכת.

Εὐχαριστῶ τῷ Θεῷ [μου], πάντων ὑμῶν μᾶλλον γλώσσαις 18
λαλῶν· ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός 19
μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν
γλώσσῃ. [h] Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ 20
τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. [i] Ἐν τῷ 21
νόμῳ γέγραπται· Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν
χείλεσιν ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ'
οὕτως εἰσακούσονταί μου, λέγει Κύριος. Ὥστε αἱ 22
γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς
ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς
πιστεύουσιν. [k] Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, 23
καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι,

h Ps. 131. 2. Matt. 11. 25. & 18. 3. & 19. 14. Eph. 4. 14. Heb. 5. 12. 1 Pet. 2. 2.
i John 10. 34. Deut. 28. 49. Isa. 28. 11, 12.
k Acts 2. 13.

18. εὐχαριστῶ, &c.] This is introduced (like καθὼς just before) to show that he does not *depreciate* the gift, because he possesses it not. The μου, not found in several ancient MSS. and Versions, and some Fathers, is cancelled by Griesbach, Tittman, and Scholz. But the same phrase occurs at Phil. i. 3, and Philem. 4; and it is less likely that it should have been *interpolated* here from those passages, than have been *thrown out* by the early Critics, as savouring of inelegance. Λαλῶν is for ὅτι λαλῶ, being so expressed, though somewhat inaccurately, to avoid egotism.

19. In πέντε λ. there is an idiom, common to all languages, by which a *small certain* number is put for a *very few*. And the same, *mutatis mutandis*, may be said of μυρίους. Διὰ τοῦ ν. μου (or, as is read in many MSS., Versions, and Fathers, τῷ νοΐ μου) is by the best Commentators shown to mean 'ex mentis meæ sensu.' See Note supra v. 15. The *next* words are exegetical of the preceding.

20. After pointing out the *true* nature and comparative value of the gift of tongues, the Apostle endeavours to repress in them a too great anxiety for its possession,—by showing that to wish for it without regard to the *advantage* thence resulting, were *puerile*. And then, using a delicate turn, suggested by the word παιδίον, he adds, ἀλλὰ τῇ κακίᾳ νηπ., of which the sense is, 'but as respects vice, be even infantile,' or, 'as ignorant as children.' So the Greek proverb, Διαφέρει τοῦ νηπίου καθ' ἡλικίαν οὐδὲν ὁ ἐν ταῖς φρεσὶ νηπιάζων. Comp. Matth. x. 16.

— ταῖς δὲ φρεσὶ τέλ. γίνεσθε] 'but as to prudence and judgment in approving those things which are excellent, be *grown-up persons*, and attain to something of the maturity of your Christian profession.' A sense of τέλειος occurring in Eph. iv. 13, and Heb. v. 14, and elsewhere in the best writers.

21. Another argument is now adduced to prove that the gift of tongues ought not to be so magnified, as to be preferred to all others; namely, that in Holy Writ itself we find God, not in kindness promising, but in threatening words declaring, that he would speak unto them in tongues which they should not understand—not to benefit them, but to punish them for their unbelief and disobedience. (Heydenreich.) The argument may be thus expressed: 'Since God threatened this as a curse, do not voluntarily bring it upon the Church, merely to make a show of your gifts.'

— ἐν ἑτερογλώσσοις.] 'This, while it seems *primarily* to have related to the languages of those foreign nations by whom God intended to execute vengeance on Israel, might also denote that he would instruct them by persons endued with the gift of tongues, to convince them that those persons taught the true religion.' (Scott.) The words here quoted (taken from Is. xxviii. 11, 12) differ considerably from the Sept., but agree in substance with the Hebrew; this being a citation *ad sensum*, rather than *ad literam*. In fact, the only material difference is in the substitution of the *first* person for the third, to make the sense more pointed. Λέγει Κύριος are the words of the *Apostle*, and do not profess to be from the Prophet. By νόμος is here, as often, denoted the Old Testament. See John x. 34.

22. In order further to show the inferiority of *tongues* to interpretation, the Apostle adverts to the *chief purpose* which such signs as the gifts of tongues were meant to serve,—namely, for the conviction of unbelievers, rather than the edification of believers.

— ὥστε αἱ γλῶσσαι, &c.] The full sense is: 'Wherefore the tongues in question are [meant] to serve for a sign, or mark, [by which it may be known that the Christian doctrine is true.] Yet these are [intended] not [so much] for believers as unbelievers; whereas the προφητεία, though it is not so much a sign to the unbeliever, yet is especially such to the believer; namely, as being a sign and a confirmation of their faith, and an increase of their knowledge.'

23. The Apostle further evinces the inferiority of tongues, by showing the *misconstruction* which the use of the gift might occasion to the heathens; so that, unless employed in conjunction with interpretation, it might tend rather to the injury than the benefit of the Gospel.

The ἐὰν οὖν is not *conclusive*, but *transitive*, signifying *now if*, *if for example*. By πάντες I would not understand, with most Expositors, 'all together, *confusè*, *tumultuariè*,' but simply all the persons then present who speak in the exercise of a spiritual gift. Ἰδιῶται should not (with some) be taken as supra v. 16 (for that would be unsuitable to what follows), but in the sense, 'persons not conversant with the Gospel.' So

24 οὐκ ἐροῦσιν ὅτι μαίνεσθε; Ἐὰν δὲ πάντες προφητεύωσιν,
εἰσέλθῃ δέ τις ἄπιστος, ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων,
25 ἀνακρίνεται ὑπὸ πάντων· [l] [καὶ οὕτω] τὰ κρυπτὰ τῆς [l Zach. 8. 23. Is. 45. 14.]
καρδίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσ-
ωπον, προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως
ἐν ὑμῖν ἐστι.
26 [m] Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν [m Supra 12. 8, 9, 10.]
ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει,

Hesychius explains ἰδιώτας by ἀπείρους, and Theodoret by ἀμυήτους. See my Note on Thucyd. vi. 72, 3. The Apostle, we may suppose, is here designating such *heathen (strangers)* as might occasionally attend, or be induced to go once or twice, out of curiosity; and this by a tacit allusion to two sorts of such persons: 1. those who were well inclined to the Gospel, but uninstructed in its doctrines; 2. such as were disposed to reject it, and went merely from curiosity, or to catch up something for censure or ridicule. The words following will have no difficulty, whether referred to *both*, or to *either* of those classes, as the case may be. The words οὐκ ἐροῦσιν ὅτι μαίνεσθε; ('will they not say you are frantic enthusiasts?') are evidently meant for *both*. At ver. 24 we have the plural changed into the singular, in order that what has now been said, should be referred to either of the above sorts of persons respectively. Ἐλέγχεται is meant for the ἄπιστος, and signifies, 'he is convicted of *error* in the notions he had entertained of Christianity, and convinced of his *sin* in opposing God's true religion; his understanding being convinced, and his conscience awakened.' Ἀνακρίνεται (which is intended chiefly for the ἰδιώτης) seems to mean, 'he is put on his examination *in foro conscientiæ*, is made to discern aright of his condition, as a *poor ignorant sinner* needing the salvation of a Saviour.' Ὑπὸ πάντων, 'by all [the preachers],' each saying something that comes home to his conscience. See Calvin and Scott.

25. τὰ κρυπτὰ—γίνεται.] This may mean (as Mr. Scott explains), 'his secret thoughts are divulged (viz. by being, as it were, *spoken to* (see Heb. iv. 12), his secret objections answered, his secret sins reproved, and the real state of his heart made known to him.' The words καὶ οὕτω before τὰ κρυπτὰ are not found in some MSS., Versions, and Fathers, and are cancelled by Griesbach, Tittman, and Scholz; but they were more likely to have been thrown out by fastidious Critics to remove a tautology, than to have been introduced, as they must, through *mistake*, originating in the words καὶ οὕτω just after. That such a mistake should have crept into nearly *all* the MSS., is very improbable. Besides, the words have great propriety, as serving to mark the effects or results of the former; self-knowledge being the necessary *consequence* of close self-examination, carried on under the power of an awakened conscience and the teaching of the Spirit; for although the generality of Expositors understand the τὰ κρυπτὰ—φανερὰ γίνεται of the κρυπτὰ being made known to *others*, yet it would rather seem (as Calvin also considers it) meant of the *person himself*.

The next words describe the *effects* of this conviction of sin and true compunction,—namely, humble and hearty prayer to God for forgiveness and acceptance, or furtherance in his grace, and an open acknowledgment of the truth of the religion which had before been rejected: for such is implied in the words ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι: of which the full sense is, 'that God is really and actually with you [as you aver];' q. d. 'that the God of the Christians is the *true* God, and consequently Christianity the only true religion.'

The Apostle had here doubtless in mind a passage of Is. xlv. 14, 'They shall fall down unto thee (Sept. προσκυνήσουσι), saying, Surely God is in thee.'

26. Now follows the *conclusion*,—that the value of these χαρίσματα is not to be measured by the *nature* of the gift, considered in itself, but by the *mode* and *degree* in which the advantage of others, as well as the possessor, is promoted.

—τί οὖν;] See Note supra v. 15. In the words following something seems wanting; to supply which, some suppose an ellipse of εἰ,—a rather precarious expedient. Others read the words *interrogatively;* which is frigid and inefficient. Others, again, reject both the interrogation and the insertion, and render ἕκαστος ἔχει, 'each is ready and eager to supply.' But that is too much *straining* the sense. There is, in fact, no difficulty, if the words be taken of what is *supposed* to be done, and εἴτε or ἢ may, with Œcumen., Cameron, and Schliting, be *understood*, which is *expressed* in the verse following. Thus the sense of the whole passage will be: 'What, then, is to be done [to avoid these evils, and promote the good in view? why this]. Each [we will suppose], i. e. of the πνευματικοί, hath ready at hand some gift or other: either he hath a psalm, or he hath, &c. [Well, be it so, so that all be done unto *edification*. Keep *that* in view.] Let every thing be done unto edification.' What is here meant by *edification* is by no writer better explained than by Bp. Sanderson, Serm., p. 549, who shows that 'in this and most other passages where the expression is used, we are to understand, especially in the case of brotherly condescension, a yielding somewhat to the infirmities of our brethren, for charity's sake, when we see it expedient so to do for their own or the common good.'

The *terms* expressing these several gifts are to be explained with reference to what the Apostle has before said concerning them. Ψαλμὸν seems to have reference to the ψαλῶ at ver. 15, and probably denotes an extemporaneous and inspired piece of poetry, adapted either for recitation, or to be sung to some melody. Διδαχὴ seems to denote the *instruction* of the διδάσκαλοι mentioned at xii. 28, 29. The γλῶσσαν and the ἑρμ. must be explained on the same principle.

ἑρμηνείαν ἔχει· — πάντα πρὸς οἰκοδομὴν γινέσθω. Εἴτε 27
γλώσσῃ τὶς λαλεῖ, κατὰ δύο, ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ
μέρος· καὶ εἷς διερμηνευέτω. Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, 28
σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. Προ- 29
φῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.
Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω· 30
δύνασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες 31
μανθάνωσι καὶ πάντες παρακαλῶνται· (καὶ πνεύματα προ- 32

With respect to *ἀποκάλυψιν*, it may, from the general air of the context, be supposed to be something brought forward by a *προφήτης*; see Note supra v. 6.

27. The Apostle now gives some *special* directions, by which the gift of tongues may be exercised to edification. The *τις* is used (like the French *on*) to denote *several persons*, as in 1 Pet. iv. 11, *εἴ τις λαλεῖ*. Thus in both passages it is equivalent to *εἴτε τινὲς λαλοῦσι γλώσσῃ*, and in both we may supply *λαλείτωσαν* from *λαλεῖ*. *Κατὰ δύο ἢ—τρεῖς* means 'two or three [only] at each time of meeting.'

28. *ἐὰν δὲ μὴ ᾖ διερμ.*] 'but if there be no one [present] who has the gift of interpretation' (i. e. neither another nor himself); *σιγάτω*, scil. *ὁ λαλεῖν βουλόμενος*. By *ἑαυτῷ δὲ λαλείτω* is meant, as Chrysostom explains, *λαλ. κατὰ διάνοιαν, ἢ ἠρέμα καὶ ἀψοφητί*; so implying, 'for his own edification only.' Thus at ver. 4 it is said, *ὁ λαλῶν γλώσσῃ ἑαυτὸν οἰκοδομεῖ*. Of the phrase *λαλεῖν ἑαυτῷ* several examples are adduced by Wetstein.

29. *προφῆται δὲ δύο ἢ τρεῖς λαλ.*] Render, 'Moreover, let two or three prophets [only] speak.' By *οἱ ἄλλοι* understand the rest of the prophets who are not speaking; namely, all but the one who is speaking at any one time. Of *διακρινέτωσαν* the sense is, 'let them decide on what is spoken, whether it be dictated by the Spirit of truth or not;' namely, lest false prophets (of whom St. Paul warns them in his second Epistle, written a year after) should creep in. This office was, we may suppose, generally attached to the *prophetical* one, and was especially exercised by those who possessed the gift of the *διάκρισις πνευμάτων*, spoken of at xii. 10, where see Note.

30. *ἐὰν δὲ ἄλλῳ—σιγάτω.*] The sense (which has been debated) seems to be, as the ancient and early modern Commentators in general explain, this: 'If any revelation be made [by the Spirit] to another [prophet], let the first [prophet] have done speaking.' And in this sense *σιγ.* occurs in Acts xv. 13, and often in the Classical writers, as Polyb. ix. 13. 2. Several eminent modern Commentators, however, stumbling at the idea of any one speaking by the Holy Spirit being *silenced*, take *σιγάτω* in the sense 'let him permit the first to come to a conclusion,' or, 'let him wait till the first has done speaking.' But so to strain the plain sense of words is by no means the true mode of removing difficulties. Here that may be done without resorting to such means: not, indeed, by *sinking* (with many recent Commentators) *the supernatural* in these *gifts*; but by supposing, that, in the exercise of this office, the prophets were at times so entirely removed from the operation of their own understanding, or the guidance of their own feelings of prudence or propriety, as to need the suggestions of their brethren the other prophets, and sometimes to require being reminded to come to a conclusion (though we need not suppose an *abrupt* one), when running into undue prolixity, which, it is plain from the words following, the Apostle had principally in view. Besides, that a person endued with any spiritual gift had the power, as free agent, of using or not using it, and might be controlled by authoritative admonition (without any disparagement of the respect due to the Spirit), is clear from this, that those who possessed the gift of tongues are commanded to be silent when there was no one by to interpret it. It is a just remark of Calvin and Paræus, that whether speaking, or sitting in silence, they were endued, indeed, with the Holy Spirit; but very differently at different times. Besides that *general* assistance of the Holy Spirit, which they at all times enjoyed, and by which they were enabled to discharge their duty, they were, no doubt, at times sensible of a *special illapse* of the Holy Spirit; which, being extraordinary, might, in the case of a silent prophet, demand its requisition to be complied with by a speaking one.

The expression *καθημένῳ* has here great propriety, in allusion to the *sitting* posture of auditors, as opposed to the standing one of speakers, common both to the Jews and the Gentiles.

31. *δύνασθε γὰρ*, &c.] The sense is, 'For [thus] ye may all [who are prophets] be enabled to prophesy one after another; so that all may [in their turn] receive or communicate instruction, or admonition.'

32. *καὶ πνεύματα προφ. προφ. ὑποτάσσεται.*] The Commentators are not agreed on the exact sense contained in these words. Some ancient, and most of the best modern Expositors, regard this verse as asserting the *possibility* of *obeying the foregoing injunctions*; q. d. 'The spiritual gifts of the prophets are [not, like the phrenzy of the Heathen priests, beyond their own control, but] subject to the prophets, who may exercise them or *not*, as occasion may require.' Bp. Middleton, indeed, urges that the propriety of the Article would require *τοῖς προφήταις*; and he adopts the interpretation of Schulz, Rosenmuller, and Schleusner: 'They who are divinely inspired are bound, at proper seasons, to give place to others who have been gifted with the same inspiration.' This interpretation, however, involves no little harshness; it being thus necessary to take *πνεύματα προφητῶν* for *προφ.*, and to supply *τοῖς ἄλλοις*. As to the objection urged by the learned prelate, with respect to the absence of the Article *τοῖς*, it has no force;

33 φητῶν προφήταις ὑποτάσσεται· [n] οὐ γάρ ἐστιν ἀκαταστασίας n Supra 11. 16.
ὁ Θεὸς, ἀλλ' εἰρήνης· ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν
34 ἁγίων. [o] Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· o 1 Tim. 2. 11, 12.
οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς Col. 3. 18. 1 Pet. 3. 1. Gen. 3. 16.
35 καὶ ὁ νόμος λέγει. Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς
ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν
36 ἐκκλησίᾳ λαλεῖν. Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν;
37 ἢ εἰς ὑμᾶς μόνους κατήντησεν; [p] Εἴ τις δοκεῖ προφήτης p 2 Cor. 10. 7. 1 John 4. 6.

since, as *both* the nouns προφητῶν and προφήταις are without the Article, it cannot be necessary to the latter, especially as what is said may be supposed to be expressed *gnomicè.* Moreover, the *connexion*, as regards what *precedes* (ὁ πρῶτος σιγάτω), is quite in favour of the first-mentioned interpretation. And as regards what *follows*, no connexion is *necessary*, the words of ver. 32 being *parenthetical;* and the γὰρ which commences at ver. 33 has reference (as R. Stephens appears to have considered it) to the injunction and the reason for it at vv. 30, 31; q. d. 'Let this injunction be observed, for it is the ordinance of that Being who is the Author not of confusion, but of peace and order.' They were meant, I conceive, to anticipate an objection; q. d. 'How can it be *proper* for any prophet to be thus silenced?' or 'how should he be *able* to control the suggestions of the Spirit?' To which the answer is, that the exercise or non-exercise of their spiritual gifts was at their own discretion (for such, the best Expositors are agreed, must be the sense of πνεύμ.; namely, spiritual gifts); whence it followed, that whatever impropriety, or evil, arose from the undue exercise of the gift must be imputed not to the *Spirit*, but to the *Prophet himself*, whose duty it would therefore be to rein in his impetuosity, and yield to another, before he had finished all that he intended to say.

33. ἀκαταστασίας.] On the *proper* sense of the word see Luke xxi. 9. It here denotes tumult and confusion, as being opposed to εἰρήνη, quietness, and order (τάξις) at ver. 40.

The words ὡς ἐν πάσαις—ἁγίων may be rendered, 'as is the case in all other congregations of Christians.' There is no reason, with many eminent Editors and Expositors from Bp. Pearce downwards, to connect these words with the words following: for thus the gravity and authority of the Apostle's injunction will be injured, and a great irregularity supposed,—namely, that of introducing an inferior reason *first* in the sentence. And what example is there of a sentence thus commencing with ὡς? This seems to have been an expedient resorted to from the connexion between these words and the preceding ones being not very obvious. But why should we not consider this (like very many others in St. Paul's Epistles) as a briefly-worded *clause*, standing in the place of a complete *sentence*, introduced by an illative particle? Such is evidently the view adopted by Calvin, who rightly makes it refer to all that has been before said on the observance of order and the cultivation of peace,—expressing the sense thus: 'Nihil vobis hactenus præcepi, quod non observatur in omnibus Ecclesiis; atque ita continentur in pace.' And so Hyperius says, we have here urged a common reason for the observance of the foregoing rules; and that deduced, 1. from the will of God; 2. from the example of the other churches of the Christian world.

34. ἐν ταῖς ἐκκλ. σιγάτωσαν· οὐ γὰρ, &c.] This injunction (which, it is almost universally admitted, implies a total prohibition to women to speak at all in the congregation) *seems* to be contradictory to that at xi. 5. To reconcile which with the former, many Commentators suppose that the Apostle *here* refers to voluntary discourse, though even spoken with the ordinary aid of the Holy Spirit; but in chap. xi. to praying and prophesying under the extraordinary influence of the Spirit. According to this, the women were to keep silence; i. e. to refrain from speaking in public in the churches, except when they were influenced by an extraordinary inspiration. But to that sense Whitby and Macknight urge serious objections; and they maintain, that the Apostle at chap. xi. only intended to say how the women should speak *if they spoke at all*, but *here* means absolutely to forbid it. Both solutions of the difficulty, however, are open to objections, and there seems to be no safe mode of removing them, but by supposing the προφ. there to mean some such inferior sort of the προφητεία, (perhaps expounding Scripture,) as should not, by its exercise in public, contravene the order in this passage.

35. εἰ δέ τι μαθεῖν, &c.] This is meant to exclude the pretence of speaking for the purpose of interrogation to seek instruction; which, as it would produce disorder, is forbidden.

36. The Apostle fortifies the injunctions contained in this and the two preceding chapters, (but chiefly those in the foregoing verses, especially ver. 33, which refers to the example of *other* churches) by adverting to a *fact*,—namely, that the Corinthians had no priority of conversion to plead, or any superiority over other Churches, which might give them a privilege to deviate from the general practice; as if theirs were the mother Church, or the only Church. There is an allusion to Isaiah ii. 3. The implied *inference* is, 'You must therefore submit to the custom of the generality.' Now the mention of these irregularities naturally brought to the Apostle's mind the authors and abettors of them,—certain persons who pretended to be endued with the Gift of Prophecy, and other spiritual Gifts.

37. Δοκεῖ is not well rendered in our common Version, 'seemeth to himself;' and still worse by Macknight, 'is sure;' a sense which the word no where bears. Rather, 'is accounted, is reputed' (as iii. 18, εἴ τις δοκεῖ σοφὸς εἶναι): meaning, if any one be *really* a prophet. Πνευματικὸς,

εἶναι ἢ πνευματικὸς, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι [τοῦ]
q 1 Thess. 5. 20. Κυρίου εἰσὶν ἐντολαί· εἰ δέ τις ἀγνοεῖ, ἀγνοείτω. [q] Ὥστε, 38, 39
ἀδελφοὶ, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ
κωλύετε. Πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω. 40
a Gal. 1. 11, 12. Rom. 5. 1 XV. [a] ΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον ὃ 1

for *πνευματόφορος* used in Hosea ix. 7, to express איש הרוח, implying the possession of the extraordinary influence of the Holy Spirit. In the words *ἐπιγινωσκέτω—ἐντολαὶ* there is a frequent Hellenism; and we may render, 'let him understand or know that what I write unto you (i. e. my injunctions) are commands of the Lord;' just as what comes from an Ambassador may be said to come from his Sovereign. The *τοῦ* before *Κυρίου*—not found in many of the best MSS. and some Fathers, and not found in the earliest Editions,—is cancelled by Matthæi, Griesbach, Krause, Tittman, Vater, and Scholz, and is probably an interpolation.

38. *ἀγνοεῖ*] i. e. professes ignorance, or, as it seems, from the antithesis, to mean, 'is not disposed to acknowledge them as such.' *Ἀγνοείτω*, i. e., by a popular idiom (being an example of the *permissive* Imperative), '*per me licet*, let him do so, *suo periculo*, I have no more to say to him.' Comp. xi. 16.

39, 40. Here the Apostle recapitulates the main points of the foregoing arguments, summing them up in one comprehensive precept.

— *μὴ κωλύετε*.] Meaning, 'be no hindrance to, discountenance not.' *Εὐσχημόνως καὶ κατὰ τάξιν*, 'in a decorous and orderly manner.' *Εὐσχ.* refers to the breaches of Ecclesiastical decorum before adverted to; and *κατὰ τάξιν* to the violation of order and subordination in the ministrations of the Church, with allusion to which the Apostle enjoined Christians (Eph. v. 21) *ὑποτάσσεσθαι ἀλλήλοις ἐν φόβῳ Θεοῦ*. Comp. also Coloss. ii. 5, *βλέπων ὑμῶν τὴν τάξιν*. In short, from the various passages of the Classical writers which I have adduced in Recens. Synop. it is plain that *τάξις* was applied to discipline and subordination, both political and religious.

XV. After repressing breaches of *decorum*, *order*, and *discipline*, the Apostle now proceeds to stop the progress of *heresy*; and especially on that vital doctrine of the Gospel, the RESURRECTION. The Corinthians were, it is plain, tinctured both with the Sadducæan spirit of Jewish scepticism, and corrupted with the philosophical dogmas of the Grecians; each alike subversive of, or discouraging, all expectation of a resurrection; at least in the sense in which it is here meant by St. Paul, namely, a resurrection of both soul and body in a future state. There were, it would seem, not a few, both of the Jewish and Gentile Christians at Corinth, who entertained notions (founded on the dogmas they had held before their conversion) adverse to, at least, a resurrection of the *body*, and who had, in fact, brought with them their old tenets into the Christian Church, and had hence corrupted its doctrines. Now the *Sadducees*, and also the *Epicureans* and *Stoics*, rejected alike the resurrection of the body and the *soul*; while the Essenes, the Professors of the Oriental philosophy, and the Platonists in general agreed in rejecting a resurrection of the *body*; while all three admitted a resurrection of the *soul*, at least in *words*, though there is great reason to think that the *Philosophers* of that age denied even the resurrection of the *soul*, at least in their *esoteric* doctrines. At all events, the various sects of Gentile Philosophers all agreed in rejecting a resurrection of the *body*. Hence the ill reception which St. Paul met with at Athens from his avowal of this doctrine. It appears, then, that the Corinthian heretics were of two kinds, corresponding to the above two classes; 1. those who rejected a resurrection both of the body and soul; 2. those who disbelieved a resurrection of the *body*, but admitted one of the *soul*. The persons of *this* class, however (namely, the Essenes and the Platonists), rejected a resurrection of the body on different grounds. The latter, taking for granted the absolute *physical identity* of the raised body with the mortal body before existing, denied the *possibility* of the thing; the former, taking for granted the *moral identity*, i. e. the being equally frail and corrupt, thought that if it *were possible*, it would be most *undesirable*, and the thing not to be reconciled with the wisdom and benevolence of the Deity. As to the *former* class, those who had been Sadducees or Epicureans, and still clung to the same notion, they endeavoured to justify this departure from what had been revealed by Christ, by taking (as the heathen Philosophers, of the Platonic school especially, often did) the term *ἀνάστασις* in a *metaphorical* and allegorical sense, to designate a bidding adieu to ignorance and vice, and embracing light and truth, and the practical approving of this regeneration by a reformed life. Thus the *ἀνάστασις* they professed was nearly equivalent to the Stoical *ἀναγέννησις*, or *παλιγγενεσία*. Hence they might well maintain (as did Hymenæus and Philetus), that the resurrection (i. e. of the just), if *such* was its nature, was already past. The Sadducæan notion had been plainly borrowed from the Gentile Philosophers, with whose writings the Jews became conversant soon after their return from the Babylonian captivity; and when the necessity of preserving their liberty against the attacks of the neighbouring monarchs of Syria, Persia, and Egypt, compelled them to form connexions with the Gentile nations of the West, especially the Greeks and Romans. But besides the *un*believers, and the *half*-believers, in the doctrine of the resurrection, there was a *third* class, composed of those who might be called *weak* believers,—inasmuch as, though admitting the doctrine of a resurrection of the *body* as well as soul, yet they felt doubts and scruples as to the *time* when, and the *manner* in which, it would take place; and also whether those found alive at the general resurrection would have need to *die*, or be received into the company of the raised saints and angels without any such change.

Now to the above *three classes* of persons, the Apostle, I apprehend, is here addressing himself;

εὐηγγελισάμην ὑμῖν· ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστή-
2 κατε, [b] δι' οὗ καὶ σώζεσθε· (τίνι λόγῳ εὐηγγελισάμην ὑμῖν,

b Rom. 1. 16. supra 1. 21. Gal. 3. 4.

and he does, I conceive, in the natural order; i.e. of *unbelievers*, *half* (or *mis*)-*believers*, and *doubting* believers as to the doctrine of the resurrection; the *first*, it should seem, vv. 1—34; the *second*, vv. 35—50; the *third*, vv. 51—57. V. 58 contains the *inference* to be drawn from what has been before said, and contains an earnest *exhortation*. To advert to particulars; the errors or doubts of the several classes are encountered and corrected by the discussion of the *two following questions:* I. Whether *there will be a resurrection of the dead?* This is proved, 1. from Scripture, vv. 1—4; 2. from the testimony of eye-witnesses of *Christ's* resurrection, vv. 5—12. For the connexion of the truth of Christ's resurrection from the dead with that of the doctrine of the resurrection of the dead, was of the closest nature; so that what proved one, must prove the other; and the *possibility* of such a resurrection being once shown, all arguments on the score of the *impossibility* of the thing would be completely demolished; II. he argues the same question *ex absurdo*,—i.e. by showing the absurdity of the contrary doctrine: thus; 1. If the dead rise not, *Christ* is not risen (ver. 13); 2. it would be absurd to have faith in him, according to the preaching of the Gospel, if He be not risen; 3. the Apostles, who attest his resurrection, must be false witnesses; 4. the faith of the Corinthians, who believe it, must be vain; 5. all the believers, who have died in the faith of Christ, have perished if Christ be not risen; 6. believers in Christ are in a more miserable state than any others, if there be no resurrection; 7. those who are baptized in the faith, that Christ died for them, and rose again, are deceived; 8. the Apostles, and Christians in general who suffer persecution on the ground that after they had suffered awhile here they shall have a glorious resurrection, are acting a foolish and unprofitable part (vv. 30—35). Now here it may be proper to observe, that there seems great reason to suppose (with Cocceius and Gerdes.) that by ἀνάστασις νεκρῶν the Apostle, in his arguments for the resurrection of the soul (especially when he argues *ex absurdo*), means, in a general sense, not merely a resurrection of the body, but also the transition of the soul to a state of bliss in heaven. For (as Cocceius and Gerdes. show) the Apostle's arguments at vv. 19—35 would be inconclusive, as based on a sophism technically called *fallacis consequentis*, unless those, whom he is here immediately encountering, denied the resurrection of the *soul* as well as the body; i.e. the doctrine of a future state in general, as did the Sadducees and Epicuræans. And consequently ἀνάστ. must be taken as at Matt. xxii. 31. Assuredly the strong expression ἀπολέσθαι and others would lose their force; since the reply would have been at hand, that 'the soul might live apart from the body; that thus our better part might ἐνδημῆσαι πρὸς τὸν Κύριον, and consequently our hope would *not* be utterly cut off, though the particles of flesh should not be restored to life; and accordingly there would still remain that anchor of hope for the faithful, that of preserving the *soul* in the blissful communion of Christ, and in the fruition of God himself.' Again, how would it follow, from there being no resurrection of the *body only* that there would be no such thing as virtue, piety, or faith, since those might nevertheless profit the *soul?* So that supposing an immortality of the *soul only*, it would still be the true interest of man to mortify carnal lusts, and to live soberly, righteously, and godly, in this present world. Whereas the contrary doctrine, which denied the immortality of the soul, cut at the root of all virtue, and was calculated to engender immorality of every kind. We are (as Gerdes. well suggests) carefully to distinguish between the persons here had in view. The persons whom the Apostle addresses, informs, *warns*, and *exhorts*, are different from those against whose heresy and arts of persuasion he *cautions* them. The *latter* he no where directly attacks, but confines himself to addressing the *former*. Otherwise, indeed, his arguments would have been invalid (as addressed to Sadducæan Jews or Atheistical Gentiles); whereas they have their full force, as addressed to persons who acknowledged certain principles on which the Apostle argues. Hence what is said of the resurrection, is meant of the resurrection of *Christians*, and of the *just* and *pious*, not of the *wicked* (though the Apostle recognises *both* at Acts xxiv. 15); *their* resurrection (which, as it appears, will be *after* that of the just) being, in some measure, *implied* in the former, as in the case of the immortality of the soul, in regard to the resurrection of the body; especially since (as Gerdes. observes) 'qui distribuenda Deo supremo terrarum orbis Judaici *præmia* asserit, distribuendas quoque *pœnas* negare nullo modo possit.'

To pass on to the two other *general heads*, the Apostle at 35—49, or 50, with reference to the *second* class above mentioned (namely, those who disbelieved, or at least doubted of the resurrection of the *body*, but held a resurrection of the *soul*), shows that the resurrection in question will be a resurrection of the *body* as well as soul, and informs us what will be the *nature* of the bodies thus raised, and in what *manner* the whole will be accomplished. Again, at ver. 49, or 50—57 inclusive, he adverts to the *third* class, and shows the *time* and *manner* of the resurrection, and what will become of those who are found alive at that period. Finally, he concludes with a most solemn and impressive exhortation, as to the *use* to be made of the doctrine he is now communicating.

1, 2. The difficulty in these verses has been partly occasioned by the uncommonness of the construction, and partly by the somewhat rare senses in which the terms γνωρίζω and λόγῳ are used. As to the *former*, there need be no doubt that it is, according to a common Grecism, for γνωρίζω τίνι λόγῳ εὐηγγελισάμην τὸ εὐαγγέλιον: compare Gal. i. 11. Here γνωρίζειν must, from the context, mean πάλιν γνωρ. or ἀναγνωρ., with reference to the re-communication of knowledge by calling it to remembrance. For the Apostle does not mean to say that they need to be *taught* the doctrine, but only to be *reminded* of it, and kept firm in the belief of it; see Chrysostom, Theophylact, and Œcumen., and compare a very similar passage in 2 Pet. i. 12. By εὐαγγέλιον

c Isa. 53. 5. Dan. 9. 24. Zach. 13. 7. 1 Pet. 2. 24. d Ps. 16. 10. Isa. 53. 9. Hos. 6. 2. Matt. 12. 40. e Luke 24. 34. Mark 16. 14. Acts 10. 41. f Acts 9. 3, 17. & 23. 11. supra 9. 1.

εἰ κατέχετε·) ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. [c] Παρέδωκα 3
γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέ-
θανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς· [d] καὶ 4
ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς
γραφάς· [e] καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα· ἔπειτα 5, 6
ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ· ἐξ ὧν οἱ πλεί-
ους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν· ἔπειτα 7
ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν. [f] ἔσχατον δὲ 8

understand the doctrines of the Gospel, especially those of the incarnation and resurrection of Christ, and the like resurrection and redemption of the righteous; see Rom. viii. 11. In ἑστήκατε (which means 'ye have persevered and do persevere') there is either an *agonistic* metaphor (see Eph. vi. 13), or an *architectural* one, like ἑδραῖοι γίνεσθε at ver. 58, where see Note. On the force of λόγῳ no little difference of opinion exists. Of the various senses assigned, Heydenreich prefers that of *method*, or *way*; a signification, however, not sufficiently established. It would seem that there is an ellipsis of ἐπὶ, and that λόγῳ is (as Theodoret supposes) for σκόπῳ, '*ground*, purpose, purport, subject, or object,'—with reference to the doctrine of the incarnation and resurrection of Jesus.

In δι' οὗ σώζεσθε we have, as Hyperius remarks, an argument for receiving the Gospel, deduced from its *effect*, namely, in promoting their salvation. Σώζεσθε is by Whitby explained, 'are brought into a state of salvation.' The expression, however, rather denotes the blessings of salvation by the Gospel, both in this world and the next; importing, as Gerdesius says, at once regeneration, justification, and sanctification, together with the hope by which believers are saved, and glorification, 'the end of our faith, even the salvation of our souls.'

— εἰ κατέχετε, &c.] Meaning (as Dobree well expresses) 'as you will perceive, if you have not forgotten my words; unless, indeed, you,' &c. Εἰκῇ ἐπιστ. is for κενὴ ἡ πίστις ὑμῶν. These two *exceptions*, εἰ κατέχετε and ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε, Calvin observes, have much point: the Apostle meaning thereby (as Hyperius says) to make them at once attentive and docile. They must have believed in vain if they have not *truly* believed; if they have been careless, they must have heard the Gospel without profit.

3, 4. It is now more fully indicated *what* that Gospel was which the Apostle had preached to the Corinthians. (Heydenreich.) The Apostle now *particularises* what he had taught the Corinthians concerning the resurrection of Christ; accordingly reminding them that he had first taught that Christ had risen from the dead, and then had confirmed the truth of the thing by so many and such certain arguments, that to the sincere inquirer there could be left no room for doubt. (Stenersen.)

— ἐν πρώτοις] i. e. among the principal, fundamental truths of the Gospel. Ὃ καὶ παρέλαβον. This is, Hyperius observes, said by way of commendation and confirmation of his doctrine, that he did not *invent* it, but had simply delivered what he had received from God. See Gal. i. 12, and especially supra xi. 23, ἐγὼ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρέδωκα ὑμῖν.

— ἀπέθανεν ὑπὲρ τῶν ἁμ.] The ὑπὲρ is *not*, as some consider it, for περὶ, but should be rendered *on account of*, for the *expiation* of; with allusion to the atonement made for us by Christ suffering in our *stead*. See Rom. iv. 25.

— τὰς γραφάς.] Meaning (notwithstanding what certain recent Commentators allege) such parts of the Scriptures of the Old Testament as have reference to the sufferings, death, and resurrection of Christ; namely, not only the prophecies of the Messiah, but also the sacrifices, and, in general, the ritual and typical ordinances which prefigured the great Sacrifice. See especially Is. liii. 4, seqq.

— καὶ ὅτι ἐτάφη.] Christ's *burial* is mentioned, as proving his *death*, just as the appearing to Cephas and the 500 brethren attested his *resurrection*.

5. τοῖς δώδεκα.] There were then but *eleven*. But the Apostles were so called, by a figure common to all languages, whereby any *body* of persons who act as *colleagues* are called by the number of which the body is *properly* composed, though it may not be *complete at the time*.

6. ἐπάνω.] Supply ἤ. This very peculiar use of ἐπάνω for πλεῖον occurs also in Mark xiv. 5, but with a Genitive. Perhaps, however, ἐπάνω has properly no regimen, but is used parenthetically, like the Latin *plus trecentos*, 300 and more. On the nature of this evidence, see Doddridge, and also an elaborate Dissertation of G. Olearius de resurrectione Christi, appended to his Obs. Sac., p. 750.

7. This is by Expositors generally supposed to be a transaction (like that in the next verse) not recorded in the Gospels. This principle, however, should not be resorted to unnecessarily; and to suppose the appearance to be the same with that in Galilee, according to the promise in Matt. xxvi. 32, is founded on weak grounds. It is far better to suppose (with Paræus and Gerdes.) that there is an allusion to the last appearance of Christ to his Apostles and disciples generally, recorded at Matt. xxviii. 16. As to the particles εἶτα and ἔπειτα, they must not be rigidly interpreted, as if the appearances are referred to in exact *chronological* order, but merely taken for *porro*; for I entirely agree with Bp. Warburton, in his Sermon on ver. 17 of this Chapter, that 'the Apostle here does not mean to enter into particulars, but introduces his cloud of witnesses, with becoming dignity, *in the gross*.' Certainly the words cannot be referred (as Heydenreich would suppose) to the *ascension* of our Lord; for that would require, not ἀποστόλοις, but ἀδελφοῖς.

8. ὡσπερεὶ τῷ ἐκτρώματι — ἐμοί.] There are two points connected with this passage on which Commentators are divided in opinion: 1.

9 πάντων, ὡσπερεὶ [τῷ] ἐκτρώματι, ὤφθη κἀμοί. [g] ἐγὼ γάρ g Eph. 3. 7, 8.
εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμὶ ἱκανὸς καλεῖ- Acts 8. 3. Gal. 1. 13.
σθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ·
10 [h] χάριτι δὲ Θεοῦ εἰμὶ ὅ εἰμι. Καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ h Rom. 1. 5. & 15. 18. 2 Cor. 11. 23.
κενὴ ἐγενήθη· ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα· & 12. 11. 2 Cor. 3. 5, 6
11 —οὐκ ἐγὼ δὲ, ἀλλ᾽ ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. Εἴτε οὖν Gal. 2. 8. Col. 1. 29.
ἐγὼ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.
12 Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς

on the *sense*, and the nature of the metaphor ἐκτρώματι; 2. on the *force of the Article*. As to the former, ἔκτρωμα (not a pure Attic word, though found occasionally in good authors, as Hippocrates, Aristotle, Plato, and Aristides) has always elsewhere the sense which Hesychius ascribes to it, ἐκβολὴ γυναικὸς, *an abortion*. With respect to the latter, many eminent Commentators suppose an allusion to the *name* given (as Sueton. Aug. c. 35, tells us) by the Romans to *supernumerary* senators, viz. *abortivi*. To this, however, it is objected by Bp. Middleton, that thus the comparison would not hold good, since an abortion is brought forth *dead*, and the Apostle was *living*, both naturally and spiritually. He would therefore take the word to mean a *last-born child*; with reference to the common notion of the last-born being the smallest and weakest of the progeny. But for this sense there is no authority; and, indeed, it would involve a most harsh *catachresis*. We may rather, I conceive, (with Hyperius, Crellius, Schliting, Newcome, and Wahl,) recur to another sense of ἔκτρωμα, which has not, perhaps, been preserved in any author; but which, no doubt, existed, and is preserved in Hesych. and the Glossaria,—namely, ἄωρον γέννημα, *a child born before the due time*. So the Latin *abortivus*, though it generally means an *abortion*, yet in Horat. Sat. i. 3. 46, 'ut abortivus fuit olim Sisyphus' has this very sense. Now such infants are invariably weak and feeble, scarcely deserving the name of children; which is, I conceive, what the Apostle means to say of himself,—calling himself so, as being an Apostle not formed and matured by previous preparation and instruction, but *suddenly* called to the office by an *instantaneous conversion*, as the *abortivus* is suddenly and prematurely cast from the womb, and brought into the world. It is proper, however, to advert to the force of the *Article* here; though it does not, I think, afford any ground whereon to determine the exact sense intended by the Apostle. According to the *first* and *third* of the foregoing interpretations, the Article seems to have no force; unless we suppose, with Bp. Middleton, that it is meant to *apply* the term particularly to the Apostle. So Luke xviii. 13, ἐμοὶ τῷ ἁμαρτωλῷ. If this be thought unsatisfactory, we may suppose, with Dobree, that the τῷ (which is not found in a few MSS.) came from the margin. Indeed it seems not to have been read by Ignatius, who, in his Epistle to the Romans, similarly calls himself the 'last of the Preachers,' καὶ ἔκτρωμα. Yet it is defended by a similar passage (imitated from the present) of Simeon Stylites in an Epistle to Basil: ἐγὼ (says he) ὁ ταπεινὸς, καὶ εὐτελής· τὸ ἔκτρωμα τῶν μονάχων. To read τῳ (for τινι) with many recent Critics, would introduce an Atticism, such as is no where found in the New Test. nor in the Sept.; nor, indeed, in any Hellenistic writer.

Whichever of the above senses be adopted, it is plain that the Apostle applies the expression from deep humility; the particle ὡσπερεὶ, with which he introduces it, being meant to *soften* the harshness of the *expression*, not that of the *thing*.

10. χάριτι δὲ Θεοῦ εἰμὶ ὅ εἰμι] scil. ἀπόστολος. While, however, thus ascribing whatever he is, or has effected, to the grace of God, (i. e. his gracious aid,) yet, by way of asserting himself to the Church at Corinth, he then adverts to his *labours*, as greater than those of all the other Apostles, i. e. taken singly, not collectively. Of these see the detail in Gerdes., p. 114, sq. His humility, however, is evinced by his introducing this notice in words implying that they were done by Divine aid,—an aid, he says, which was not fruitless; meaning, by *meiosis*, was productive of great profit. This is even yet more apparent in the words added, *per correctionem*, οὐκ ἐγὼ δὲ, ἀλλ᾽ ἡ χάρις, &c., 'It was not I that was the doer, but the grace of God aiding me.' Where, however, we are not to suppose that he represents himself as a mere machine, and God as the only doer. 'He ascribes (as Bp. Beveridge observes) the glory of all he did to the grace of God; yet nevertheless he was the person that *did* it by that grace.' That the words are by no means subversive of free-will in man, is acknowledged even by St. Augustine, de Gratiâ et libero arbitrio, ch. iii., 'Non ego autem, i. e. non solus, sed gratia Dei mecum. Ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo.' In short, we have the very doctrine inculcated in Phil. ii. 13, 14, where see Note.

11. Having enumerated singly the effects and testimonies of Christ's resurrection, the Apostle now sums them up in one brief saying, of which the full purport is, 'Whether it be I or they [who] laboured most, [it matters not;] this doctrine [the death and resurrection of Christ] we all preached, and ye professed your belief of it. And having thus attested your full credence, how can ye, consistently, call in question the other doctrine, so closely connected with it, that of the resurrection of *man* from the dead?'

12. The Apostle now comes more closely home to the point in dispute, and shows the falsity of the conclusion deduced by the false teachers, that there is no resurrection.

— εἰ δὲ Χριστὸς κηρύσσεται, &c.] for εἰ δὲ κηρύσσεται ὅτι Χριστὸς ἐκ νεκρῶν ἐγ. Meaning, 'But if it be the doctrine promulgated by us all, that Christ was raised from the dead, how say some,' &c. We have here *an argumentum ex absurdo*, by a *conclusion* from the foregoing

λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; Εἰ 13
δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· εἰ 14
δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν,
i Acts 2. 24, 32. & 4. 2. κενὴ δὲ καὶ ἡ πίστις ὑμῶν. [i] Εὑρισκόμεθα δὲ καὶ ψευδομάρ- 15
τυρες τοῦ Θεοῦ· ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι
ἤγειρε τὸν Χριστόν· ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ
ἐγείρονται. Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς 16
k Acts 5. 31. Rom. 4. 25. ἐγήγερται· [k] εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις 17
ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν· ἄρα καὶ οἱ κοι- 18
l 2 Tim. 3. 12. μηθέντες ἐν Χριστῷ ἀπώλοντο. [l] Εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπι- 19

premises; q. d. 'Now Christ really and actually rose from the dead, as has been evinced on irrefragable evidence. How, then, can any deny the possibility of a resurrection? For what has once been, may again be; and, *è contrario*, v. 13, if a resurrection of the dead were to be supposed to be a vain imagination, not deserving of our belief, our faith in the resurrection of *Christ* would be destroyed.' In short, the argument is: 'If, as has been proved, Christ rose from the dead, then the resurrection of the dead is not only possible, but *actual;* for the *general* proposition, that there is no resurrection, is included in the *particular* one, that *Christ* is not risen; i. e. the resurrection of others could only need a continuation of that same exertion of omnipotence which raised *Him.*

In the words πῶς λέγουσί τινες there is involved a tacit rebuke, not only of the false teachers, but their credulous hearers and warm partisans. Finally, ἀνάστασις νεκρῶν οὐκ ἔστιν is a popular phrase for οὐκ ἀνάστανται οἱ νεκροί.

14. Here we have another *argumentum ex absurdo.*

— εἰ] 'supposing that.' Κενὸν is by the ancient and earlier modern, and also some recent Expositors, explained *useless*, as not attaining the desired end. Most Expositors, however, from the time of Grotius and Macknight, assign to it the sense 'false and unfounded.' The former interpretation seems preferable; but *both* may be included, the latter as dependent on the former. The sense may be thus expressed: 'If Christ had not risen, *our* testimony of his resurrection to life and glory would have been false, and an imposture (see ver. 25), and without any benefit to ourselves; and *your* persuasion of the truth of our report would produce no good to yourselves.'

15. Here we have (as Hyperius observes) a *proof* of the former argument *ab absurdo*, as to their preaching being vain; for such it would be, if they brought forward falsehood for truth, and especially falsehood *of God*, the words τοῦ Θεοῦ being emphatic.

15. εὑρισκόμεθα δὲ καὶ ψευδ.] Render, 'Yea, we should [thus] also be made out to be false witnesses concerning God.' Κατὰ is by the best Interpreters explained *concerning;* a signification of the word very rare, but which the Apostle chose to employ, probably as wishing to *include* the sense *to the prejudice of*, which *falsification* would occasion; inasmuch as it would almost imply a want of *power* in God to raise the dead; for the Gentile Philosophers *denied* it. So Pliny, Hist. Nat. l. ii. c. 7, 'Revocare defunctos ne Deus quidem potest.'

16, 17. Here we have (as Gerdesius shows) not a mere repetition of the arguments at vv. 13, 14, but something to serve for further illustration; and the conclusion at ver. 17 completes the proof of the resurrection. For (to use the words of Heydenreich) 'πίστις does not here, as before, denote *assent* to the testimony of the Apostles concerning the resurrection of Christ, but that *faith* which the Corinthians had accorded to the whole Christian doctrine; or (if it be thought better to understand τὴν πίστιν *objectively*) the *doctrine itself* of the Gospel, which would be without any solid foundation, would be of doubtful and ambiguous faith; nay, would be liable to strong suspicion, were the resurrection of Christ taken away, in which we have the plainest demonstration of Gospel truth, and the most certain confirmation of its divine origin.' 'The Apostle (continues Heydenreich) addresses them by an interchange of persons, speaking first in the second, then in the third, and lastly in the first, per κοίνωσιν.' At ver. 17 he points out a new absurdity arising from the denial of Christ's resurrection,—that they would be under the penalty of unforgiven sin, which is inconsistent with the very elements of the Christian system; q. d. 'Ye are yet liable to the guilt and penalty of your sins [notwithstanding you may have repented of them];' evidently referring to the atonement of Christ: 'for if Christ be not raised, he has made no atonement for sin.' This, as Mr. Scott observes, shows that St. Paul and the primitive church regarded the doctrine of the real atonement of Christ's death as essential to Christianity. Here it is proper to bear in mind, that only the *possibility* of a resurrection of the dead is what is sought hence to be established, not the *fact of an actual resurrection.* The truth of *that* is, as Heydenreich observes, proved in the subsequent verses, by the especial argument, that, according to the Divine decree, all things which had perished by Adam are to be restored by Christ.

18. ἄρα καὶ—ἀπώλοντο.] Here is pointed out another fatal consequence of the denial of the resurrection; q. d. 'It follows, also, that those who have died in [the faith of] Christ (οἱ νεκροὶ ἐν Χριστῷ, Rev. xiv. 13) are perished:' there is an end of them and all their hopes; all their labour, toil, and suffering for Christ's sake are thrown away and perish; they are disappointed of their hope of salvation, and are no better, in a worldly view, than if they had not encountered them.

19. Here (as Crellius and Calvin remark) there

κότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων
20 ἐσμέν. [m] Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν· ἀπαρχὴ
21 τῶν κεκοιμημένων [ἐγένετο]. [n] Ἐπειδὴ γὰρ δι' ἀνθρώπου
22 ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. ὥσπερ γὰρ
ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ
23 πάντες ζωοποιηθήσονται. [o] Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι·
ἀπαρχὴ Χριστὸς, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

m Acts 26. 23. infra v. 23. Col. 1. 18. Rev. 1. 5.
n Gen. 2. 17. & 3. 6. Rom. 5. 12, 18. John 11. 25.
o Supra v. 20. 1 Thess. 4. 15, 16, 17.

is an *answer to a tacit objection*,—namely, that the Apostles know there will be no resurrection, but preach the doctrine for present advantage. Now this is shown to involve an absurdity; because, by preaching the doctrine in question, they expose themselves to present evil of every kind; and if there is to be no resurrection of the dead, there will be no future state in which they could enjoy any reward. Thus they would act as they do *without any motive*.

— εἰ ἐν τῇ ζωῇ ταύτῃ, &c.] The μόνον must be construed after ζωῇ. By *we* is *especially* meant the Apostles and preachers of the word, though it may be extended to all Christians in that age of persecution. Ἐλεεινότεροι πάντων, 'we are of all men the most to be pitied.' In what respects they would be such, see Calvin, Gerdesius, Abp. Secker, Doddridge, and Heydenreich.

It is well pointed out by Hyperius, that the foregoing arguments *ex absurdo*, when collected together, form a sorites thus: 'If there is no resurrection of the dead, then neither has Christ risen: so then our preaching is vain, and we are false witnesses. If our preaching is vain, then your faith is vain. If your faith is vain, then you have in no wise through it obtained remission of your sins. If you have not obtained remission of your sins, then those who have died with such a faith in Christ, have perished. But if such have perished, then faith in Christ is entertained in this life only. If, in short, faith is had in Christ in this life only, then are we of all men most miserable; inasmuch as we are, on account of this faith, perpetually suffering afflictions and persecutions.'

20. Having already shown, from the fact of Christ's resurrection, the possibility of *our* resurrection, the Apostle now applies himself to establish its *certainty*; and after having taken for granted—as being already fully established—the truth of *Christ's* resurrection, he proceeds, in the three following verses, to deduce from it some considerations, on which we may ground the most confident reliance of all pious Christians being raised from the dead. These are deduced, 1. from the close consanguinity, as it were, of Christ, as Head of the Covenant, with faithful Christians, his *members*; insomuch that a close connexion must be *supposed* between one and the other, however dissimilar may be the *mode*, v. 20—23, inclusive. The Apostle then, at v. 22, draws a parallel between our relationship to Adam and to Christ; and reasons that the *fruits* of each (*death* or *life*) must naturally arise. At v. 23 he intimates that this connexion of Christ with faithful Christians, as of the *head* and the *members*, suggests naturally the *order* in which this resurrection should take place; and as *Christ's* resurrection was admitted by the persons he is addressing, to have really taken place, so may that of *his faithful servants* be confidently expected to follow.

— νυνὶ δὲ, &c.] The full sense is: 'But as things *now* are, [this is *not* the case;] Christ *hath* risen.' Ἀπαρχὴ τῶν κεκοιμημένων is for ἀπαρχὴ πρωτότοκος ἐκ τῶν νεκρῶν, as in Col. i. 18, ἀρχὴ πρωτότοκος ἐκ τῶν νεκρῶν. So also πρῶτος ἐξ ἀναστάσεως νεκρῶν at Acts xxvi. 23. There may also be an allusion to the first-fruits of the corn, which was an earnest and pledge of the ensuing harvest, and indeed a *commencement* of it. See Hyperius. Jesus Christ was the *first* [to rise], of those who have died and risen again *to die no more*. For those raised by Elijah, Elisha, and our Lord, after being raised from the dead, did return to the grave. Ἐγένετο, not found in several MSS. of the Western recension, some Latin Versions, and some Fathers, is cancelled by Griesbach, Tittmann, and Scholz; but without reason; external and internal evidence being in its favour.

21, 22. The Apostle here further proves the resurrection of Christ to be the *cause*, as well as the *pledge*, of our resurrection; arguing, that 'since by man (i. e. a human being) sin and death entered into the world; so by Man, by One in human nature, came the resurrection of the dead; as, in consequence of their relation to Adam, all men are born mortal, and at length die; even so, in and by Christ, shall all be made alive.' In other words: 'Our connexion with Adam brought us death; our connexion with Christ, life: by the one we became subject to the dominion of death; by the other, being raised from the dead, we shall be delivered from that dominion: the evils inflicted on us by the former will be entirely done away by the latter.'

23. Here we have, as Heydenr. observes, an *answer* to a supposed doubt or question, as to the seeming delay, and the tardy period allotted to the awful change in question: q. d. 'a certain order and fixed period of time is appointed of God for this effect: in due order and succession, and by certain intervals, must this take place to all, and not before the time appointed must that resurrection be expected.' The Apostle then proceeds to show *what* that order will be. It is, indeed, not agreed whether by τάγμα be here meant order of *time* or of *dignity*. But the *former* sense is probably the true one; the meaning being 'each at a time, and in the manner ordained by God;' namely, that Christ should rise *first*, by *himself*, long before the rest; then, at his second advent, *all true Christians*. Οἱ τοῦ Χριστοῦ; as Gal. v. 24, οἱ τ. Χρ. The Apostle says nothing about those who are *not* Christ's. Those, we know, will be raised too, and, as it appears, last; but with the 'resurrection of damnation.'

[p] Εἶτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ Θεῷ καὶ 24
Πατρί· ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν
καὶ δύναμιν. [q] Δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν 25
θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.
[r] Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος· [s] πάντα γὰρ 26,27
ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι
πάντα ὑποτέτακται, δῆλον, ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ
τὰ πάντα. [t] ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ 28

p Supra 2. 6.
q Ps. 110. 1. Acts 2. 34. Eph. 1. 22.
r Rev. 20. 14. & 21. 4.
s Ps. 8. 6. & 110. 1. Matt. 11. 27. & 28. 18. Eph. 1. 22. Heb. 2. 8.
t Phil. 3. 20, 21. supra 3. 23. & 11. 3.

24. We have now (as Crellius observes) a sort of digression, extending from v. 24 to v. 28; v. 29 connecting with v. 23, and the intermediate verses being hypoparenthetical. Still there exists a thread of connexion, which has been well traced by Crellius, who supposes what is said at v. 24 to be meant to give a reason for the preceding assertion, and to meet a tacit objection; q. d. ‘Why do you say that those who are Christ’s are to be raised at the advent of Christ? Why not before or after? Ans. It must be at his advent, because immediately afterwards his reign must come to an end. But that cannot be till his enemies are utterly subjected and destroyed,’ &c. &c.

— εἶτα τὸ τέλος.] Supply ἔσται. On the exact sense of τέλος some difference of opinion exists. Heydenreich thinks the expression is to be taken for οἱ ἔσχατοι (as at v. 23 ἀπαρχὴ is equivalent to ὁ πρῶτος), meaning those who shall rise *last*, i. e. either all the rest except Christ’s faithful servants: or, at the termination of the period of the resurrection. Yet either interpretation is harsh; and there is no reason to reject the one adopted by the ancient and most modern Expositors, by which τέλος is supposed to mean the *end of the world*, or of the *Christian dispensation*, or the world of redemption, (the œconomical or mediatorial kingdom of Christ,) or *both*,—when Christ shall have gained a complete victory over sin and death, wicked angels and wicked men, and shall resign the government of all things to God the Father, adverted to in the words following, ὅταν παραδῷ τὴν βασιλ. τ. Θ.; which Grotius illustrates from the custom of Presidents, sent by the Roman Emperor to govern provinces; who, at their return, used formally to restore their authority into the hands of their sovereign.

— ὅταν καταργήσῃ—δύναμιν.] Some doubt exists as to the *persons* meant by πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. Of course, powers *adverse* to Christ must be intended; but not, as some suppose, the *empires and kingdoms of this world*, i. e. human power generally, but such powers as yet impede the consummation of the felicity obtained for us by Christ, and are a hindrance to the Divine counsels for the completion of man’s restoration to the favour of God; namely, the kingdom of Satan, ἡ ἐξουσία τοῦ σκότους, Col. i. 13. Eph. vi. 12; also *sin, misery*, and *death*. See also v. 26. The powers who act in league with Satan, to further his purposes, are called ἐξουσία and δύναμις, to suggest their *systematic* opposition to the kingdom of God and Christ (compare 2 Thess. ii. 4); and likewise ἀρχὴ, as being a regularly organized body, in opposition to the ἀρχὴ of Christ.

25. δεῖ γὰρ αὐ. βασιλ.] The δεῖ seems chiefly meant of the necessity of fulfilling the Scriptures, ‘which cannot be broken.’ This is clear from the words of David, Ps. cx. 1, then introduced.

26. ἔσχατος—θάνατος.] I would render (with the sanction of some eminent Commentators), ‘And, last of all, the enemy *Death* is to be destroyed.’ Now as all our enemies and obstacles are generally encountered in the *order* of *difficulty*, this suggests an idea of Death being the *most formidable* enemy. Thus what is said is equivalent to, ‘He will subject all his enemies, —even, at last, Death, [the greatest.]’ Death is here *personified*, though elsewhere more usually represented under the name Ἀιδης, or Samäel, or Asmodeus; the meaning, however, being *the state of* death. The above view of the sense will enable us to explain the next words, πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ; which can only be done by supplying a short clause, taken from the preceding, to which the γὰρ has reference; q. d. ‘I say all, since δεῖ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ τίθεσθαι, it is predicted of him, that He [i. e. God] hath put all things (by which is necessarily included all *persons*, all *creatures*, animate as well as inanimate) under his feet.’ The words of the Psalm (viii. 4) were primarily meant of the *first* Adam, as being the representative of the human race; but are here, and in Heb. ii. 6, referred, in their secondary and mystical application, to the *second* Adam, Christ. Indeed, the whole Psalm is referred to the Messiah by our Lord himself, Matt. xxi. 16. Εἴπῃ, sub. ἡ γραφή. At ὅτι ἐκτὸς supply τοῦτό ἐστι. Render, ‘It is plain that [this must be] with the exception of Him who put all things under him.’ This sense of ἐκτὸς occurs in Acts xxvi. 22, sometimes in the Sept., and occasionally in the Classical writers.

28. ὅταν δὲ ὑποταγῇ, &c.] Of this obscure and disputed passage, the meaning seems to be: ‘and when all things shall be subjected to Him (i. e. the Son), then shall the Son also himself declare himself to be subject to Him that had subjected all things to Him;’ meaning, that ‘when all the designs of the Son’s Mediatorial kingdom shall be accomplished, the Son, as *Mediator*, will become subject to the Father,—i. e. will resign his mediatorial office to the Father, from whom he received it; that God (meaning the *Godhead*, comprehending Father, Son, and Holy Ghost) may be all in all [to men],’ i. e. reign without the intervention of a Mediator, which will no longer be necessary. That this passage, when properly understood, gives no support to the Arian and Socinian notions of the Son’s nature being inferior to the Father’s, has been proved by Paræus and others in the Critici Sacri, as also by Petav.,

αὐτὸς ὁ Υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα,
29 ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν. Ἐπεὶ, τί ποιήσουσιν οἱ
βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγεί-

Wolf, Whitby, Doddridge, and especially by Gerdes., Heydenr., and Dr. Pye Smith.

Τὰ πάντα ἐν πᾶσιν εἶναι, here and at Col. iii. 11, is a phrase denoting 'to be possessed of complete power,' equivalent to ὢν ἐπὶ πάντων (or ἐπάνω πάντων) in Rom. ix. 5. See also John iii. 31. Eph. iv. 6. and i. 23, also my Note on Thucyd. viii. 95. A similar expression occurs in Clem. Alex. p. 603 (cited by Kypke), Ζεύς τοι τὰ πάντα.

29. ἐπεὶ, τί ποιήσουσιν οἱ βαπτ. ὑπὲρ τῶν νεκρῶν;] Here the Apostle resumes the subject he had broken off at ver. 23. At ἐπεὶ there is an ellipsis of ἄλλως, 'Since [otherwise, if that were *not* the case, i. e. if there were no resurrection].' Of this idiom an example occurs in Joseph. Bell. i. 19. 4, ἐπεὶ, τί δύναται τοῦ σεισμοῦ μεῖζον; I have pointed accordingly.

On the sense of the obscure words, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, a considerable diversity of opinion exists. The main points of inquiry are these: 1. Whether βαπτιζόμενοι is to be taken in a *literal*, or in a *metaphorical* sense. 2. Whether τῶν νεκρῶν is to be understood *literally*, or *figuratively*. 3. What is the force of the ὑπέρ. Now on every one of these questions the great fault of Expositors has been that of devising certain novel, nay, almost unheard of significations; and which, even if they could be admitted, are not agreeable to the context and the scope of the Apostle throughout this whole chapter. As to those interpretations which proceed on taking βαπτιζόμενοι in a *metaphorical* sense, they seem entitled to little attention; and that which explains it 'overwhelmed with miseries and calamities,' cannot be admitted, for want of the addition of some word or words denoting misery or suffering. There is little doubt that the expression is to be taken in the *natural* sense. As to the interpretation of Le Clerc, Ellis, Deyling, Doddridge, Newcome, and Scott, who take the ὑπὲρ for ἀντὶ, an allusion being supposed to the case of those who, after the martyrdom of Christians, presented themselves for baptism, to supply the place of the martyrs,—that is destitute of philological proof, and, as involving so very far-fetched an allusion, is not likely to be true. More attention is due to the interpretation of some ancient and many eminent modern Expositors (as Scaliger, Grotius, Wall, Augustin, Heydenreich, and Crellius), by which an allusion is supposed to the practice (in use, as we learn from Tertullian, Epiphanius, and Ambrose, in the first century,) of *vicarious baptism*; i. e. of baptizing a living person in the place of and for the benefit of one who had died unbaptized; just as, by some, the Eucharist was administered to the dead. But no certain proof has been adduced that the practice was prevalent so early as the time when this passage was written, or at Corinth. Nor is it to be believed that the Apostle would, for the sake of a very precarious argument (for the practice was, doubtless, very rare and secret), countenance so grovelling a superstition,—involving, as Calvin says, 'a *profanation* of baptism, and drawing it into an abuse quite *magical*.' Yet surely the interpretation adopted by that able Expositor, 'to be baptized *in articulo mortis*,' besides being destitute of philological proof, is liable, in some degree, to the same objection. And vain is it to urge, with Heydenreich, that in such a case the Apostle argues *ex concessis*, and is using an *argumentum ad hominem*; for no other argument so used by St. Paul would have the same consequences. Although, therefore, the interpretation which refers it to *vicarious baptism* does indeed *fit in* with the words as they stand (rather, perhaps, by a sort of *coincidence* than *agreement*), it cannot, I think, be admitted; since, besides being liable to the foregoing fatal objection, it is little suitable to the context; the sense thence arising, in conjunction with the argument of the context, being not a little frigid. And as to the interpretation of Gerdesius, 'ut potius (vel ex illorum hominum, qui resurrectionem mortuorum negant, sententiâ) ipse ille baptismus sit baptismus pro talibus qui resurrecturi sint nunquam,' i. e. 'pro *mortuis*;' that sense, however agreeable to the context, cannot be extracted from the words without great violence. The interpretation most likely to be the true one, is such as shall depend on no remote or far-fetched allusion, shall be agreeable to the context, and be shown, with some probability, to be inherent in the words themselves. Now this, if I mistake not, will apply to the one adopted by Chrysostom and the Greek Commentators, and the generality of Expositors in modern times, including some very eminent names, as Hammond, Burkitt, Wetstein, and Pyle, who explain: 'What will they be doing (i. e. what will they benefit themselves) who are baptized for the sake of, i. e. in hope of, the resurrection of the dead?' q. d. 'They will be no better for it, either in this world or the next;' by an *argumentum ex absurdo*. The only objection that can be urged to this interpretation is, its supposing the ellipsis of τῆς ἀναστάσεως; but as *that* forms the grand subject of the whole Chapter, there is surely no great harshness in supposing it left to be *understood*. How simple and agreeable to the context is this view of the sense, will appear from an examination of the minute and accurate Analysis of Gerdesius. And that it should be the *general interpretation*, and such as unlettered persons immediately form in their mind, is a proof that it cannot be *really*, though it may be *grammatically*, harsh. This interpretation, then, in its simplicity carries upon it the stamp of truth. There is, with reason, supposed to be an allusion to the confession which preceded the rite of baptism, 'I believe in the resurrection of the dead,' and the interrogation which succeeded its answer in the affirmative, 'Wilt thou be baptized in this faith, i. e. in the hope of a resurrection?' There *may* also be (as the ancient Commentators think) an allusion to the ancient mode of baptism by *immersion*; which, while typifying a death unto sin and a new birth unto righteousness, had also a reference to the Christian's communion with his Lord, both in death and resurrection from the dead. See Rom. vi. 4, συνετάφημεν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, &c., and Col. ii. 12. Certainly baptism is, if not a type of the resurrection, yet a *sign*

u 2 Cor. 11. 26. ρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν; [u] τί καὶ ἡμεῖς 30
x Rom. 8. 36. κινδυνεύομεν πᾶσαν ὥραν; [x] Καθ' ἡμέραν ἀποθνήσκω, νὴ 31
2 Cor. 4. 10. 1 Thess. 2. 19. τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
y 2 Cor. 1. 8. Is. 22. 13. ἡμῶν. [y] Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί 32
μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ
z Supra 5. 6. πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. [z] Μὴ πλανᾶσθε· 33

and *seal* thereof. See Paræus, De Dieu, and especially the elaborate disquisition of Gerdesius. Finally, the reception of Christian baptism and the adoption of the religion was one with the recognition of a resurrection of the dead; therefore, for any persons, professing to be Christians, to *disavow* that doctrine, was gross inconsistency, and must deprive them of all benefit from that religion.

Instead of the second τῶν νεκρῶν, some MSS., two Versions, and certain Fathers, have τῶν αὐτῶν, which is approved by Mill and Bengel, and edited by Griesbach, Tittman, and Scholz: but without sufficient reason; for the *external* evidence is weak; and as to *internal*, the new reading has every appearance of an *alteration*, to remove an inelegant repetition. But, in fact, such repetitions as this are often introduced for the sake of *emphasis*; which is, indeed, here recognised by Calvin.

30. τί καὶ ἡμεῖς, &c.] By ἡμεῖς may be understood 'we Apostles,' meaning especially himself. The sense is, 'Why, too, are we encountering jeopardy every hour?' i. e. upon what other hope than of the resurrection of the dead?

31. καθ' ἡμέραν ἀποθνήσκω.] A strongly figurative and hyperbolical phrase, expressive of his being continually in danger of his life. So Livy, lib. xxix. 17, 'quotidie capitur urbs nostra, quotidie diripitur.' There is here a climax on the preceding κινδυνεύομεν. Compare Philo, vol. ii. p. 542, καθ' ἑκάστην ἡμέραν, μᾶλλον δὲ ὥραν, προαποθνήσκω.

— νὴ τὴν ὑμετέραν καύχ.] Νὴ is here a particle of solemn protestation. Of the next words, τὴν ὑμετέραν καύχησιν, &c., the sense is, 'by the boasting, or ground of glorying, which I have concerning you,' ὑμετ. being for ὑμῶν, i. e. ὑπὲρ ὑμῶν. So 2 Cor. viii. 8. Thucyd. i. 33, τοὺς Λακ. φόβῳ τῷ ὑμετέρῳ πολεμησείοντας. See Matth. Gr. Gr. § 466. 2. By the mention of this the Apostle delicately hints at what is their *duty*.

32. εἰ κατὰ ἄνθρ. ἐθηριομ. ἐν Ἐφ.] A difference of opinion exists as to the sense of ἐθηριομ., which some take in a *literal*, others in a *metaphorical* acceptation. Most Commentators adopt the *former* view, urging that the air of the passage suggests a reference to some *imminent danger*. This, they think, is confirmed by the strong language of the Apostle at 2 Cor. i. 8—10, with respect to some extreme peril at Ephesus. 2 Cor. xi. 23. They further urge that Tertullian, Origen, and Cyprian so took the word, and that the fact itself,—considering how frequent was this *punishment for alleged treason* in that age,—is not improbable. This may readily be admitted; but whether the thing *actually happened* in the case of *St. Paul*, may be doubted. That it should not have been recorded by St. Luke, would seem strange, and not to be paralleled by the omission of the story of the penitent thief in *three* of the Evangelists; though it may be admitted that several important circumstances must have occurred at Ephesus, besides those recorded in Acts xix. As to the *air of the context*, it suggests, I think, *no more* than *extreme peril* of life; for that may well be all that is meant by the expression καθ' ἡμέραν ἀποθνήσκω: and the language of the passage of 2 Cor. xi. 23. is exactly of the same nature, and amounts to no more. As to Tertullian, Origen, and Cyprian recording a tradition of the Apostle being exposed to wild beasts, the tradition itself might easily arise from no more than taking ἐθηρ. here in a literal sense. That he should have been exposed to wild beasts, involves, indeed, no *improbability*;—but that such was meant to be *asserted* in the term under consideration, is more than can be proved. If the expression stood alone, there would be less difficulty in admitting that such might be the sense. But the phrase κατὰ ἄνθρωπον, with which it is associated, alters the case, since that admits of no sense at all suitable to the *literal* import of ἐθηρ.; whereas the acceptation in which it is elsewhere used by the Apostle, is such as highly favours the *metaphorical* sense ascribed to ἐθηρ. by some ancient and several eminent modern Commentators (as Beza, Grotius, Raphelius, Pearce, Schoettgen, Doddridge, Newcome, Wakefield, and Rosenmuller), who suppose the Apostle to mean only the *imminent peril of life* which he ran (as we find by Acts xix.) from the opposition of ferocious adversaries. And when we consider that such a use of θηριομαχέω was (as is proved by philological illustrators) usual in that age, being found in Ignat. Epist. to the Romans, c. 5, there is great reason to think that this interpretation is the true one. Κατὰ ἄνθρωπον may thus be regarded as an elliptical expression for ὥστε κατὰ ἄνθρωπον λέγειν, or ἵνα κατὰ ἄνθρ. λέγω, *Anglicè*, 'to employ an usual phrase.' To the examples adduced of this figurative use of θηριομαχεῖν I am enabled to add another from Liban. Epist. 606. 1, ἃ ἐποίουν ἂν περὶ Σωκράτην, εἰ κατὰ Σωκράτην ἐγεγόνειν, ὅτε αὐτῷ τὰ θηρία ἐπέκειτο, συκόφανται τρεῖς. So Euripides, in his Hel. 980, speaks of struggling with hunger *as with a beast*.

— τί μοι τὸ ὄφελος;] Ὄφελος signifies literally *furtherance* (from ὀφέλλω, to *further*), and hence, figuratively, *advantage*. Τί ὄφελος; with a dative of personal pronoun, is frequent.

— φάγωμεν καὶ πίωμεν, &c.] The words are derived from Is. xxii. 13, Sept. Similar sentiments abound in the heathen writers. See Athen. Deipn. viii. 3. Arrian, Exp. Alex. ii. 5. 3. Herodot. ii. 78.

33. Leaving the *argumentum ex absurdo*, the Apostle now proceeds to *direct exhortation* and *earnest admonition*.

— μὴ πλανᾶσθε.] A form appropriate to warning men against falling into error; with allusion, in the present case, to the sins just men-

34 φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί. [a] Ἐκνήψατε δικαίως [a] Rom. 13. 11.
καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσι· πρὸς supra 6. 5. Eph. 5. 14.
ἐντροπὴν ὑμῖν λέγω.
35 [b] Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ [b] Ezek. 37. 3.
36 σώματι ἔρχονται; [c] Ἄφρον, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται, [c] John 12. 24.
37 ἐὰν μὴ ἀποθάνῃ· καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον
σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἤ τινος τῶν

tioned. So Philemon, p. 360, 'Be not deceived: Death hath his solemn courts.'

— φθείρουσιν ἤθη χρηστὰ ὁμιλ. κακαί.] Κακαὶ, for πρὸς τοὺς κακούς. So Plutarch, de Educ., p. 51. Edw., ἀπείργειν προσήκει τοὺς παῖδας τῆς πρὸς τοὺς πονηροὺς ἀνθρώπους συνουσίας.

These words are by some supposed to be taken from *Euripides*; by others, from *Menander*. They occur in *both*; the latter probably deriving them from the former. This is not, however, a regular *quotation* (for then the metre would require χρησθ' instead of χρηστά); for the sentiment had probably grown, by frequent use, into a *popular saying*. The implied censure was, no doubt, meant for certain teachers, who encouraged or permitted close intercourse with the heathens, the same probably who had countenanced attendance at the idol-feasts.

34. The Apostle now presses home his admonition. Ἐκνήφειν properly signifies 'to awake from a deep sleep,' especially that of drunkenness, as Gen. ix. 24, and elsewhere in the Sept., as also in the Classical writers; but it is also used, in a figurative sense, of sobering from the inebriety of error, and returning to a right mind. So 2 Tim. ii. 26, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ Διαβόλου παγίδος. At δικαίως many supply ζήσοντες; but it is better, with others, to take it for ὡς δικαίως δεῖ, 'as it is just and right you should.'

— ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσι.] Meaning persons who, by upholding pernicious errors as to the resurrection, and other fundamental doctrines, show that they know not God aright.

— πρὸς ἐντροπὴν ὑμῖν λέγω.] A formula of affectionate expostulation, occurring before at vi. 5.

35. πῶς ἐγείρονται—ἔρχονται;] The Apostle now proceeds to refute two *objections* (which were probably often urged by cavillers, in the form of puzzling questions,) to the doctrine of the resurrection. 1. *How can* all the different parts of our bodies, which have been resolved into dust, or apparently annihilated by fire, or have become so mingled with, and converted into, the nature of other animals, nay, of trees, plants, &c., how can these, after having been for so many ages thus dissipated, be at length reunited, and coalesce into one body. 2. If that *be* possible, with *what kind* of body are the dead to rise? what sort of body will that be? meaning thereby to civilly deny its possibility. These objections, the Apostle first shows, proceed from *folly* (see Note on Matt. xxiii. 17, μωροὶ καὶ τυφλοί); and he then introduces a *popular illustration* of the doctrine, derived from what subsists in nature, as respects *plants*.

36. Here the Apostle *first* proves, in a popular way, the *possibility* of the resurrection, by adverting to a similar process going on in the *vegetable* world (compare John xii. 24); where the same objection to the *possibility* might, *à priori*, be made. Thus he shows that by a parity of reasoning the body which dies *may* be quickened again; and at ver. 42 asserts that it *is* so. Of course, ἀποθάνῃ is here to be taken, in a popular sense, for '*as it were* dies,' namely, by suffering corruption. There is allusion to that mysterious process (as little to be accounted for as the resurrection of the body) going on in the buried and rotting grain, whereby the germ, or bud, fed by the corruption of the roots, springs up into new life.

— ἄφρον.] The expression must not be too rigidly interpreted; since it may only convey the idea of *inconsiderateness*, and want of due thought. Of several passages of the Classical writers that might here be adduced, *one* must suffice; Ælian de Provid. Frag. p. 1052 (Gronov. Ed. of the Var. Hist.): σὺ δὲ λέγεις αὐτοὺς (scil. τοὺς θεοὺς) μὴ ὑμῖν προέχειν, ὦ μωρέ; Similar terms employed by our Lord are probably to be taken with a similar limitation of sense; see the Note on Matt. xxiii. 17, μωροὶ καὶ τυφλοί.

The meaning of the passage is well expressed by Professor Dobree as follows: 'The living body is, like a seed, organized matter united with a vital principle: when the body dies, and the seed is sown, the organized matter is thrown off, and replaced by other matter of different form and properties.'

The comparison is a *popular* one; it being usual with the Rabbis to compare a buried body with a grain of corn committed to the earth. So Chetaboth, cited by Wetstein: 'R. Chija dixit justos resurrecturos vestitos, idque probavit argumento à minori ad majus à tritico. Ut triticum nudum sepelitur, et multis vestibus ornatum prodit, ita multo magis justi, qui cum vestibus sepeliuntur, vestiti resurgent.'

37, 38. In these verses the Apostle adverts to the other objection involved in the words of ver. 35, ποίῳ δὲ σώματι ἔρχονται; and, continuing the same similitude, he shows that it is not *necessary* that the bodies of the raised should be precisely, and in all respects, the same as when they died; since in like manner, in the case of grain and plants, the body committed to the earth is not the same, but in many respects different, yet *essentially* the same. Thus the objection raised from the dissipation of the particles of the body which has died loses its force; since it is not necessary to that general identity that the body raised should be composed of the *very same* particles, which were indeed inconsistent with what the Apostle subjoins, ἀλλὰ γυμνὸν κόκκον (i. e. the grain apart from the blade and ear, which shall afterwards spring from it); in which expression it seems plainly implied, that the bodies shall

λοιπῶν. Ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ 38
ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα. Οὐ πᾶσα σὰρξ ἡ 39
αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν [σὰρξ] ἀνθρώπων, ἄλλη δὲ σὰρξ
d Gen. 1. 16. κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν. [d] καὶ σώματα 40
ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπου-
ρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. Ἄλλη δόξα ἡλίου, 41
καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ
γὰρ ἀστέρος διαφέρει ἐν δόξῃ· οὕτω καὶ ἡ ἀνάστασις τῶν 42
e Phil. 3. 21. Matt. 13. 43. Dan. 12. 3. νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· [e] σπεί- 43
ρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, 44
ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικὸν, ἐγείρεται σῶμα
πνευματικόν. Ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευ-

differ as the grain and the ear differ, the latter being far more glorious than the former.

38. καθὼς ἠθέλησε.] 'God,' observes Doddridge, 'is said to give it this body *as he pleases*, because we know not how it is produced; and the Apostle's leading thought is, that it is absurd to argue against a resurrection on a principle which is so palpably false as that must be, which supposes us to *understand* all the processes of the divine works.' The expression ἴδιον σῶμα seems meant to explain further the σῶμα καθὼς ἠθέλησε, on which the whole sentence seems to turn; q. d. 'God hath ordained that each particular seed should reproduce, not its *own* body, but one far more glorious, and of a form such as it hath pleased the Almighty to assign to it.'

39—44. In this passage the Apostle, proceeding in his confutation of the objections of his adversaries as to the *quality* of the bodies to be raised, employs an *illustration* of what he has been saying, and that by *similitude.* His main purpose is to inculcate, directly and expressly, the important truth which at vv. 37, 38 he had only *intimated*, as it were *by implication;* namely, that the raised body, though in all essential points the same with the body buried, would be very different and far more excellent. Accordingly the argument is this: that, 'as throughout the works of the whole creation, whether earthly or heavenly, animate or inanimate, a great difference subsists between the bodies of one class, as compared with those of another class; and even those of the same class differing widely; such (ver. 42) will be the case here; *so* will be the difference, at the resurrection, between the bodies which shall arise, as compared with those that were committed to the earth.' In the verses following, the *nature* of that difference is pointed out, and the reasons on which it is founded are intimated. It might, indeed, seem that the Apostle has *enlarged more* on the diversity of the various classes of bodies from each other, than was necessary for the purpose of the illustration in question. But it was done for a good reason; for (as Rosenmuller justly suggests) 'the Apostle means to infer from the vast variety of bodies, yet all bodies, the power of the Deity to produce from a mass of corruption a glorious and immortal body.' And surely, as Locke observes, 'it is not more incomprehensible that a glorious immortal body should arise from a mass of corruption, than that all this vast variety of splendid forms should arise from nothing.'

As to the precise *nature* of the difference between the earthly and the glorified body, on *this* much has been written, but to little purpose. Indeed, the Apostle's words were not meant to teach us, what perhaps no human language could have made clear. It is sufficient for us to be assured that the bodies of the righteous will be raised in a spiritualized state, and yet be, in a certain sense, the same with those that were buried.

39—44. οὐ πᾶσα σὰρξ, &c.] Σὰρξ is here used for σῶμα, because, as Heydenreich observes, 'corpora animantia *viva* sunt, *sensibilia, animata,* ψυχικὰ, non inanimata, ut plantæ et corpora cœlestia; attamen *mortalia*, non perennia, ut corpora πνευματικὰ, ἄφθαρτα, in resurrectione restituenda.' Δόξα, vv. 40, 41, signifies dignity and excellence. Ἐν φθορᾷ, v. 43, and ἐν ἀτιμίᾳ, v. 44, are adjectival phrases, for the adjectives φθαρτὸς and ἄτιμος. And ψυχικὸς, in v. 44, as being opposed to πνευματικὸς (especially as the expression is used with a reference to the words of Moses respecting the body of Adam, ἐγένετο εἰς ψυχὴν ζῶσαν) must signify *animal* (literally, that which draws in the breath of life, necessary to the existence of all animal bodies), that which is endued with faculties of sense, and has need of food, drink, and sleep for its support. So the word is used by Diod. Sic. i. 12, αἴτιος τοῦ ψυχικοῦ τοῖς ἀνθρώποις.

The word σὰρξ after μὲν, not found in several of the most ancient MSS., some Versions, and Fathers, Greek and Latin, has been cancelled by Griesbach, Matthæi, and Scholz; but whether on good grounds, I doubt; for there is nearly as strong external evidence for the omission of the σὰρξ after ἄλλη δέ. And when we consider the great antipathy of the petty Critics of the Alexandrian school to tautology, we cannot fail to see (as the MSS. testify) that, wishing to relieve the passage of what they thought superfluous, (though they could not agree how far to carry this sort of Critical phlebotomy,) some removed one σὰρξ, some the other, and some *both.*

44. ἔστι σῶμα ψυχικὸν, &c.] These words are meant to throw light on what has been said at vv. 42—44; but, as there seems something awkward, Gerdesius would suppose a *confusion* in the whole passage; in order to effectually remove

45 ματικόν. [f] Οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος
ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ
46 εἰς πνεῦμα ζωοποιοῦν. Ἀλλ' οὐ πρῶτον τὸ πνευματικὸν,
47 ἀλλὰ τὸ ψυχικὸν, ἔπειτα τὸ πνευματικόν. [g] Ὁ πρῶτος
ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, [ὁ Κύριος]
48 ἐξ οὐρανοῦ. Οἷος ὁ χοϊκὸς, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος
49 ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· [h] καὶ καθὼς ἐφο-
ρέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ
50 ἐπουρανίου. [i] Τοῦτο δέ φημι, ἀδελφοὶ, ὅτι σὰρξ καὶ αἷμα
βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν
51 ἀφθαρσίαν κληρονομεῖ. [j] Ἰδοὺ, μυστήριον ὑμῖν λέγω· πάν-

f Gen. 2. 7. Rom. 5. 14. John 5. 21. & 6. 33, 39. Col. 3. 3, 4.

g Gen. 3. 19. John 3. 13, 31.

h Gen. 5. 3 John 3. 31. Rom. 8. 29. 2 Cor. 3. 18. & 4. 11. Phil. 3. 21. 1 John 3. 2.

i Supra 6. 13.

j 1 Thess. 4. 15, 16, 17.

which he recommends a *transposition* of vv. 45, 46. This, however, will not be necessary, if we suppose, with Photius ap. Œcum. and Heydenr., that the clause ἔστι σῶμα ψυχ.—πνευματικὸν with its *illustration* in ver. 45 is interposed between vv. 44 and 46 (which verses are closely connected together), to show the meaning intended to be affixed to the words ψυχικὸν and πνευματικόν. In order to complete the sense, we must supply, from the subject-matter, the words 'to every human being so sown in corruption.'

45. οὕτω γέγραπται.] Namely, in Gen. ii. 7; but the *quotation* terminates at ζῶσαν. Indeed, it is, properly speaking, not a *citation*, but only an *application* of the words of Scripture; in which also, for adaptation's sake, πρῶτος and Ἀδὰμ are inserted. To this clause, thus brought forward, the Apostle subjoins an *apodosis*, in the words ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοπ., which are formed on our Lord's words at John v. 36; see also v. 21. vi. 23. By ζῶσαν ψυχὴν is properly meant a living sentient creature; but, in the *application* made of the passage by the Apostle, it must mean *more;* namely, a *vital principle*, intended for *immortality*, but lost by sin, and only to be restored by the *last Adam*, the antitype of the first, i. e. Christ, who is elsewhere so called; see Rom. v. 14.

— εἰς πνεῦμα ζωοποιοῦν.] Meaning, as Dr. Robinson in his Lex. explains, 'a spirit of life,' as raising the bodies of believers from the dead to immortal life.

46. ἀλλ' οὐ πρῶτον τὸ πνευμ., &c.] Supply σῶμά ἐστι. These words are to be referred, not to ver. 45, which immediately precedes, but to the last words of ver. 44, ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικὸν, since that might suggest a *question* why the *spiritualized body* might not have *preceded* the animal body. To this the answer is (by a reference to the Divine decree), that the *animal* must *precede*, the *spiritual follow*. The *reason* for which procedure is suggested in the very nature of the terms themselves, ψυχικὸς and πνευματικὸς, which imply that the latter is far more *perfect* than the former; since it is agreeable to the usual course of God's operations, both in the physical and moral world, that the more perfect should succeed the less perfect (and not *vice versâ*), and from the natural to proceed to the supernatural. The Apostle, however, intimates the *reason* for this procedure more clearly in the verses following.

47. ὁ πρῶτος ἄνθρωπος—οὐρανοῦ.] The first and second *man* are here opposed to each other, as at ver. 45 the first and last *Adam;* and as, in the former case, the second *Adam* is Christ, so here the second *man* must be so too. The best Expositors are agreed that ἐξ οὐρανοῦ must refer to the *heavenly original* of Christ; thus making him superhuman and *Divine;* see Cameron in Poole's Syn., Bp. Bull's Jud. Eccl. Cathol. v. 5, and Dr. Smith's Script. Test. vol. ii. p. 121.

Ὁ Κύριος, not found in almost all the uncial MSS., the Vulg. and Italic Versions, and many Fathers, is cancelled by Griesbach and Tittman. It has, indeed, the appearance of coming from the margin; but there is not sufficient evidence to warrant its being *cancelled.*

48, 49. The full sense here may be expressed in paraphrase as follows: 'As [was] the *earthy* [man, Adam], such also are [in origin] those that are earthy (i. e. they live in an animal and corruptible body as he did); and [on the other hand] as is the *heavenly* [man, CHRIST], so are also they that are [to be] heavenly' (i. e. to have glorious and immortal bodies). And as we have borne, and do bear (for ἐφορ. may signify both), in our bodies the image (or characteristics) of the earthy [man, Adam; namely, in frailty, sin, sorrow, and death]; so shall we [at the resurrection] bear the stamp of the heavenly [man, Christ],' i. e. resembling him in our glorified and immortal frames. The word εἰκὼν is, as Kypke observes, used properly of *statues*, pictures, &c., formed after an *archetype*, and consequently representing it exactly.

50. Thus far the Apostle has shown the *possibility* that God should give us, at the resurrection, bodies very different from our present ones. He now shows the *impossibility* that those bodies should be, like our present ones, of flesh and blood,—mortal, frail, and continually changing.

— οὐ δύνανται] i. e. 'cannot in the nature of things.' Κληρον. here signifies simply 'possess and enjoy.' The words οὐδὲ ἡ φθορὰ τὴν ἀφθ κλ. are exegetical of the preceding: 'It is not possible, I say, for those fleshly, corruptible, and mortal frames to enjoy a place fitted for incorruptible and immortal beings.'

51—53. Here commences the *third* part of the discourse, which is more especially intended for those who, while admitting the doctrine of a resurrection of the body, staggered at the *manner*, *time*, and other *circumstances*. The preceding verse seems to have been intended as a connect-

k 1 Thess. 4. 16 τες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, [k] ἐν 52
ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· (σαλ-
πίσει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς
l 2 Cor. 5. 4. ἀλλαγησόμεθα·) [l] δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι 53
ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

ing link, to unite what is said from vv. 34—50 inclusive, to what is said at vv. 51—57; or (as Calvin understands it), having, 1st, shown that there will be a resurrection of the dead, and, 2dly, pointed out of *what kind* it will be, the Apostle now enters into a more minute description of the *manner* [and that for the sake of those who stumbled at *that* only], which he calls a *mystery*, because it had been hitherto not unfolded in Scripture, and also for the purpose of drawing greater attention to what he is saying.

51. ἰδοὺ, μυστήριον ὑμῖν λέγω, &c.] Having sufficiently shown how the objections and cavils of the adversaries were to be removed and refuted, and the belief of the faithful fortified, the Apostle now proceeds to communicate, for their information, some new and most important *mysteries* of the faith, certain *verities* hitherto quite unknown, and which could be derived from no other source but a Divine revelation,—especially of the *transmutation*, and, as it were, *transfiguration* of those faithful servants of Christ who shall be found alive at the last day, and of the *incorruptibility* and *immortality* to be communicated; intermixing some intimations as to the *manner* and the *order of events* which shall usher in the last great day.

The ἰδοὺ has great force, since it calls their attention to what was both *new* and *momentous*,—a matter at once of wonder and of joy. By μυστήριον is here meant a thing hitherto unknown, and not to be known without a Divine revelation. Ἀλλάσσεσθαι is here put for μετασχηματίζεσθαι, Phil. iii. 21, or μεταμορφοῦσθαι, Matt. xvii. 2. Render, 'We shall *not* indeed *all* of us *die;* but we shall (i. e. must) all be *changed* (i. e. undergo a transmutation, in order to incorruptibility) before we can enter into heaven.' Meaning, 'All must undergo the change necessary to fit them for immortality, both those alive and those dead. The latter, after previous death and corruption, on being again restored to life, shall receive a glorified body; the former without having undergone death and corruption, being alive, be so changed, that the mortal body shall be absorbed by an immortal one (2 Cor. v. 4), and those parts of the body which are incapable of eternal life and heavenly felicity, shall be separated and cast aside; while those which may furnish the materials of a glorified body, shall remain and be preserved, and assume a form and fashion suited to eternity.'

The use of the first person (*we*) will not prove that the Apostle thought the day of judgment to be so near at hand, that he and his contemporaries might see it, since (as the best Expositors are agreed) it appears to be used *per* κοίνωσιν; the Apostle here speaking in the person of those alive at the last day, or, at least, meaning thereby to designate such as should be found alive. Gerdesius.

52. The Apostle now indicates the *mode* of this change, as being *most sudden;* for ἐν ἀτόμῳ (scil. χρόνῳ) and ἐν ῥιπῇ were common expressions to denote the shortest conceivable time. Ἐν ἐσχάτῃ σάλπιγγι. To discuss, with some, the *number* of trumpets to be sounded, is, I think, quite irrelevant; though the opinion that there will be *seven* trumpetings, has some countenance from a passage of Rev. x. 7, where the *seventh* trumpet is the solemn announcement that the mystery of God is accomplished. We may here suppose an allusion to the custom both of the Jews and Greeks, by which summons to judicature, or other meetings for civil or religious purposes were signified by sound of trumpet; yet I cannot agree with Heydenreich, who would resolve *all* into metaphor. We cannot surely venture to infer *less* from the plain words of the Apostle, than that the Almighty will issue his FIAT for the solemn convocation of the dead and living,—if not by sound of a trumpet literally, yet by some notable external sign; but of what nature, we must not presume to pronounce.

— καὶ οἱ νεκροὶ, &c.] In the καὶ there is an implied notion of *instantaneous* performance. See Ps. xxxiii. 9. cxlviii. 5. Judith xvi. 14. Job v. 20. By ἡμεῖς is meant ἡμεῖς οἱ τότε ζῶντες: the Apostle here, as before, speaking not in his own person, but in that of the persons then alive. Ἀλλαγησόμεθα signifies, 'we shall undergo the change in question, receive incorruptible in the place of corruptible bodies.' *How*, and in what way, and to what degree, it is not for us to speculate,—except by adverting, by way of *comparison*, to the change which takes place in the transformation of the *caterpillar* to a butterfly, which has ever been considered an emblem of the separate existence of the soul.

53. This is certainly *not* (as has been generally supposed) a mere repetition, for greater effect, of what was said at ver. 50; but as *there* we have the assertion that this change of corruptible to incorruptible *will* take place, so here we are told that it *must* take place. I have thought proper to notice this error, chiefly because it has led to another and far more serious one; namely, that of supposing (as many have done) that there is here, in *addition* to what was before said, a *specification of the manner* of the change,—namely, by the corruptible body of those then alive having an incorruptible body (σῶμα αὐγοειδὲς) *put over it* as a *garment;* like the doctrine of the Platonic philosophers as to an ὄχημα (so Hierocl. speaks of ὀχήματα πνευματικά), learnedly treated on by Cudworth, Intell. System, iii. 3, 27, p. 1072: a notion which, though it may seem to be somewhat countenanced by 2 Cor. v. 2, 3, rests on no solid foundation, and merely took its rise from the peculiar *metaphor* here employed, formed on a blending of two images. For the best recent Expositors are, with reason, agreed that ἐνδύσασθαι here and at ver. 54 only signifies, by a figure taken from putting off one garment and putting on another, to *assume*, *receive*, as Eph. iv. 24. Col. iii. 10.

54 [m]῞Οταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ m Isa. 25. 8. Hos. 13. 14
θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος Heb. 2. 14.
55 ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νῖκος. Ποῦ
σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾅδη, τὸ νῖκος;
56 ([n]τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς n Rom. 5. 12. & 3. 20. & 7. 5.
57 ἁμαρτίας ὁ νόμος.) [o]Τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ o 1 John 5. 5. Rom. 7. 25.
58 νῖκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ! ῞Ωστε, ἀδελφοί & 8. 37.
μου ἀγαπητοὶ, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες
ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν
οὐκ ἔστι κενὸς ἐν Κυρίῳ.

54. The Apostle now shows the conformity of this doctrine of the resurrection of the dead with the sure word of *prophecy*.

— γενήσεται] 'shall be [accomplished].' Ὁ λόγος, 'the prophecy,' namely, of Isaiah xxv. 8. The words agree with the version of Theodotion, though both differ from the Septuagint and the Hebrew; agreeing with it, however, in εἰς νῖκος, which is by almost all Commentators taken for εἰς τέλος, i. e. εἰς τὸν αἰῶνα; though Bp. Marsh successfully vindicates our English Translators, who render it 'in victory,' which, indeed, is confirmed by the Peschito Syriac. Instead of seeking for a Hebraism in νῖκος, he rightly, I think, applies it to κατεπόθη, and translates the passage, 'Death is overcome triumphantly;' the Hebrew verb signifying, literally, *absorpsit*, and, figuratively, *vicit*.

In the next words the style rises, by a bold personification of ῞Αιδης, to the highest pitch, and the sense is couched in a kind of *song of triumph* for the victory obtained by Christ over Death and the Grave; whatever of bitterness either might heretofore have had, being then removed by Christ. The passage is from Hos. xiii. 14; and the Apostle's words differ only from the ancient Versions by the transposition of νῖκος and κέντρον, except that for νῖκος the Sept. has δίκη. But I suspect that to be only a *gloss* on νεῖκος, which reading is found in some of the Fathers, though evidently only an error of the scribes for νῖκος. The *Hebrew*, indeed, differs too materially to admit of any mode of reconciliation. Yet it differs more in *words* than *sense*; so that it was not inapplicable to the Apostle's purpose. The term κέντρον is by some supposed to allude to the *dart*, which the Jewish writers, and many Classical and modern poets, depict Death as holding. So in Milton's Paradise Lost, b. ii. 672, it is said of Death,

'Black it stood as Night,
Fierce as ten Furies, terrible as Hell,
And *shook a dreadful dart*.'

The Greek Commentators, however, and, of the modern ones, Grotius, Crellius, Vorstius, and Krause (more rightly, I think,) suppose an allusion to the *sting of serpents* or scorpions. So Rev. ix. 10, καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν. This, indeed, is exceedingly confirmed by the next words; for, as Theophylact remarks, 'the *sting* of serpents constitutes *their strength*, and when that is taken away, they cannot hurt, if they would.' Thus the sense of the next words is: 'Now it is sin that gives death its chief power over us, and thus occasions its greatest *bitterness*.'

56. ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος.] Render, 'It is the Law which is the strength of sin;' i. e. what causes this power of sin, imparts this power to it. By ὁ νόμος seems to be meant, not *the law of Moses* (as most Commentators explain), but, as the Greek Commentators, and, of the modern ones, Grotius, Crellius, &c. understand, *law of every kind, both natural and revealed*. So Rom. v. 13, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου. See also Rom. iv. 15, and vii. 9.

57. The Apostle concludes with a *thanksgiving* to God, the Author of all good, and an *exhortation* (as in the parallel passage of 1 Thess. iv. 13—18) to be stedfast in the faith of the Gospel, and especially in this important article of the resurrection of the dead. And first with respect to the former, it may be regarded as uttered by the Apostle in a sort of *foretaste*, through faith, of that period of glory, when he should join with the heavenly choir in singing, Ἡ σωτηρία τῷ Θεῷ ἡμῶν, τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ Ἀρνίῳ! Rev. vii. 10. Of this verse the full sense is ably drawn forth in a masterly Sermon of Cudworth (on this text), where he considers this *victory* as a *three-fold* victory, obtained over a three-fold enemy; 1. over *Sin*, as that which aggravates the guilt, and exasperates the power of Sin; 2. over the *Law*, as that which aggravates the guilt, and exasperates the power of Sin; 3. over *Death*, the consequence of sin; and shows that the victory over death is expressed by the resurrection of the body to life and immortality; which, as it was *meritoriously procured* for us by Christ's dying upon the cross, so it will be *really effected* at last by the same Spirit of Christ which gives the victory over sin here. See Rom. viii. 11.

58. The Apostle now concludes his appeal with a *practical corollary* on the foregoing ratiocination on the resurrection of the dead, enjoining *three duties*; 1. *firmness in faith*; 2. *immovableness in hope*; 3. *proficiency in holiness* and good works of every kind. That the expressions ἑδραῖοι and ἀμετακίνητοι have respectively this reference, is plain from Col. i. 23.

They were very properly exhorted to that *firmness in the faith*, which was justly called for by the authority on which the above revelations were made; that *hope*, full of immortality, which must result from a firm faith; and lastly, that zealous performance of all *good works*, which would put to the test the firmness of their faith, and furnish the fairest fruits of its efficacy. In

a Acts 11. 29. Rom. 12. 13. 2 Cor. 8. 4. & 9. 1.
b Acts 20. 7. Rev. 1. 10.
c 2 Cor. 8. 16, 19.

XVI. [a] ΠΕΡΙ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ 1
διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιή-
σατε. [b] Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ 2
τιθέτω, θησαυρίζων ὅ τι ἂν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω,
τότε λογίαι γίνωνται. [c] Ὅταν δὲ παραγένωμαι, οὓς ἐὰν 3
δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν
χάριν ὑμῶν εἰς Ἱερουσαλήμ. ἐὰν δὲ ᾖ ἄξιον τοῦ κἀμὲ 4

ἑδραῖοι there seems to be, not (what Gerdesius imagines) an *agonistic*, but an *architectural* metaphor. Thus Simonides, cited by Grotius, calls a good man χερσί τε καὶ ποσὶ καὶ νόῳ τετράγωνον. And so Dr. Young finely expresses the same idea in his noble lines,—

——— 'On reason build *resolve*,
That *column* of true majesty in man.'

— περισσεύοντες ἐν τῷ ἔργῳ. τ. Κ.] The exact import of these words mainly turns on that of the expression περισσεύοντες, which has been somewhat variously interpreted. Of the several senses assigned, that of 'excelling ourselves' is, upon the whole, to be preferred. Theophylact well explains, οὐ μόνον αὐτὸ ἐργαζόμενοι, ἀλλὰ καὶ ἐκ περιουσίας αὐτὸ ποιοῦντες, 'endeavouring continually to make greater progress;' implying both diligence and perseverance. By the expression ἔργον τοῦ Θεοῦ is certainly not meant *almsgiving*, nor any other *special* virtue. But as the exhortation is general, and the motives urging it general, so must the *sense* be so too; i. e. 'doing all that the Lord would have us do as Christians;' including good works of every kind. So Dr. J. Worthington explains it, 'in all obedience and holiness, every good work;' whatever is commanded by God, and consequently is acceptable to Him; as this very phrase τὸ ἔργον τοῦ Θεοῦ is used at John vi. 29.

The last clause, εἰδότες ὅτι ὁ κόπος, &c., which means 'knowing assuredly that your labour is never in vain in the sight of the Lord,' has reference to the preceding words, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, with allusion to that *recompense* at the resurrection of the just, the *hope* of which would be necessary to animate them to continually abounding in every good work; for, as Dr. South truly remarks, 'He who takes away the incitements to duty (in the two *great mainsprings* of action, Hope and Fear) not only *impedes* the *performance* of duty, but hinders its very attempt.'

XVI. 1. τῆς λογίας τῆς εἰς τοὺς ἁγ.] i. e. the collection of alms destined for the relief of poor Christians. Such collections for the relief of indigent *Jews* of Palestine had been not unfrequent among the foreign Jews; and had now, it seems, been introduced among the Gentile *Christians*. The reason for which was,—that the Christians of Judæa were, by the arts of Jewish persecution, direct and indirect, brought into great distress. The Article shows that it was well known, and perhaps spoken of in the letter of the Corinthians to St. Paul. The word λογία is no where else found in the Scriptural, and very rarely in the Classical writers; and seems to have been confined to the language of common life. It properly signifies a *gleaning*, and then, as here, a *slight gathering*.

2. κατὰ μίαν σαββάτων] 'on the first day of the week;' μίαν being used, by Hebraism, for πρώτην, as in Matt. xxviii. 1; and ἡμέραν understood; q. d. 'on the first of the days of the week;' from which it is plain that Sunday was then set apart by Christians for religious purposes. Τιθέτω, for κατατιθ. Παρ' ἑαυτῷ, 'by him.' French, *chez lui*, 'at home.' Ὅ τι ἂν εὐοδ. Sub. κατὰ, 'according as he has prospered, or prospers.' Thus καθ' ὅ τι is equivalent to καθώς. So Acts xi. 29, καθὼς ηὐπορεῖτό τις. Εὐοδοῦσθαι signifies properly, 'to be set right on one's way,' and metaphorically, 'to *prosper*.' It is in the Classical writers almost always used of a *thing*, but in the New Test. (as here and Rom. i. 10. 3 John 2) of a *person*. The term is meant to suggest the *duty*; q. d. 'as any one's industry has been prospered by *God*, so it is his duty to make a proper return, by doing good unto *men*, according to His will.' And this should be done on the principle of the offerings, under the old Law, of the ἀπαρχαὶ, which were meant as an acknowledgment to the Giver. Here the Apostle had probably in mind a passage of Ecclus. xxxv. 10, 'Give unto the Most High according as he hath enriched thee.'

The collections in question were directed to be made *weekly*, because every one is more inclined to contribute by little and little, than all at once; and on the *Lord's day*, because a participation in the offices of religion most effectually opens the heart to charity. The propriety of our common version will be evident, and the difficulties started by many Commentators at ἵνα μὴ—γίνωνται may be removed by supposing that the Apostle only meant that there should be no *private and petty gatherings, then first to be made, when he came*, but only one συνεισφορὰ formed, comprehending all the sums which had been gradually laid up by each in private.

3. οὓς ἐὰν δοκ., δι' ἐπιστ. τούτους πέμψω.] There has been some doubt as to the *construction*, and, as depending thereupon, the *sense* of the words. Now δι' ἐπιστολῶν may be construed either with the *preceding* or the *following* words. But the latter construction is preferable. Thus the διὰ will be for ἐν or σὺν, and may be rendered '*charged with*.' Οὓς ἐὰν δοκιμάσητε is to be taken as a brief expression ('whom ye may think proper to choose'), of which examples are found in the Classical writers. Τὴν χάριν ὑμῶν is for τὴν ὑμῶν ἐλεημοσύνην.

4. ἐὰν δὲ ᾖ ἄξιον.] Sub. τὸ χρῆμα, or πρᾶγμα. At ἄξιον supply τῆς ἐμῆς διακονίας. Theophylact and Œcumenius have well pointed out that the force of σὺν ἐμοὶ πορεύσονται is, 'they shall have my company,' I will accompany

5 πορεύεσθαι, σὺν ἐμοὶ πορεύσονται. [d] Ἐλεύσομαι δὲ πρὸς d Acts 19.21. 2 Cor. 1. 16.
ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι·
6 [e] πρὸς ὑμᾶς δὲ, τυχὸν, παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα e 2 Cor. 1.15. Rom. 15. 24.
7 ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι. [f] οὐ θέλω γὰρ ὑμᾶς f Acts 18. 21. supra 4. 19. James 4. 15.
ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς
8 ὑμᾶς, ἐὰν ὁ Κύριος ἐπιτρέπῃ. Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως
9 τῆς Πεντηκοστῆς· [g] θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνερ- g Acts 14. 27.
γὴς, καὶ ἀντικείμενοι πολλοί.
10 [h] Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται h Supra 4. 17. 1 Thess. 3. 2.
πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ·
11 [i] μή τις οὖν αὐτὸν ἐξουθενήσῃ. Προπέμψατε δὲ αὐτὸν ἐν i 1 Tim. 4. 12. 3 John 6.
εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν
12 ἀδελφῶν. Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκά-
λεσα αὐτὸν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ
πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν
13 εὐκαιρήσῃ. [k] Γρηγορεῖτε, στήκετε ἐν τῇ πίστει· ἀνδρίζεσθε, k Matt. 24. 42. Eph. 6. 10. Col. 1. 11.
14 κραταιοῦσθε. [l] πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. l Supra 13.1.

them. Thus the full sense is this: 'If the sum of money collected be considerable enough, or any other occasion require it, I will accompany them.'

It seems that the money was sent by two persons. That this had been the case with the *sacred money* contributed by the foreign Jews to the temple at Jerusalem, appears from Josephus, Ant. xvi. 6. 7, where he speaks of the persons who were to carry it to Jerusalem ἕνεκα κομιδῆς (for so I would conjecture, instead of the corrupt ἀνακομιδῆς) συμπορευομένους, ('going together,') which implies at least *two*.

5. The Apostle fixes the *time* when he shall visit them, viz. on the occasion of his passage through Macedonia. The words ὅταν Μακεδονίαν—διέρχομαι are well rendered by Professor Scholefield, 'When I [shall] have passed through Macedonia; for I am passing through Macedonia;' the former alteration of the common Version being required by the *proprietas linguæ;* the latter, by the geography of Greece.

6. πρὸς ὑμᾶς δὲ, τυχὸν, παραμενῶ.] 'And I shall [in my way] make some stay with you.' Ἢ καὶ παραχ. 'or even remain for the winter.' Τυχὸν is an adverb formed from the second Aorist participle neuter, with an ellipsis of κατὰ τὸ, occurring in Xen. Anab. v. 9. 20, and other passages of the best writers. Ἵνα has here the *eventual* sense, denoting simply *result.* This sending, and, in some degree, *accompanying* forward the teachers of Christianity, was an established custom in the first ages; and especially when the stay was long, which the Apostle here contemplates. Οὗ ἐὰν πορ., viz. into Judæa, as we find from 2 Cor. i. 16.

7. οὐ ϑέλω—ἰδεῖν.] This is (as Œcumenius says) exegetical of the preceding. The ἄρτι is meant to be *emphatical*, and is not well rendered *now.* At least the full sense is, 'now that I have delayed so long.' Ἐν παρόδῳ, equivalent to the French *en passant.*

8. τῆς Πεντηκοστῆς] i. e. 'the *time* of Pentecost,' with which even the Gentile converts must have been well acquainted. See Note on Acts xxvii. 9.

9. ϑύρα] i. e. an opportunity for effecting any thing; a sense in which the word was sometimes used by the Classical writers; see Acts xiv. 27. Ἀνέῳγε is for ἀνέῳκται, which some Atticists thought a solecism, but others defended. It only occurs in the later writers. Ἐνεργὴς is well explained by a Glossographer ἑτοίμη πρὸς ἐργασίαν· and may be rendered '*effective.*' So Thucydides iii. 17, πλεῖσται δὲ νῆες ἐνεργοὶ ἐγένοντο. In καὶ ἀντικείμ. πολλοὶ the καὶ may be better taken for καίπερ, *although*, than rendered *for.* But it would rather seem that the meaning is not fully evolved, but is to be supplied from what precedes; q. d. ['And as there are many adversaries, there is need of my further stay;] *for*,' &c.

10. ἔλθῃ] 'should come [unto you]' or be come. It appears from iv. 17, that that was doubtful. Βλέπετε—ὑμᾶς. The sense is: 'Take heed that he may be (i. e. abide) with you without molestation;' namely, that of factious opposition. The words τὸ γὰρ ἔργον—ἐγὼ seem meant to anticipate their undervaluing him on the score of his youth and inferior spiritual gifts; and their general sense is, 'He discharges the office of preacher of the Gospel even as I do,' i. e. he is as much a divinely commissioned minister of God as myself.

11. μή τις—ἐξουθενήσῃ.] There was, as Theophylact observes, reason to fear this, since he was *young*, *alone*, and had the charge of so wealthy and proud a people.

12. πάντως οὐκ ἦν ϑέλημα, &c.] Supply αὐτῷ. Meaning, 'but it was not fully his inclination to go *now.*' That αὐτῷ is the true ellipsis, and not, as Commentators suppose, αὐτοῦ, I have shown in the Note on Matt. xviii. 14, where I have pointed out the true nature of the phrase. *Here* I am supported by the authority of the Arabic and Ethiopic Versions, as also of Estius and Menochius.

m Supra 1. 16. Rom. 16 5. [m] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στε- 15
φανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς
n Phil. 2. 29. 1 Thess. 5. 12. Heb. 13. 7. ἁγίοις ἔταξαν ἑαυτούς· [n] ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς 16
τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. Χαίρω 17
δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ,
ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπαυσαν γὰρ 18
τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιού-
o Rom. 16. 5. τους. [o] Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπά- 19
ζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν
p 2 Cor. 13. 12. 1 Pet. 5. 14. τῇ κατ᾽ οἶκον αὐτῶν ἐκκλησίᾳ· [p] ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ 20
πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

13, 14. This concluding counsel is given with reference to all the preceding cautions. They were in the midst of temptations; therefore he bids them 'watch.' They had among them false teachers, and therefore he tells them to 'stand fast in the faith.' They had divers trials to encounter, and therefore he says to them, 'quit you like men; be strong.' There were, moreover, great contentions among them, and therefore he adds, 'Let all things be done with charity.' Simeon, Hor. Homil.

13. *γρηγορεῖτε—κραταιοῦσθε.*] These words *may* be understood of Christian watchfulness generally; but, when taken in connexion with what precedes, they must be understood of *stedfastness in the faith* (*στήκετε*), watchfulness against the arts of false teachers (*γρηγορεῖτε*), and a manly firmness in maintaining what they conscientiously believed to be the truth. On *στήκ. ἐν τῇ πίστει*, see Note on xv. 58. *Ἀνδρ.* and *κρατ.* *may* be *agonistical* metaphors; but it would rather seem that the Apostle had in mind 1 Sam. iv. 9, *κραταιοῦσθε καὶ γίνεσθε εἰς ἄνδρας*· i. e. by Hebraism *γίνεσθε ἄνδρες*; with which we may compare the Homeric *ἀνέρες ἐστέ*; comp. Eph. vi. 10. *Κρατ.* is a word not occurring in the Classical writers, although frequent in the LXX., as Ps. xxx. 24, *ἀνδρίζεσθε, καὶ κραταιούσθω ἡ καρδία ὑμῶν.* It is frequently used of perseverance in opinion, or determination. The literal meaning of *κραταιοῦσθαι* is, 'to gird up one's loins, or string up one's nerves for any arduous undertaking.' The Apostle has especially in view perseverance in sound doctrine; the not being henceforth tossed to and fro with every wind of doctrine; see Note on supra xv. 58, and Eph. iv. 14. The *Asyndeton* imparts peculiar vigour to the expression.

14. *πάντα—ἀγάπῃ γινέσθω.*] It is worthy of remark, that exhortations to *constancy in doctrine* are often, as here, followed up with an admonition to love, and to 'keep the unity of the Spirit in the bond of peace.'

15. The construction here is somewhat involved; nor is it to be cleared either by throwing the words, with some, into a *parenthesis;* or with others, by supposing a *transposition.* The present order is very natural, and may be best adjusted by supposing an ellipsis of *ὅτι*, 'forasmuch as,' omitted because of the *ὅτι* just after.

— *εἰς διακ. τοῖς ἁγ. ἔτ. ἑ.*] The sense is, 'have devoted themselves to ministering unto the saints.' Similarly it is said, Xen. Mem. ii. 1. 11, *οὐδὲ εἰς τὴν δουλείαν ἐμαυτὸν τάττω.* The word *διακ.* cannot have reference to the offices and duties of *Deacons;* but may be supposed to denote zealously performing the duties of hospitality and general kindness to poor Christians, especially strangers.

16. The *ἵνα* connects with *παρακαλῶ*. *Ὑποτάσσ.* *may* mean, as many Commentators, ancient and modern, explain, 'show them all due respect and deference.' Though, as there seems to be some reference to the preceding *ἔταξαν ἑαυτοὺς* (which, by a military metaphor, signifies 'they have ranged or set themselves'), may rather mean 'range yourselves under and co-operate with them in their benevolent designs.'

17. *ὅτι τὸ ὑμῶν ὑστ. οὗτοι ἀνεπλ.*] The sense of these words is somewhat obscure, probably from the *popular* mode of expression. The ancient Interpreters explain it, 'They have taken this long journey to act as your representatives.' This, however, seems not a little harsh: and such the Apostle *could* not mean. I prefer (with Beza, Rosenmuller, Schleusner, and Iaspis) to render, 'they have supplied your absence;' i. e. supplied the deficiency occasioned by your absence (as in Phil. ii. 30), or, to use the words of Doddridge in his paraphrase, 'have given me, by their converse and friendly offices, that consolation, which I might justly have expected from you all, had I enjoyed an opportunity of conversing with you.'

18. *ἀνέπαυσαν γὰρ—ὑμῶν.*] The sense of these words is mistaken by most of the modern Commentators, though well explained by the ancient ones, who rightly regard them as exegetical of the preceding, *τὸ ὑμῶν ὑστ. ἀνεπλ.* *Ἀνέπαυσαν*, 'have solaced;' a use of the word quite Hellenistic. The real sense of the clause seems to be this: 'By thus supplying your absence, they have benefited us *both;*' which was really the case; for *St. Paul* gained information of the state of those absent, and *they* gained, in the counsel afforded to them by the Apostle.

— *ἐπιγινώσκετε τ. τ.*] i. e. 'acknowledge and notice such with affection and respect.'

19. *τῇ κατ᾽ οἶκον αὐτῶν ἐκκλ.*] It is strange that some of the best modern Commentators should explain this of all the Christians in their family. The most natural and probable sense is that adopted by the Greek Commentators, and of the modern ones, by Mede, Wells, Pearce, Iaspis, and Slade, 'the congregation that was accustomed to meet, for divine worship, at their house.' And this sense has the advantage of *including the other.* See more in the Note on Rom. xvi. 5.

21, 22 [q] Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· [r] εἴ τις οὐ φιλεῖ
23 τὸν Κύριον Ἰησοῦν Χριστὸν, ἤτω ἀνάθεμα, μαρὰν ἀθά· [s] ἡ
24 χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν· ἡ ἀγάπη μου
μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν.

[q] 2 Thess. 3. 17.
[r] Eph. 6. 24.
[s] Rom. 16. 20.

[Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ, καὶ Τιμοθέου.]

20. *ἀσπάζονται—φιλ. ἁγ.*] On this custom see Note on Rom. xvi. 16. Krause appositely cites Justin Martyr. Apol. i. 85, *ἀλλήλους ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν.*

21. *ὁ ἀσπασμὸς—Π.*] Schoettgen remarks on the ellipsis, which he supplies thus: 'Restat salutatio a me, quæ est adscripta a me ipso, propriâ manu.' He adds, that we may suppose this was written by Paul with his own hand, though he had *dictated* the rest to some scribe. The Apostle was accustomed to dictate letters, and, at the end, to add a sentence with his own hand to prevent fraud; see Rom. xvi. 23. Gal. vi. 11. 2 Thess. iii. 17. Philem. 19. *Χεὶρ* is rarely used, as here, for *handwriting;* insomuch that, were there not an example found in Hyperides, we might suspect this to be a Latinism.

22. *ἤτω.*] On this form see Win. Gr. § 10. 2. 6. On *ἀνάθεμα* see Note on xii. 3. *Μαρὰν ἀθὰ* is a Syro-Chaldee expression, signifying, 'the Lord is to come;' i. e. will come, to take vengeance on the disobedient and vicious. Hence with the words Anathema Maranatha the Jews began their papers of excommunication.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΚΟΡΙΝΘΙΟΥΣ

## ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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a Phil. 1. 1.

I. [a] ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελή- 1
ματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ τοῦ Θεοῦ

This second Epistle was written about a year after the first, and as St. Paul was on his progress through Macedonia (see 1 Cor. xvi. 5) and probably at Philippi, as the subscription attests. This is plain from a consideration of the journeys, and the occurrences which had taken place since his writing the first, on which see Horne's Introduction. From ix. 2—4, it appears to have been transmitted to the Corinthians by Titus and his colleagues, who were on the road from Macedonia to Corinth, to finish the collection of the contributions for the relief of the poor Christians in Judæa. The *circumstances* which led to the writing of this second Epistle were, 1. the peculiar state of the Church at Corinth; 2. the alacrity of the Corinthians in contributing to the necessities of the poor Christians in Judæa, and their kind treatment of Titus; both of which required acknowledgments from the Apostle. Having heard that his first Epistle had produced much good among the Corinthians, and considerably broken the strength of faction against him, he wrote this, to *confirm* them in the doctrine he had preached, to vindicate himself against the calumnies of his enemies, and so to pave the way for the *third* visit to them, which he meditated. The scope of the Epistle cannot, however, be well understood without adverting to the partial *failure* of success which his former Epistle had experienced, at least from certain persons, for whom, therefore, a second address seemed necessary. Not a few, it would seem, of the Corinthians even yet adhered to their false teacher or teachers, and virtually denied the Apostleship of Paul; founding their rejection of his claims even on his *manner of address* in his first Epistle. Because, too, he had changed his intention of visiting them (see vv. 15, 16) in his way from Ephesus to Macedonia, they charged him with *fickleness* and *irresolution;* also with *pride* and *tyranny*, on account of his severity towards the incestuous person; and moreover with general *arrogance* in his ministry, and a haughtiness of demeanour little suitable to the insignificance of his personal appearance. The chief scope, therefore, of the Epistle is to rebut these charges; wherein he, 1. satisfactorily accounts for his not having come to them as soon as he had proposed; 2. he shows that his sentence against the incestuous person was *not* harsh or severe, but *necessary*, and, as it appears by the effects, *salutary*. Accordingly he authorizes them to absolve him from that sentence, and restore him to communion with the Church: 3. he adverts to his great success in preaching the Gospel, and shows that he dwells not upon it for his *own* glory, but for that of the *Gospel*, in preaching which he used all diligence and faithfulness, notwithstanding the sore tribulations it brought upon him, and of which he gives a most affecting detail; 4. he excites them to lead a holy life; and, in order thereto, to avoid all communion with idolaters; 5. he desires them to complete their contributions for the poor saints in Judæa; 6. he enters into a long defence of himself against the charge of timidity and personal insignificance. The former he effectually refutes by the severely objurgatory air of his address to the disaffected; see more in Macknight and Horne's Introduction. The most remarkable circumstance in this Epistle is the *confidence* of the Apostle in the goodness of his cause, and the support from above to bear him out in it, though under difficulties of the most formidable kind; see Scott, who shows at large that 'a stronger internal testimony, not only to his integrity, but divine inspiration, cannot exist; for had there been any collusion, it is next to impossible but such a conduct must have occasioned a disclosure of it.' On the *effects* produced by this Epistle, see Horne's Introduction. On the chronological difficulty connected with xii. 14, and xiii. 1, 2, see the Notes there. The *genuineness* of this Epistle is so manifest, from the strongest *internal* as well as *external* evidence that it has never been called in question.

τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν
2 ὅλῃ τῇ Ἀχαΐᾳ· [b] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς b Rom. 1. 7. 1 Cor. 1. 3. Eph. 1. 2. 1 Pet. 1. 2.
ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
3 [c] Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ c Eph. 1. 3. 1 Pet. 1. 3.
Χριστοῦ, ὁ Πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρα-
4 κλήσεως, [d] ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, d Infra 7. 6.
εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ
τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ·
5 [e] ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, e Infra 4. 8—12. Col. 1. 24.
οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

1. In this Chapter, after his usual salutation, he (vv. 1—2) blesses God for the consolations under tribulation, and the deliverances in dangers vouchsafed to him, which were intended both for the comfort of *others* similarly circumstanced, and to *himself* an earnest of future aid from above. (vv. 3—11.) He rejoices in the testimony of his conscience, and expresses his confidence in their attachment to him, which had induced him to propose again visiting them (12—14), and shows that his deferring this visit did not arise from capricious mutability (vv. 15, 18); and, after adverting to the stability of God's promises, through Christ, assures them that he had postponed his visit from motives of *lenity*, that the faulty might have time to repent, and that he himself might be spared the pain of using severity, vv. 17—24.

1. Παῦλος ἀπόστολος.] See Note on 1 Cor. i. 1.

— ὁ ἀδελφός.] Not 'a brother,' as Doddridge renders; that not being permitted by the *Article*, (especially as it is here used, in a very strong sense, for the possessive pronoun,) but either 'our brother,' meaning fellow-Christian, or, what is more apt and suitable to the *intent* of the Apostle (which was to give consequence to the person whom he had sent in some degree as his *legate*), 'our brother [minister of the Gospel].' See Estius, Wolf, Locke, and Macknight.

2. χάρις—Χριστοῦ.] See Rom. i. 7. 1 Cor. i. 3, and Luke xxiv. 36.

3. εὐλογ. ὁ Θεὸς, &c.] Doddridge, Macknight, and Newcome translate, 'praised be the God and Father of,' &c. But there is no sufficient reason to deviate from the common version, 'blessed be God, even the Father,' &c., which is supported by the authority of the ancient Versions and ancient Commentators, and by the most eminent modern Expositors. See the Notes of Calvin and Whitby. We have here an usual form of thanksgiving, occurring in eleven out of the thirteen Epistles of St. Paul. On ὁ Πατὴρ τῶν οἰκτιρμῶν, Wetstein remarks that the Jews much used the expressions *our Father*, *our merciful Father*, in their prayers. The expression is not, as most recent Commentators regard it, a mere Hebraism, by which substantives in the Genitive are put for *adjectives* of like signification: a use, indeed, not confined to the *Hebrew*, being often resorted to as possessing more spirit than the ordinary usage. Thus the sense here conveyed is (as Chrysostom and the ancient Commentators point out), 'that God is the fountain of mercy and the source of comfort.'

4. ὁ παρακαλῶν] for παρηγορῶν or παραμυθῶν, as at Acts xvi. 40. xx. 12, and elsewhere. Thus παρακαλεῖν signifies literally to 'bid any one take courage,' by suggesting to him the reasons for hope and confidence. By ἡμεῖς is meant (as the best Expositors are agreed) the *Apostle himself*, who, Theodoret thinks, uses the expression δύνασθαι out of *modesty*. But though the word must not be *pressed* on, neither must it be thus *explained away*. For, as Calvin well remarks, 'ut non sibi vivebat Apostolus, sed Ecclesiæ; ita quidquid gratiarum in ipsum conferebat Deus, non sibi soli datum reputabat, sed quo plus ad alios juvandos haberet facultatis.' The terms παρακλήσεως and παρακαλούμεθα must not be confined to any *one* of the sources of comfort, but be understood generally of *all*; especially of that spiritual support breathed into his soul by the great Comforter sent from God, and who *is* GOD. Now that comfort would be imparted to *others*, both for communicating to them the *grounds* of it, and for inspiring them with the same spirit of devotedness to the Gospel which filled his own bosom.

5. περισσεύει—εἰς ἡμᾶς.] Literally, 'have occurred to us abundantly.' So Rom. v. 15, ἡ χάρις τοῦ Θεοῦ — εἰς τοὺς πολλοὺς ἐπερίσσευσε. The τοῦ just after is added on the authority of several of the most ancient MSS., and after the example of the most eminent Editors. In τὰ παθ. τοῦ Χριστοῦ the Genitive *may*, with most ancient and earlier modern Expositors, be so taken as to denote the sufferings *endured by Christ*, inasmuch as the sufferings of Christ's *members* for his sake are styled *his* sufferings, as being evils inflicted on his members out of enmity to him, and by reason of their mystical union with him, and the sympathy he has with them in their sufferings, as Rom. viii. 17. It is better, however, with others, to interpret 'the sufferings endured for Christ's sake and for his glory:' of which force of the Genitive examples are not rare. So Eph. iii. 1, ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ. Thus the sense will be, 'because, in proportion to the *sufferings* to which the Gospel of Christ abundantly exposes us, so does the same Gospel supply us with abundant *consolation* [which we may administer to others];' which last words, implied from the preceding verse, form the true *vinculum* between this and the next verse, on the connexion of which Expositors have been perplexed. The words, then, of ver. 6 are meant to *further develope* the foregoing sense. Σωτηρίας ὑμῶν, 'for the saving of your souls.' In the

f Infra 4. 15, 17. 2 Tim. 2. 10. g Rom. 8. 17. 2 Tim. 2. 11. h Acts 19. 23, &c. 1 Cor. 15. 32.

[f] Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτη- 6
ρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων,
ὧν καὶ ἡμεῖς πάσχομεν· (καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ
ὑμῶν·) εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ
σωτηρίας· [g] εἰδότες ὅτι ὥσπερ κοινωνοί ἐστε τῶν παθημά- 7
των, οὕτω καὶ τῆς παρακλήσεως. [h] Οὐ γὰρ θέλομεν ὑμᾶς 8
ἀγνοεῖν, ἀδελφοὶ, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν

next words the order varies exceedingly in different Editions and MSS. The *textus receptus* (derived from the later Editions of Beza and Elzevir) has: *εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν.* Some ancient MSS., as A., C., and ten others, together with the Syriac, Coptic, Æthiopic, Armenian, Vulgate, and some Italic Versions have: *εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· (καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν·) εἰδότες ὅτι*, &c. But this, though edited by Griesbach, Tittman, and Vater, is founded on slender external evidence, and is by no means strong in *internal;* for it savours of the *alteration* of the early Critics. Greatly preferable is the reading of very many other MSS., several Versions and Fathers, also the Edit. Princ., Erasm. 1, Beza 1, and other early Editions: *εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας.* This reading was preferred by Calvin and Beza, adopted by Wetstein, and edited by Matthæi and Lachmann: and with reason; for the evidence in its favour is very strong; while that for the common reading is exceedingly weak. The context, too, as Rinck observes, strongly countenances this reading. The transposition of the clause *καὶ ἡ ἐλπὶς—ὑμῶν* to the end of the verse was, no doubt, made by those over-nice Critics, who thought it interrupted the antithesis between *εἴτε θλιβ.*, &c. and *εἴτε παρακ.* This class of Critics were, however, far less bold than those who, besides making use of the same transposition, introduced other alterations,—partly to prevent tautology, and partly to render the interpretation the easier; though, in fact, it yields a very objectionable sense; for, adopting the transposition of the clause *τῆς ἐνεργουμένης—πάσχομεν*, it is difficult to see how their consolation could be promoted by their bearing the same sufferings as the Apostle. The sentiment cannot be admitted without great violence to the interpretation. *Τῆς ἐνεργουμένης* should be referred to both *παρακλήσεως* and *σωτηρίας.* The Apostle means to say, that both his affliction and his consolation is calculated to profit them; and, in expressing this sentiment, he *interposes* the clause *τῆς ἐνεργουμένης—πάσχομεν* to show *how* his *affliction* may profit them: it will, he says, be made efficacious, by *their* patiently bearing, after his example, the same afflictions that *he* suffers. To this he subjoins a parenthetical clause, expressive of his hope and trust respecting them, viz. that they will copy his example. Thus it is evident that the transposition of the clause *καὶ ἡ ἐλπὶς—ὑμῶν*, according to either the *textus receptus* or that of Griesbach, though it makes the passage *read* better, yet, in the *latter* case, *injures the sense*, and, in the *former*, *misrepresents* the Apostle's *meaning.* The Apostle did not intend to show how his *consolation* might be effectual for their consolation; for that was too plain to need being touched on. See Scott. In fact, the most certain of all Critical canons demands the rejection of *both* those texts, and the preference to be given to that adopted by Wetstein and Matthæi; for nothing is more evident than that *that*, in the somewhat harsh and involved nature of the phraseology (highly, however, characteristic of St. Paul), presents a reading from which the others might spring; while the *other* texts, and the readings which are *modifications* of them, arose from various attempts to remove the difficulty. The words *καὶ σωτηρίας* were thrown out *partly* by those who wished to remove a tautology (though, in fact, tautologies of this kind, where the sense is strengthened, are frequent in St. Paul and the best writers of every language and every age), and *partly* by those who stumbled, not seeing *how* the Apostle's consolation could promote not only their consolation, but *salvation.* 'Ενεργ. is here used as at 2 Cor. iv. 12. Gal. iii. 5, and v. 6. 1 Thess. ii. 13. Rom. vii. 5. Gal. v. 6. See Bp. Bull's Exam. p. 9.

7. *εἰδότες.*] There is here an *anacoluthon*, such as is frequent in the best writers, especially Thucyd. and Herodot.; the participle being used for a verb and *γάρ.* This verse is explanatory of the preceding. They were partakers of his *sufferings by sympathy;* and of his *consolation* they could not fail to be likewise partakers, by being like-minded, and as firm in the faith as he was.

8. The *γὰρ* here has reference to *παθημ.* in the preceding verse; q. d. 'For of afflictions, I would have you to know, I have had my share.' The *ὑπὲρ* is for *περὶ*, which is found in a few MSS. and Fathers, but is plainly a gloss.

On the *circumstance* here adverted to by the Apostle, the Commentators differ in opinion. Some refer it to the persecutions at Lystra, mentioned in Acts xiv. 19, 20; others, with more probability, to what happened during the commotions at Ephesus mentioned in Acts xix. 26, seq. *Καθ' ὑπερβολὴν* is for *ὑπερβαλλόντως*, as Rom. vii. 13. With *ἐβαρήθ.* I would compare Aristoph. ap. Zonaræ Lex., p. 1785, *ἰπούμενος ταῖς συμφοραῖς.* Notwithstanding what Rosenmuller and others think, *ὥστε ἐξαπορηθῆναι—ζῆν* can only mean, 'insomuch that we even despaired of life.' 'Εξαπ. signifies properly 'to

ἐν τῇ Ἀσίᾳ, ὅτι καθ᾽ ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν,
9 ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῇν· [i] ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς i Jer. 17. 5, 7.
τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες
ὦμεν ἐφ᾽ ἑαυτοῖς, ἀλλ᾽ ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς
10 νεκρούς· [k] ὃς ἐκ τηλικούτου θανάτου ἐῤῥύσατο ἡμᾶς, καὶ k 1 Pet. 2. 9.
11 ῥύεται· εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται· [l] συνυπουρ- l Rom. 15. 30.
γούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν Phil. 1. 19. infra 4. 15.
προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ
ὑπὲρ ἡμῶν.
12 [m] Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς m Infra 2. 17.
συνειδήσεως ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ, 1 Cor. 2. 4. 13. infra 4. 2.

stop short in one's progress, from being utterly at a loss to know what course to take.' So iv. 8.

9. *ἐν ἑαυτοῖς τὸ ἀπόκριμα τ. θανάτου ἐσχήκαμεν.*] This contains a strongly figurative mode of expressing *utter despair of life*; q. d. the having nought but death before one's eyes. Meaning to say, that he was like one who is lying under condemnation to death; over whom the sword of the Law is continually suspended. So in Joseph. Ant. xvii. 6. 2, death is spoken of as *τὸ κατεψηφισμένον*, scil. *τῶν ἀνθρώπων.* *Ἀπόκριμα* signifies properly a *response*, and varies its sense according to the occasion. Thus, when used, as here, of judges, it denotes a *verdict* or *sentence.* The Article has reference to a clause suppressed; q. d. '[Nay, we had sentence recorded in our minds,] and we had this sentence, in order that we should not trust,' &c. Of the bold figure in *ἀπόκριμα ἐσχ.* the Commentators adduce no example; and hence the following may be not unacceptable. Thucydides, ii. 53, speaking of the people at Athens during the pestilence, says that 'they set all laws at defiance, from having death continually suspended over them, as a *sentence of death already denounced*, and which they might continually expect would be carried into execution:' *πολὺ δὲ μείζω* (scil. *τιμωρίαν*) *τὴν ἤδη κατεψηφισμένην σφῶν ἐπικρεμασθῆναι.* And so Philostr. Vit. Apoll. vii. 28, *δοκεῖτέ μοι προαποκτιννύντες αὐτοὺς τοῦ καταψηφισθέντος ἂν ὑμῶν, ὡς οἴεσθε, θανάτου.*

The next words intimate the *purpose* or *reason* why Divine Providence permitted him to be reduced to this state of imminent peril,—namely, that he should learn not to be confident in his own strength. See Calvin and Hyperius.

— *πεποιθότες ὦμεν.*] Not merely for *πεποίθωμεν*, but the participle and verb substantive are used to express *continuity of action*, implying *custom.* By 'trusting in ourselves,' is meant having regard to our own strength [alone], without reference to Divine aid. *Τῷ ἐγείροντι τοὺς νεκροὺς*, 'who raiseth the very dead, [and therefore who can preserve the living, in whatsoever peril, or those who are brought near unto death.]' Thus intimating that the deliverance was so great, as to be a kind of resurrection from the dead. 'So (observes Theophylact) we say of persons so wonderfully snatched from the jaws of the grave, that we have seen the resurrection of the dead.'

10. *θανάτου*] 'deadly peril.' *Ἐῤῥύσατο—ῥύσεται.* Meaning, 'who formerly delivered, now delivereth, and, we hope and trust, will yet again deliver us.'

— *εἰς ὃν ἠλπίκαμεν.*] So Herodian vii. 10. 1, *εἰς ὃν ἠλπίκεσαν.*

11. *συνυπουργούντων — δεήσει.*] Render, 'you too co-operating in supplication on our behalf,' i. e. on your co-operating, &c.; which is spoken with characteristic modesty. There is *not* (as some imagine) any transposition of the Article *τῇ*, for it has no force; this word and *προσευχὴ* taking the article as being *abstract* nouns. See Middl. Gr. A. ch. v. § 1, and numerous examples in Schleus. Lex.

— *ἵνα ἐκ πολλῶν—ἡμῶν.*] These words are, from brevity and perplexity of construction, obscure; but the general sense (similar to that at iv. 15) seems to be this, 'that so the gracious gift [of future deliverance] being bestowed on me, by means of the intercession of many persons, may, by many persons, for me, be acknowledged with thanks;' i. e. may be acknowledged in the thanksgiving also of many for me, i. e. my deliverance; for, as Doddridge observes, nothing is more reasonable than that what is obtained by prayer should be owned in praises. This use of *εὐχαριστεῖσθαι* (as said of a thing), *to be returned thanks for*, is very rare.

12. *ἡ γὰρ καύχησις*, &c.] The connexion seems to be as follows: '[And we trust that God will continue to deliver us, you co-operating with us in prayer;] *for* our glorying,' &c. *Καύχ.* signifies a *cause* for glorying, something on which we may pride ourselves, i. e. towards *men*; which is implied, and is perhaps suggested, in the words *ἐν τῷ κόσμῳ* just after. *Τὸ μαρτ.* Sub. *ὃν*, 'that which is testified by our own consciences.' On the value of this testimony, and how far we ought to rest on it, see Bp. Sanderson's Second Sermon ad Magistratum, § 9—30. On the *former* it is finely said by Eurip. Hippol. 431, *μόνον δὲ τοῦτο φασ᾽ ἁμιλλᾶσθαι βίῳ* ('can compete in value with life'), *γνώμην δικαίαν κἀγαθήν.*

— *ἐν ἁπλότητι καὶ εἰλικρινείᾳ.*] The two terms are nearly synonymous; both denoting candour and sincerity. On the former, see Note at Rom. xii. 7, 8; on the latter, Note at 1 Cor. v. 8. The word *Θεοῦ may* (as most recent Commentators suppose) be meant to raise the quality to the highest pitch. But it is more agreeable to the characteristic modesty of the Apostle to suppose it to have reference to God as the

(οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ) ἀνεστράφημεν
ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. Οὐ γὰρ ἄλλα 13
γράφομεν ὑμῖν, ἀλλὰ ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε·
n Infra 5. 12. Phil. 2. 16. & 4. 1. 1 Thess. 2. 19, 20. ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε, [n] καθὼς καὶ ἐπέ- 14
γνωτε ἡμᾶς ἀπὸ μέρους· ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ
o Rom. 1. 11. 1 Cor. 16. 5. καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. [o] Καὶ 15
ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότε-
p 1 Cor. 16. 6. ρον, (ἵνα δευτέραν χάριν ἔχητε,) [p] καὶ δι' ὑμῶν διελθεῖν εἰς 16
Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς,
q 1 Cor. 16. 5. καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. [q] Τοῦτο οὖν 17
βουλευόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βου-

author thereof by his grace, or to denote something done with reference to him.

— οὐκ ἐν σοφίᾳ σαρκικῇ.] Meaning, in a general way, carnal or secular wisdom, the wisdom of this world. Probably alluding to the arts of the Heathen Sophists and Rhetoricians, and likewise the Christian false teachers. Compare 1 Cor. i. 17, and ii. 1.

— ἐν χάριτι Θεοῦ.] Meaning, 'by the gracious help of God, as shown in the communication of supernatural gifts and miraculous endowments, imparted to the Apostle.' See 1 Cor. xv. 10. Ἀνεστράφημεν, 'we have behaved ourselves.' An expression (like the Latin *versari*) used with reference to *conduct* of whatever kind, and signifying *se gerere*. So Polyb. i. 14, τοὺς ἐν πράγμασι ἀναστραφομένους. Joseph. Ant. xv. 6. 6, ἔλαττον ἢ καλῶς εἶχε ἀναστραφείς.

13. οὐ γὰρ ἄλλα—ἐπιγινώσκετε.] The sense is not very clear; but the best Commentators, ancient and modern, are generally agreed, that there is a reference to the words ἁπλότης and εἰλίκριν. just before. And the real and full sense (not a little mistaken by Expositors) seems to be this: ['I may well say in godly sincerity;] for I write no other things [i. e. doctrines] unto you than what you read, what you even recognise [to be true], and I trust will always continue to acknowledge.' This seems to be a *popular* manner of speaking, of which the sense is, 'I have no other meaning in what I write, than what is open and legible; agreeably to the obvious purport of the words; I do not write one thing and intend another, express one doctrine and mean another.' For (as Mackn. observes) 'it seems the Faction had affirmed that some passages of Paul's *first* Epistle were designedly written in ambiguous language, that he might afterwards interpret them as it suited his purpose.' If this interpretation (which is supported by the opinion of almost all the recent Expositors) be thought, as it *may*, to rest on somewhat precarious proof, and to be little accordant with the words *following*, we may suppose, with Theophylact, Estius, Beza, Calvin, and Menoch., that the Apostle here means to soften, what might be called arrogance in what he had said; q. d. 'he makes no more boasting in *words* than what can be proved by *deeds*; nay, the Corinthians themselves being witnesses; whose own previous knowledge of him would bear testimony to the truth of what they read. Thus ἀναγινώσκετε should be rendered, as it is by Calvin, *recognoscitis*, 'recognise.' And the word is used thus in Xen. Anab. v. 8. 6, and elsewhere in the Classical writers. There is, too, a kind of *climax*; for ἐπιγινώσκειν, as Calvin shows, is more significant than ἀναγιν. Thus ἀναγινώσκω has reference to the less favourably disposed; ἐπιγινώσκω, to those who were sincerely and firmly attached to the Apostle. This distinction seems adverted to in the next verse; where, after saying ἐπέγνωτε, he corrects the term by the *limitative* phrase ἀπὸ μέρους, meaning, 'a part at least of you.'

In ἀλλὰ ἢ there is a pleonasm; since either of the two particles would have been sufficient. Or we may regard this (with Emmerling) as a blending of two modes of expression.

14. ὅτι καύχημα—ἡμῶν.] Meaning: ['You will find and acknowledge I say] that we are your rejoicing, as also you are ours, in the day of the Lord.' Καύχ. ὑμῶν, i. e. 'such as may make you proud of having me as a teacher.' Καθάπερ καὶ ὑμεῖς ἡμῶν, namely, as being proud of such disciples. The proper ellipsis at ὑμεῖς ἡμῶν can only be ἐστέ; but the clause ἐν τῇ ἡμέρᾳ τοῦ K. 'I. is best referred to the ἐπιγνώσεσθε suspended, by ellipsis, on ὅτι.

15. At ταύτῃ τῇ πεπ. supply ἐπὶ, namely, 'on your being well affected to us.' Πρότερον, i. e. on writing the former Epistle. See 1 Cor. xvi. 5. He means to say, that he had at first intended to have visited them *before* the Macedonians; and then shows that he did not change his intention without good cause. Δευτ. χάριν. Most modern Commentators explain the χάριν *gift*, or *benefit*; but the ancient Commentators, and some modern ones, as Wolf and Schleusner, *gratification*, for χαράν: meaning, by metonymy, the joy arising from a favour received; which is preferable. The senses, however, merge into each other.

17. μήτι ἄρα τῇ ἐλαφρ. ἐχρ.;] 'did I, forsooth, show inconstancy or fickleness?' viz. by changing his design without good reason, saying and unsaying at pleasure. The interrogation implies a strong negation, οὐδαμῶς. At ἃ sub. κατὰ, *quod attinet ad*. Κατὰ σάρκα, 'according to carnal views and private passions, interest, ambition, or worldly policy.'

— ἵνα ᾖ παρ' ἐμοὶ — οὒ.] These words are illustrative of the above; but on their exact sense Commentators are not agreed; and no wonder, since the idiom is almost *sui generis*. Some would read τὸ ναὶ, καὶ τὸ οὒ, found in a few MSS. and Versions. An authority, however, far

λεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ
18 ναί, καὶ τὸ οὒ οὔ; [r] Πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν [r] Acts 9. 20.
19 ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὔ· ὁ γὰρ τοῦ Θεοῦ υἱὸς
Ἰησοῦς Χριστὸς, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ
Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὒ, ἀλλὰ ναὶ
20 ἐν αὐτῷ γέγονεν· ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ
ναὶ, καὶ ἐν αὐτῷ τὸ ἀμὴν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν.
21 [s] Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, [s] Infra 5. 5. 1 John 2. 20, 27.
22 Θεός· [t] ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀῤῥαβῶνα [t] Eph. 1. 13, 14. & 4. 30.
τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.
23 [u] Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν [u] Rom. 1. 9. 1 Cor. 4. 21. infra 13. 2, 10.
24 ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. [x] οὐχ [x] 1 Cor. 3. 5. & 15. 1.
ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς 1 Pet. 5. 3. Rom. 11. 20.

too slender to warrant any change of reading. Considerable error has arisen from the mistaken notion, that the Apostle here has in view *inconstancy*; whereas (as the ancient Commentators have shown) the words κατὰ σάρκα βουλ. have reference to various *worldly views* and *carnal dispositions* (see iii. 3, 4); and the *kind* of carnality here adverted to by example, seems to be (as Chrys., Theoph., Œcumen., Theod., and Photius, suppose) a headstrong, self-willed spirit, which will either do things, or not do them, as it pleases, without giving any reasons. The force of the ναὶ and οὒ repeated may be illustrated by the usual expression of such positive persons, ὃ γέγραφα γέγραφα, or ἃ πέπραχα πέπραχα. The phrase ἵνα ᾖ τὸ ναὶ ναὶ refers to *any purpose to be effected*; the τὸ οὒ οὔ, to *what is not to be done*; as Theoph. well observes, who also notices the address with which the Apostle turns off what was matter of accusation into a ground of *praise*. Thus the construction is: ἵνα τὸ ναὶ ᾖ ναὶ, καὶ τὸ οὒ ᾖ οὔ.

18. πιστὸς δὲ ὁ Θεὸς—οὔ.] This (as Chrys. observes) is meant to anticipate an objection; q.d. 'If what you *say* be not firm and stable (and you often say ναὶ, and it is found οὒ), may we not fear lest your *word* (*doctrine* and *preaching*) be found such?' viz. ναὶ καὶ οὒ, i. e. *unstable* and *wavering*. To which the Apostle answers: 'My purpose to come to you was my *own*,—wherefore I attained it not; but my doctrine is of God, and what, as *such*, cannot deceive. Now God is true (πιστὸς, *verax*), so that, as *He* is constant, neither is his *word* to you, which we preach, inconstant and unstable.' With πιστὸς ὁ Θεὸς may be compared Heb. x. 23, πιστὸς ὁ ἐπαγγειλάμενος, and 1 John i. 9, πιστός ἐστι καὶ δίκαιος, ἵνα, &c.; except that, in the present instance, we have rather what is simply a form of obtestation.

19. Ἰησοῦς Χριστός.] Meaning, his *doctrine*.

20. This is meant to further evince how stedfast and unbending ought to be the preaching of Christ, since in him it is that all the promises of God are made sure and stedfast. (Calvin.)

— ὅσαι γὰρ ἐπαγγελίαι, &c.] Bp. Middleton well renders, 'for, how many soever be the promises of God, in Him (Christ) is the Yea, and in him the Amen;' i. e. 'whatever God hath promised, He will through Christ assuredly fulfil; ναὶ and ἀμὴν being strong and frequent asseverations of the truth;' q. d. (in the words of Newc.) 'For whatever promises God has made, they are confirmed to mankind through him; and the truth of them is and will be conveyed through him; to the glory of God by our preaching.' Τῷ Θεῷ πρὸς δόξαν is, by transposition, for πρὸς δόξαν τῷ Θεῷ.

21. ὁ δὲ βεβαιῶν, &c.] *God* is here designated as the author both of their original conversion to the Christian faith, and of their confirmation in it. So Abp. Newcome well paraphrases: ['But I do not arrogate any thing to myself when I use the expression *by us*.] It is God that establishes both me and you with respect to Christ as disciples of Christ.' Ὁ βεβ. εἰς Χρ. may be rendered, 'who makes us firm in the [faith of] Christ.'

22. ὁ σφραγισάμενος ἡμᾶς] 'who hath given us a pledge [of his future acceptance].'

There is here an allusion to Christians in general, as anointed by the Spirit, and marked out as children of God. Compare 1 John ii. 20. Eph. i. 13, 14. and Rev. vii. 3.

— δοὺς τὸν ἀῤῥαβῶνα τοῦ Πν.] 'by giving the earnest of the Spirit in our hearts.' Ἀῤῥαβὼν, and the Latin *arrhabo*, are derived from the Heb. ערבון, 'a pledge of earnest;' i. e. a part of any price first agreed on, and then *paid down* to ratify the engagement, and as an assurance of receiving the rest. The pledge spoken of consists (as Bp. Middleton observes) of those various gifts of the Spirit, which were an earnest of immortality to the persons on whom they were conferred.

23. ἐπὶ τὴν ἐμὴν ψυχὴν] 'against my soul,' i. e. if I speak not the truth. The sense *life*, *mind*, or *thought*, though supported by one or other of the best Commentators, is too feeble. The solemnity of the asseveration here, and in other parts of this Epistle, was justified by the unworthy imputation (of fickleness, see xiii. 3, and x. 2,) which called it forth.

Φειδόμενος is for ὡς φειδ., i. e. ὥστε φείδεσθαι, 'to spare you the pain of the severe censure, which I must have passed on your irregularities.'

24. οὐχ ὅτι κυριεύομεν — ὑμῶν.] At οὐχ ὅτι supply ἐρῶ. We have here, as Beza and

a Infra 13. 10. χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἑστήκατε. II. [a] Ἔκρινα δὲ 1
ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν.
Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστιν ὁ εὐφραίνων με, εἰ 2
b Infra 12. Gal. 5. 10 μὴ ὁ λυπούμενος ἐξ ἐμοῦ; [b] Καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ, 3
ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ᾽ ὧν ἔδει με χαίρειν· πεποι-
θὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν.
c Infra 7. 8, 9. [c] ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν 4
διὰ πολλῶν δακρύων· οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην
ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.
d 1 Cor. 5. 1. [d] Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ᾽ ἀπὸ 5
e 1 Cor. 5. 4, 5. μέρους (ἵνα μὴ ἐπιβαρῶ,) πάντας ὑμᾶς. [e] Ἱκανὸν τῷ 6
f Gal. 6. 1. τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων· [f] ὥστε τοὐ- 7

Grotius remark, a softening. By κυριεύειν we may understand, with Bp. Middleton, the assumption of an arbitrary power. See Luke xxii. 25. The general sense of the verse is well expressed by him as follows: 'Though I speak of punishment, I would not have you think that we tyrannise over your faith by wanton acts of severity, but rather that we are fellow-workers of your joy; for by your faith alone, that faith which we seek to strengthen in you, can ye attain to salvation.' Compare Rom. xi. 20.

II. In this chapter the Apostle continues his justification of himself, (intermixing a direction as to the course they should now take with the incestuous person,) and contrasts his own conduct with that of the false teachers. And finally, after mentioning his disappointment in not meeting Titus at Troas, blesses God for the success of his ministry. On the train of sentiment in this whole portion, and on the general conduct of the Apostle in the matter adverted to, see the able remarks of Paley in his Horæ Paulinæ.

1. ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν, &c.] Instead of the common reading, ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς, several MSS., some Versions, and the Ed. Princ. have, what I have edited, with Bengel, Matthæi, Griesbach, Tittmann, Vater, and Scholz, ἐν λύπῃ πρ. ὑ. ἐ.: a reading which, in its Pauline nerve and vigour, has far more of the character of genuineness. Ἐν λύπῃ must not be *confined* to *Paul*, or to the *Corinthians*, but be extended to *both*, and the sense is; 'so as to give myself and you pain,' viz. by censuring your irregularities. Compare 1 Cor. iv. 21, ἐν ῥάβδῳ ἔλθω;

2. εἰ γὰρ ἐγὼ λυπῶ—ἐξ ἐμοῦ;] There is here some obscurity, perhaps occasioned by the refined delicacy of the remark; which was, I conceive, meant to be explanatory of ἐν λύπῃ ἐλθεῖν, just before. The καὶ, like the Heb. ו, increases the force of the interrogation, and may be rendered *quæso*; and in the interrogative τίς is implied, in the answer, οὐδείς. The phrase τίς ἐστιν ὁ εὐφ. is expressed *populariter*, the sense being, 'And who, then, is there (i. e. *would* there be) to soothe my sorrows, but the grieved person?' i. e. *persons*; for the singular is put for the plural, as in collectives. Here that designation might be said, in some degree, to embrace both the sound and the unsound part of the congregation; for the *former* would so sympathize with the latter, as to afford the Apostle but little cordial consolation; and the *latter* could not be *expected* to do it, unless in the event of entire repentance and thorough reformation, which the Apostle would not stay to see put to the proof. And thus his comfort with both of them could be but small.

3. ἔγραψα ὑμῖν τοῦτο αὐτό.] Some Commentators understand this of the *present* letter; but most of the *former* one; taking τοῦτο αὐτὸ to refer to the order given to excommunicate the incestuous person, and the general reproof on their moral conduct. At τοῦτο αὐτὸ, sub. ἐπιστόλιον. Ἔδει, 'it was proper and reasonable,' as in Matt. xviii. 33. xxiii. 23. Ἐπὶ πάντας ὑμᾶς, 'respecting you all.' Ὅτι ἡ ἐμὴ—ἐστιν, 'that whatever affords *me* joy would give pleasure to you all;' i. e. the sound and far greater part of them. Meaning, that 'as their humiliation and grief would be a grief and sorrow to *him*, so would his joy (for their reformation) be a source of joy to *them*.'

4. The connexion is well traced by Abp. Newcome as follows: 'I wrote my former epistle, I say, that I might not have occasion of grief; for I am so much interested in your welfare, that I was deeply affected when I wrote it; and its end was not so much to grieve you, as to show my great love towards you.'

— ἐκ πολλῆς θλίψεως καὶ συνοχ. κ.] Meaning, 'out of much affliction, and heartfelt distress;' as Luke xxi. 25. Ἔγραψα, 'I wrote [what I did].'

— οὐχ ἵνα λυπηθῆτε—εἰς ὑμᾶς.] Meaning, 'But if any one (meaning the incestuous person) have occasioned sorrow, he hath not so much grieved *me*, as in some measure, that I may not be too severe, all of *you*.' At ἐπιβαρῶ, ver. 5, we must understand τισι. Of this sense of ἐπιβαρεῖν τινι, to *bear hard upon*, two examples are adduced by Wetstein from Appian.

6. Reasons are now adduced for showing mercy to the penitent offender.

— ἡ ἐπιτιμία.] This word signifies in Philo and other of the later writers, the *fine*, or other *punishment* affixed to any offence; and in the earlier Fathers it denotes any Ecclesiastical punishments enjoined by the Canons of the Church. Αὕτη, '[of] itself;' i. e. without any *more*: of which ellipsis after ἱκανὸς several

ναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως
8 τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. Διὸ παρακαλῶ
9 ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· [g] εἰς τοῦτο γὰρ καὶ ἔγραψα, g Infra 7. 12.
ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.
10 Ὧι δέ τι χαρίζεσθε, καὶ ἐγώ· (καὶ γὰρ ἐγὼ εἴ τι κεχάρισμαι,
11 ᾧ κεχάρισμαι, δι' ὑμᾶς·) ἐν προσώπῳ Χριστοῦ, [h] ἵνα μὴ h Luke 22.31. 1 Pet. 5. 8.
πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα
ἀγνοοῦμεν.
12 [i] Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ i Acts 16. 8. 1 Cor. 16 9.
Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ, οὐκ ἔσχηκα
ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελ-
13 φόν μου. [k] ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μα- k Infra 7. 5, 6.
14 κεδονίαν. [l] Τῷ δὲ Θεῷ χάρις, τῷ πάντοτε θριαμβεύοντι l Rom. 8. 37. Cant. 1. 3.

examples are adduced by Wetstein. Ὑπὸ τῶν πλειόνων, 'at the hands of the many,' the general body of the Church—the πλῆθος, meaning all except the persons so punished. So 1 Cor. v. 4, συναχθέντων ὑμῶν.

Thus the *Essenes* sometimes received back a brother who had been expelled from the society, after he had suffered much misery, ἱκανὴν ἐπὶ τοῖς ἁμαρτήμασιν αὐτῶν τὴν βάσανον ἡγούμενοι, says Josephus, Bell. ii. 8, 8.

7. χαρίσασθαι.] Of course implying that he had *repented* of his sin. Λύπῃ καταποθῇ, 'be overwhelmed by the excess of his sorrow:' a metaphor derived, I conceive, not from the being devoured by a beast, as is generally supposed, but from *drowning;* compare Ps. cxxiv. 2—4. The destruction here alluded to is that from excess of affliction, or self-destruction from despair.

8. κυρῶσαι εἰς αὐτὸν ἀγάπην.] This is rendered, 'to confirm your love to him.' But the proper import of the word permits, and the context and circumstances of the case rather require the sense, 'to make him assured of your love;' namely, by some public testimony of it; i. e. the annulment of the act of excommunication, in order to confirm that reconciliation.

9. εἰς τοῦτο γὰρ ἔγραψα—ἐστε.] The full sense contained in this briefly worded passage seems to be this: '[Forgive him, I say;] for the chief object I had in writing [that you should punish him is answered; and that] was, that I might know the proof of you (i. e. that I might put you to the test), whether you be obedient in all things.' Compare Phil. ii. 22, τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε.

10. ᾧ δέ τι χαρίζεσθε, καὶ ἐγώ.] Sub. χαρίζομαι. The sense intended by the Apostle is best expressed by Iaspis as follows: 'in omnibus judiciis, quæ æquitatem et lenitatem animi producunt, nemo liberaliùs vos sequitur, quàm ego.'

— καὶ γὰρ ἐγὼ—δι' ὑμᾶς.] The sense seems to be, 'For whatever I have [hereby] forgiven any one (if *I myself* can be said to have forgiven), I forgave it for *your* sakes, and to testify my regard for you.' At ᾧ κεχ. sub. κεχάρ., which was suppressed to avoid repetition. The next words, ἐν προσώπῳ Χριστοῦ, are by almost all Commentators joined with the words immediately preceding. And thus a good sense arises; but one, I conceive, not very agreeable to the words following, ἵνα μὴ πλεον. ὑπὸ τοῦ Σατ. I therefore agree with the Bâle Editor, that the words καὶ γάρ—ὑμᾶς are parenthetical; and that ἐν προσώπῳ, &c., belong to καὶ ἐγὼ (χαρίζομαι); see also Mr. Scott. Ἐν προσώπῳ Χρ. signifies, 'acting in the name and in behalf of Christ, as it were in his person;' synonymous with ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰ. Χρ. 1 Cor. v. 4.

11. ἵνα μὴ πλεονεκτηθῶμεν, &c.] These words seem meant to give a *reason why* he and they should be always disposed to show lenity on repentance; namely, lest, by their excessive severity, Satan might obtain an advantage over them, by tempting the offender either to despair or to apostacy; thus bringing Christianity into evil report, as a harsh religion, and deterring others from embracing it; or, by exciting divisions in the Church, and preventing the success of the Gospel.

12, 13. What is here said is meant to give a further proof of his affectionate concern for them, and his desire to visit them; namely, that after he went to Troas to preach the Gospel, and had good opportunity of success; yet, because he found not Titus there (who was to bring him account of the state of the Corinthian converts), he could not rest, but must go in search of him into Macedonia.

12. καὶ θύρας μοι ἀνεῳγ.] Here καὶ stands for καίπερ. Of ἀλλά, &c., the full sense is, 'But however [effecting what I could without his assistance] I bade adieu to them (i. e. the Trojans), and went into Macedonia.'

14. τῷ δὲ Θεῷ—Χριστῷ.] Render, 'But [be that as it may] thanks be unto God;' i. e. with reference to the happy turn affairs had taken at Corinth, and the good account he had received of the Corinthians from Titus (see vii. 6), the Apostle breaks forth into thanksgivings to God, for the success with which He is pleased to bless his Evangelical labours. Θριαμβ. ἡμᾶς ἐν τῷ Χριστῷ shows the *grounds* of the thanksgiving; namely, because 'he maketh us to triumph.' The word properly signifies to triumph over; but here is used (as the best Commentators, ancient and modern, suppose) in a *Hiphil* or *causative* sense; as in Herc. Fur. 1596; and in other verbs, as βασιλεύειν, ἐπιστεύδειν, αὐταρκεῖν, κληρονομεῖν, ζῆν, &c. The sense is, 'causeth us to tri-

ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ
m 1 Cor. 1. 18. φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. ([m] Ὅτι Χριστοῦ εὐωδία 15
ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυ-
n Luke 2. 34. infra 3. 5, 6. μένοις· οἷς μὲν, ὀσμὴ θανάτου εἰς θάνατον, [n] οἷς δὲ, ὀσμὴ 16
o Infra 4. 2. ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός;) [o] Οὐ γάρ ἐσμεν, 17
ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ· ἀλλ' ὡς
ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ,

umphantly overcome all difficulties,' to 'go from city to city as triumphing conquerors in the cause of Christ.' But the metaphor is not to be too much pressed on. So also the expressions πάντοτε and ἐν παντὶ τόπῳ are not to be rigidly interpreted, but understood of what, *upon the whole*, was the case. Indeed, when the Apostle was *least* successful, there was always *some* kind of victory obtained over the kingdom of Satan.

14. καὶ τὴν ὀσμὴν—φανεροῦντι, &c.] The sense is, 'And who diffuseth, by us, every where the odour of his Divine knowledge.' There is an allusion to the fragrant odour of flowers and aromatics scattered around conquerors when going in triumph. So Plutarch (cited by Kypke) says the streets were on such occasions θυμιαμάτων πληρεῖς. Some confusion of metaphor exists; but, under a lively allusion to the wide spreading of aromatic odours, it represents the wide diffusion of the Gospel, and its salutiferous influence.

15. Here there is a continuation of the above metaphor, though with some change in the application.

— ὅτι Χριστοῦ εὐωδία—ἀπολλυμένοις.] Τῷ Θεῷ is by many taken as put for εἰς τὸν Θεόν. But it seems better, with others, to interpret, 'by God.' The general sense is, 'We are those through whom God spreads and propagates this odoriferous, beneficial, and salutiferous Gospel of Christ.' Here the Apostle is said to have had in mind similar modes of expression found in the Rabbinical writings. So the Rabbis speak of the Law as a savour of life to Israel, but to the Gentiles a savour of death.

In ἐν τοῖς σωζομένοις and τοῖς ἀπολλυμένοις is implied *all*; the former simply denoting those who believe and embrace the Gospel, and who, by faithfully fulfilling its requisitions, are saved; the latter, those who either disbelieve and reject it, or at least neglect to fulfil its requisitions. The general meaning is, 'We indeed bear the sweet odour of Christ's Gospel to *all*; but all who participate in it do not experience its salutiferous effects. Yet if some be saved, and others perish, the Gospel retains its own virtue,—its odoriferous and salutiferous properties, though some may disbelieve or abuse it, and perish.'

16. οἷς μὲν, ὀσμὴ, &c.] q. d. We have done *our* part, whatever be the result; though to the one we are a savour, &c.; q. d. 'to those who perish through unbelief the fragrance of the Gospel, which we diffuse, becomes a deadly savour, ending in their death; but to the saved it becomes a vivifying savour, ending in life eternal. Θανάτου and ζωῆς are Genitives of a substantive in the place of its cognate adjective. The words εἰς θάνατον and εἰς ζωὴν are partly exegetical, but chiefly meant to strengthen the sense.

— καὶ πρὸς ταῦτα τίς ἱκανός;] Meaning, that 'no human being is *of himself* sufficient for so momentous a business;' implying that our sufficiency is of God. In v. 15, 16, Dr. Paley recognises one of those numerous instances of *digression* in St. Paul which, he thinks, may be denominated *going off at a word*. 'It is (he says) a turning aside from the subject upon the occurrence of some particular word; forsaking the train of thought then in hand, and entering upon a parenthetic sentence, in which that word is the prevailing term; see 2 Cor. iii. 1, at the word *epistle*; 2 Cor. iii. 13, at the word *veil*; Eph. iv. 8, at the word *ascended*; v. 12, at the word *light*.'

17. οὐ γάρ ἐσμεν—τὸν λόγον.] These words are by some thought to refer to those immediately preceding. But the best Commentators are, with reason, agreed, that the reference in the γὰρ is to the words of ver. 14; q. d. '[We are indeed so favoured by God that we are made triumphant, and are permitted to scatter the odours of the Gospel, and we do this with zeal and alacrity;] *for* we are not as the many,' i. e. very many, &c. The use of the participle and verb substantive for the finite verb denotes *custom*. Thus it connects with the verb λαλοῦμεν following. The force of the expression καπηλ. τὸν λόγον τοῦ Θεοῦ will be seen by bearing in mind the *proper* signification of καπηλεύω. Now this will depend upon that of κάπηλος· which is *not* derived from κακυνεῖν and πηλὸς (as the Etymologists say), but is connected with the *caup-o* of the Latin; and both are derived from the *Chappen*, *Koppen*, and other cognate words of the Northern languages, denoting to *sell by retail*. Thus κάπηλος means *a retail dealer*, or huckster, one who sells at second hand; as is plain from two passages of Plato (which have escaped all the Commentators), p. 531, C., ἔργα ἀλλότρια παραδεχόμενοι, δεύτερον πωλοῦσι πάλιν οἱ κάπηλοι· and p. 609. And so Hesych. explains καπηλεύει by μεταπωλεῖ. Æschylus too, Theb. 541, by a bold figure (formed on the foregoing sense), says, ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην, 'he will not *fight by retail*;' i. e. in a peddling way. In short, the κάπηλοι were *petty chapmen* (and that chiefly in eatables or drinkables) exactly corresponding to our *hucksters*. And as *provisions* are most susceptible of that adulteration, which is so likely to be practised by petty venders, so these κάπηλοι were, from a very early period, accused of this trickery. So Isaiah i. 22, οἱ κάπηλοί σοι μισγοῦσι τὸν οἶνον ὕδατι. The very same metaphor, too, occurs infra iv. 2, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ. Καπηλεύειν, therefore, came to mean 'make a gain of;' and also, as here, to '*corrupt for the purpose of gain*.' So Clem. Alex. 60, οὐ καπηλεύεται ἡ ἀλήθεια. Lucian, Herm. 59, ὥσπερ οἱ κάπηλοι κερασάμενοι καὶ δολώσαντες. The sense, then, is, 'corrupting the Gospel, in order to make a gain of it, by repre-

1 ἐν Χριστῷ λαλοῦμεν. III. [a] Ἀρχόμεθα πάλιν ἑαυτοὺς a Infra 5. 12. & 10. 8
συνιστάνειν; ‡ εἰ μὴ χρῄζομεν, ὥς τινες, συστατικῶν ἐπιστο-
2 λῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν. [b] Ἡ ἐπιστολὴ ἡμῶν b 1 Cor. 9. 2, 3.
ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκο- c Exod. 24. 12.
3 μένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων· [c] φανερού- & 34. 1. Jer. 31. 33. Ezek. 11. 19.
μενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, & 36. 26. Heb. 8. 10.

senting its doctrines and injunctions as otherwise than they really are.' *What* these admixtures were, may easily be conceived, though they, no doubt, differed in different teachers; sometimes consisting of Jewish superstitions, and sometimes of philosophical notions, and the dreams of the sophists.

The idea is further unfolded in the words following, ἀλλ' ὡς ἐξ εἰλ., which signify '[as those who speak] with sincerity and integrity;' i. e. opposed to the above impure and dishonest admixture. At ὡς ἐκ Θεοῦ sub. λέγοντες, which arises from the idea of λέγειν suggested by καπηλ. τὸν λόγον. The sense is, 'as persons who speak from God [and not from themselves], κατενώπιον τοῦ Θεοῦ, as in the presence of God, and with a view to his approbation alone.' Ἐν Χρ. This is usually explained, 'in the name of Christ, as his ambassadors.' But since λαλεῖν ἐν Χριστῷ is opposed to the corrupt mode of operating adverted to in the preceding clause, so it would rather seem to mean, as Beza, Calvin, and Hyperius are agreed, '*secundum* Christum,' according to the truth as it is in Jesus, without any such admixture as that alluded to.

III. In this Chapter the Apostle obviates any charge of self-commendation, desiring to ascribe all his success to God, vv. 1—6. And in adverting to the superiority of the Gospel over the Law, vv. 7—11, he especially points out *plain speaking* (probably to excuse his freedom of animadversion) as most accordant with its nature; and concludes with describing the liberty and progressive holiness which arose from the Gospel, vv. 11—18.

1. ἀρχόμεθα—συνιστάνειν;] This is meant to anticipate an objection, that by thus mentioning his *sincerity* he was *recommending* himself. In the interrogation is implied a strong negation, οὐδαμῶς! The next words, εἰ μὴ χρῄζομεν, are to be considered as having reference to something omitted for brevity's sake; q. d. '[Nor have we any *occasion* so to do, unless we need, &c.]' Thus there will be no reason, with Griesbach and others, to read ἢ μὴ for εἰ μὴ, from a few MSS., Versions, and Fathers. Ἢ μὴ is probably an alteration to remove a difficulty, which, after all, is, as we have seen, but imaginary. It is not impossible, however, that ἢ μὴ may be the true reading; for, from the frequency of εἰ μὴ, and the rarity of ἢ μὴ, the scribes might very well mistake the latter for the former; especially as εἰ and η are so much alike in MSS.

— συστατ. ἐπιστ.] These (called by Arrian, Ep. iii. 2. 1, γράμματα συστ.) were letters of introduction, probably deriving their origin from the *tesseræ hospitalitatis* of the earlier Greeks. They were much employed among the Greeks and Romans, and also the Jews; from whom, it is probable, was immediately derived the frequent use of them in the primitive church. The τινες alludes to the false teachers, who, it seems, had thus introduced themselves to the Church at Corinth.

2, 3. ἡ ἐπιστ. ἡμῶν ὑμεῖς ἐστε, &c.] As if he had said (observes Theodoret), ἡμεῖς οὐ δεόμεθα γραμμάτων· αὐτὰ γὰρ ἡμῖν τὰ πράγματα μαρτυρεῖ, according to the sense expressed by Theophylact, 'that which letters of introduction and recommendation would have done, this *ye yourselves* do when seen and heard.' Thus the meaning is, '*Ye* are [in fact] our recommendatory epistle, one written by Christ, through our instrumentality; not with ink, but with the Holy Spirit; not on letters of stone, but on the heart:' q. d. your conversion to the Christian faith, by my preaching and miracles, is a sufficient recommendation of me as a true Apostle. Now this conversion, and the reformation therein implied, must (from the extensive communication of Corinth with almost every part of the world) have been known to all, and were in that sense read by all. Moreover (what seems meant by the ἐγγεγρ. ἐν ταῖς καρδίαις ἡμῶν), this knowledge was especially imprinted on the mind of the Apostle; and he himself was the means of bearing it about to all parts of the world. Similarly it is said, Josephus, Ant. iv. 8. 12, ἐγγράφων τοὺς νόμους ταῖς ψυχαῖς.

3. φανερούμενοι ὅτι ἐστὲ, &c.] 'Here,' observes Professor Dobree, 'we have a transition from the heart of Paul to the heart of the Corinthians, as at infra v. 13—16 from Moses veiled to the Jews veiled.' Hence arises a comparison of the ministry of Paul, as compared with that of Moses; see Exod. xxxiv. 33. Φανερ. ὅτι ἐστὲ, &c., is for ὅτι φανερῶς ἐστε, 'it being manifest that ye are,' &c. The same metaphor is here continued, but with alteration, and a different application. When it is said that they are even *Christ's* Epistle, the latter must be understood in a different sense from the former; and the sense may be thus traced: 'Ye bear the commands of Christ on your heart, and transcribe them into your practice.' [So Plato, Phædr., speaks of knowledge as being written on the soul of the learner.] 'This is, as it were, a letter dictated by Christ to me, and by me written on your hearts.' In some sense, too, it might be said that they were thus a letter commendatory of Christ and the Gospel to the heathens. By ἐπιστολὴ Χρ. is meant the *Gospel;* and to this the term ἐπιστολὴ is very applicable, according to the sense in which it is here used, namely, *mandatum.* The term, indeed, is applicable to any *revelation* of God's will to man.

The remainder of the verse is meant further to unfold the sense of ἐπιστολὴ, and to show the superiority of the *Gospel* over the *Law*. It is thus illustrated by Theophylact: 'As Moses was the minister of the Law, so are we the ministers of your faith in the Gospel. *He* cut the stones; *we* cut the hearts. The Law was written with ink; the Gospel was written upon you by the

ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος,
οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναις.
Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν 4
d Supra 2. 16. Phil. 2. 13. Θεόν· [d] οὐχ ὅτι ἱκανοί ἐσμεν ἀφ' ἑαυτῶν λογίσασθαί τι, 5
e Jer. 31. 31. Hebr. 8. 6, 8. Rom. 7. 6. infra 5. 18. ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ· [e] ὃς 6
καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος,
ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα
f Deut. 27. 26. Exod. 34. 29. ζωοποιεῖ. [f] Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν 7
ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνα-
σθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως,
διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην·

Spirit. As far as the Spirit is superior to ink, and the heart to stone, so far is the new Dispensation superior to the old.' It may be added, that in the *Law* there was a bare *command*; in the Gospel the injunction was rendered effectual by the ministry of the Holy Spirit, both in his ordinary and extraordinary operations. The words *ἐν πλαξὶ καρδίας σαρκ.* are, by transposition, put for *ἐν πλαξὶ σαρκ. κ.*, i. e on *fleshly* tablets, namely, those of the heart; compare Jer. xvii. 1. The same figure occurs in Æschyl. Prom. 814, *ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν*, and Theophylact, Sim. p. 125, *ταῦτα τοῖς τῆς καρδίας ταμείοις ἐναποτίθεσθε, γραφαῖς ἀτυπώτοις ἀπογραψάμενοι.*

4. The connexion is here somewhat uncertain. Many early modern Expositors suppose the words to refer to those immediately preceding. And so Rosenmuller. A harsh sense, however, thus arises. The true view is, I think, that adopted by Chrysostom, Theophylact, and Calvin, who suppose the Apostle here means to deprecate the accusation of *boasting of himself*. Whatever his superiority might be, it rested, he says, solely on his confidence in God, through Christ, from whom alone he derived his sufficiency to spread the Gospel. The sense, then, may be expressed as follows: 'We, however, have such a cause for trust and confidence [as this superiority implies] in God alone and through Christ.'

5. *οὐχ ὅτι.*] Supply *οὐ λέγω*, 'I mean not to say that.' *Λογίσασθαι* here signifies, *excogitare*; a sense of the word frequent in the best writers. The meaning is, 'We are of ourselves unable to think out, find out by thinking, or adequately to comprehend, the mysteries and truths of the Gospel, much less to give them the *effect* by which the Holy Spirit writes and imprints them on the hearts of men; but our sufficiency is from God.' The primary signification of *λογίσασθαι* is to *count up* numbers, to compute; whence arise, *per translationes*, all its other significations, to *account*, *recount*, compute, reckon, imagine, think, ratiocinate, conclude; q. d. from balancing the account. Of the two expressions, *ὡς ἐξ ἑαυτῶν* and *ἀφ' ἑαυτῶν*, Wolf refers the the former to the *will*, the latter to the *power*. It would rather seem that *ὡς ἐξ ἑαυτῶν* is meant to further explain the sense; the meaning being, what Emmerling expresses, 'ita ut ex me profectum putem.' The words are perhaps to be construed, not with *ἱκανοὶ*, but with *λογίσασθαί τι*. So Liban. Or. 44, p. 914, D., *ἀφ' ἑαυτῶν αὐτὰ λογιζόμενοι καὶ σκοποῦντες οἱ δικασταὶ*, &c.

6. *ὃς καὶ ἱκάνωσεν ἡμᾶς.*] Sub. *εἶναι.* The sense is, 'And it is He who fitted us to be ministers,' &c. The words *οὐ γράμμ., ἀλλὰ πνεύμ.* should be rendered, 'not of letter, but of spirit,' i. e. not of a literal, but a spiritual Covenant. By *literal* is meant resting on written documents, or Scripture only, like the Law of Moses. It may also denote (in a figurative sense) 'consisting in outward forms and ceremonies.' Thus by *τὸ γράμμα* is meant 'what is literal,' viz. the Law; and by *τὸ πνεῦμα*, 'what is spiritual,' (viz. internal and spiritual religion,) the Gospel. See Calvin on Rom. ii. 29. Such (in opposition to the Mystics, who take these words of the literal, and the spiritual *interpretation*) Bp. Marsh, in his Lect. p. 369, has proved to be the only sense which the context admits. 'The Apostle (says he) is drawing a parallel, which has no concern with interpretation, but is between the Law of Moses and the Gospel of Christ. The former "kills," inasmuch as it denounces death without hope on all who disobey it; nay, sometimes *occasioned* death, by the multiplicity and difficulty of its ceremonial rites. See Rom. iii. 20, and Gal. ii. 19. On the contrary, the *πνεῦμα*, the Spiritual System of the Gospel, *ζωοποιεῖ*, 1st, brings life and immortality to light, and affords the means of salvation; 2dly, it imparts life, a new life, by the Holy Spirit. There is also an allusion to that expiatory sacrifice by which this vivification is effected. The two Dispensations, moreover, are contrasted as to their *tendency:* that of the Law was *punishment;* that of the Gospel, *reformation* rather than punishment,—*salvation* rather than condemnation.' Though indeed even the *Gospel* as a *letter* has no effect but to kill those to whom it is preached; it is only when internally and spiritually received that it giveth life.

7, 8. The Apostle now further evinces this superiority of the Gospel over the Law, by showing, 1. that its *glory is greater;* inasmuch as the Law had only a corporeal and visible glory,—namely, that in the face of Moses; but the New Dispensation an intellectual and spiritual one. (Theophyl.) We have here an *argumentum à minori ad majus;* and the full sense of the two verses may be thus expressed: 'If the ministry or office of promulgating a covenant which, in the *letter*, (when written on tables of stone,) brought nothing but death with it, was *glorious*, (namely, by the appearance of angels with the

8 πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν
9 δόξῃ; Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ
μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ.
10 Καὶ γὰρ οὐ[δὲ] δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ
11 μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. [g] Εἰ γὰρ τὸ καταρ- g Rom. 1. 17.
γούμενον, διὰ δόξης· πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.
12 [h] Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παῤῥησίᾳ χρώμεθα· h Eph. 6. 19. i Exod. 34. 33, &c.
13 [i] καὶ οὐ, καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον Rom. 10. 4. Gal. 3. 25.

cloud of glory,) and *so* glorious that the children of Israel were not able to look at the face of Moses, because of the shining of his countenance, which glory was soon to vanish; how *much more* shall not the ministration of the *Spiritual*, or the Spirit-giving Dispensation (i. e. the Gospel) be glorious?' Ἐν δόξῃ is for ἔνδοξος. On this δόξα, see Note on Luke ii. 9. The words of Exod. xxxiv. 29 suggest the idea of such an *irradiation* as that which is represented in pictures, encircling the countenance of Christ. With respect to τὴν καταργουμένην, it must not be understood, with some, of fading away with youth, and ceasing with death. The best mode of taking the words is that of the ancients and some eminent moderns; namely, to suppose that τὴν καταργουμένην (introduced to impart force to the argumentation), though it pertains in appearance to τὴν δόξαν, yet, in fact, belongs to γράμματα, meaning the *Mosaic economy*; and that the Apostle meant to hint that, as that glory was temporary, and would cease at death, so was the Dispensation, of whose Divine origin this was the symbol, meant also to be temporary.

9. εἰ γὰρ ἡ διακονία—ἐν δόξῃ.] The Apostle here (observes Theophylact) 'gives *another turn* to the *same thought*.' Indeed, ἡ διακ. τῆς κατακρ. is meant to further illustrate what was said at ver. 7, ἡ διακονία τοῦ θανάτου ἐν γράμμασι. The condemnatory Law and the justificatory Gospel are contrasted; the former as a ministry of condemnation, the latter as one of justification; conferring justification on all who heartily embrace it. Δόξα is for δοξαστός; which use of a substantive for its cognate adjective is also found in the Classical writers.

10, 11. This is not a correction, but a confirmation of the preceding; meaning that the glory of the Law is eclipsed when the Gospel goes forth; as the moon and stars, though diffusing their light over all the earth, yet fade before the beams of the sun, so the Law, glorious as it is in itself, yet in glory is as nothing compared with the greatness of the Gospel. (Calvin.)

10. τὸ δεδοξασμένον.] Supply πρᾶγμα, meaning the Mosaic Dispensation. Οὐ δεδόξασται, 'was not esteemed glorious or excellent.' The δὲ before δεδόξασται, not found in many MSS., Versions, and Fathers, is with some reason cancelled by Matthæi, Griesbach, Tittman, Vater, and Scholz, and is probably not genuine, but originated merely from the δὲ following. In ἐν τούτῳ τῷ μέρει and ἕνεκεν there is some distinction of sense; ἐν τούτῳ τῷ μέρει signifying 'en cet égard' (as the French say), 'in respect of comparison;' (so Joseph. Ant. xv. 3. 4, ὡς ἐκπλῆξαι τὸ λυπηρὸν, καὶ παραμυθήσασθαι τούτῳ τῷ μέρει.) ἕνεκεν, 'on account of.' Thus ἐν τούτῳ τῷ μέρει contains comparison, and ἕνεκεν, &c. is only exegetical of the preceding. It is, however, proper to bear in mind (as Beza and Scott suggest), 1. that the Law is here not considered *simply*, but as connected with the ministration of Moses, and as apart and distinct from the Gospel. 2. That the Apostle's principal aim here seems to have been to magnify his office, and to show, from the example of Moses, that the ministry (especially the Apostolical) of the New Testament was honourable in proportion to the supreme *glory* of that dispensation.

11. The comparison is here continued, in another view, between the Law, as *transient*, and the Gospel, as *permanent;* which would naturally give the latter a superiority over the former.

— τὸ καταργ.] Not 'which was done away,' but 'which was to be done away,' as being intended to be only temporary. Τὸ μένον, 'what was to be permanent,' μόνιμον (viz. until the end of the world), and so called, as being the last Dispensation of God, and to be succeeded by no other. Ἐν δόξῃ, sub. ἦν, 'was attended with glory,' both at its delivery, and in its use.

12. ἔχοντες οὖν τ. ἐλπ.] Some eminent Commentators explain, 'having such confidence in the glorious perpetuity of the Gospel ministration.' But this seems too confined a sense. It is better, with Chrysostom, Newcome, and Macknight, to regard it as having reference to all that has been said of the superiority of the Gospel over the Law; q. d. 'Having such an assured hope as this, so grounded on the infinite superiority and pre-eminent advantages of the Gospel over the Law' (and, by implication, of the same superiority of his ministry over that under the Law), 'I use,' &c. And here, observes Calvin, 'longius evehitur Ap. neque enim tantum de Legis *naturâ* tractat, de perpetua qualitate, sed etiam de *abusu*.' Of this sense of ἐλπὶς examples occur in i. 7. Phil. i. 20. Tit. i. 2.

— πολλῇ παῤῥησίᾳ χρώμ.] Meaning, either 'we use great freedom and boldness of speech,' or 'we use great plainness of speech, *sine verborum involucris et ambagibus*.' The former interpretation is better supported by the *usus loquendi;* but the latter is more agreeable to the words following; for I agree with Emmerling, that what is said at vv. 13—18 was suggested by the idea then in the Apostle's mind, of *something kept concealed*. And so Dr. Paley (in his Horæ Paulinæ) observes, 'that this allegory of the veil arose entirely out of the occurrence of the *word*, and drew the Apostle away from the proper subject of his discourse, the dignity of the office in which he was engaged. That subject he resumes at iv. 1, almost in the words he had left it.' The above use of παῤῥησία with λαλεῖν, &c. occurs in Mark viii. 32. John x. 24. xi. 14. xvi. 25, 29.

13. καὶ οὐ.] Subaud. ποιοῦμεν τοῦτο, i. e.

ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ
k Isa. 6. 10. Ezek. 12. 2. Matt. 13. 14. Acts 28. 26. Rom. 11. 8. τέλος τοῦ καταργουμένου· ([k]ἀλλ' ἐπωρώθη τὰ νοήματα 14
αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ
ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον,
ὅτι ἐν Χριστῷ καταργεῖται. Ἀλλ' ἕως σήμερον, ἡνίκα 15
ἀναγινώσκεται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν
l Rom. 11. 23, 26. κεῖται· [l]ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται 16
m John 4. 24. τὸ κάλυμμα. [m]Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ 17

παρακαλύπτομεν, or κάλυμμα ἐπιτίθεμεν (from the context), 'we do not use a veiled and mysterious form of speaking.' The narrative (Estius observes) contained in Exodus is here converted into an allegory, and the mystery concealed under it is pointed out, or rather the whole is, as Cameron observes, mystical and typical. A carnal people could not bear the splendour of Moses' countenance, a type of the Gospel of Christ; and thus, agreeably to the figure, the *Law* was veiled until the *Spirit* should come, who was to take it away. In short, as Grotius and Doddridge point out, even Moses himself was, in this, a type of his own dispensation. 2. It has been well noticed by Calvin, Beza, Vorstius, Sclater, and Emmerling, that πρὸς τὸ μὴ ἀτενίσαι τ. υἱ. Ἰ. is not to be understood of any *intention* on the part of Moses, as if he spoke obscurely in the Law, that its ultimate import might not be discovered. Moses (as Calvin shows) would doubtless have wished that the true intent *should* have been known, but that he had a simple duty to perform, to publish the Law; and as he could not regenerate the minds of the people, so also no blame is imputable (or is here imputed) to him, 'quia non debuit plus præstare quam ferebat dispensatio sibi commissa.' In short, the πρὸς is to be taken simply to express *eventum rei* (namely, the blindness of the Israelites): and this Camer. proves by a reference, 1. to facts; 2. to the antithesis at ver. 14; 3. to the *nature* of the thing; and, 4. to the *propriety* of the thing.

The words πρὸς τὸ μὴ ἀτενίσαι—καταργουμένου may be paraphrased thus: 'So that they did not see what was adumbrated under the Law which was to be done away, even the *substance*—the Gospel of Christ, the end and object, and meant to be the *complementum* of the Law.' So Rom. x. 4, τέλος νόμου Χριστὸς, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

14. ἀλλ' ἐπωρώθη τὰ νοήμ. α.] Ἀλλὰ refers to a clause omitted, and the full sense seems to be this: '[Nor has this only been in old time,] but [it has ever since been the case,] that their understanding and perceptions have been, and are, dull and stupid.' This sense of πωρ. is frequent in the New Test. See Mark vi. 52. viii. 17. John xii. 40. It is worthy of remark, that vv. 14, 15, 16, and 17 form a parenthetical portion, of which the matter was suggested by the mention of the blindness of the Israelites in the days of Moses, and is intended to show that their disposition was then very much as it had been in the time of Moses. During these verses the construction is suspended, and then at ver. 17 et seq. it is resumed and completed.

— τὸ αὐτὸ κάλυμμα—μένει, μὴ ἀνακ.] The sense is: 'For, to this day, the same veil as that which Moses used (i. e. the obscurity of the Mosaic law, typified by the veil of Moses' face) still remains, when they read the Old Testament.' The next words, μὴ ἀνακαλυπτόμενον—καταργεῖται, are best taken in the sense 'it not being discovered by them, or become known to them, that it (viz. the darkness of the Old Covenant) is done away by Christ;' i. e. that the true end of the Law is discovered by the Gospel of Christ.

15. Here there is a repetition in plainer and more circumstantial terms, of what was said in the preceding verses.

— ἕως σήμ.] for ἕως τῆς σήμ., scil. ἡμέρας. Κεῖται. The word is often, as here, used of a garment; nearly as we say of a coat, that it *sits* well.

16. ἡνίκα δ' ἂν ἐπιστ. πρὸς Κύρ.] The use of the singular here, where the plural might have been expected, has occasioned not a little perplexity, and given rise to a difference of opinion as to the *reference*. Some refer it to Ἰσραὴλ (i. e. people of Israel) at v. 13; others, to Μωϋσῆς in the preceding verse, meaning the Law of Moses, i. e. the Old Testament; others, again, to καρδία in the preceding. The view first mentioned seems to deserve the preference, yet only as involving the *least* harshness. It would seem that (as Cameron and Capellus point out) the singular is here put for the plural, by a sort of impersonal use, or rather by an ellipsis of τις in a *collective* sense (for the *plural*, like the French *on*); the Active also being used, as a reciprocal, for the Passive. This, I would observe, is supported by the authority of the Pesch. Syr.

17. ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν.] Here, as Abp. Newcome suggests, the Apostle takes up the Κύριον of the preceding verse, and enlarges on it, showing the advantages of the Gospel over the Law. The sense may, with Prof. Scholefield, be thus expressed: 'The Lord (of whom I speak, see ver. 16) is the Spirit;' or, as Prof. Dobree well paraphrases, 'When I speak of the Jews turning to the Lord, I mean their turning FROM THE LETTER TO THE SPIRIT.' So Abp. Newcome and Bp. Middleton render: 'The Lord and his doctrine is (i. e. imparts) the spiritual and life-giving religion' (mentioned above, ver. 6). This mode of interpretation is, I would observe, further supported by the opinion of Mr. Simeon, Hor. Homil. App. vi. p. 230. 'The Apostle (says he) is comparing the Law and the Gospel, which, if disjoined, may be considered the one as a mere letter, a ministration of death; the other a Spirit, a ministration of righteousness and life.'

By ἐλευθερία understand 'a dispensation of freedom, and not of bondage to ceremonies.' But we are also to advert to that freedom from *condemnation* imparted by the Gospel (Rom. viii. 34)

18 πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.) [n] Ἡμεῖς δὲ πάντες, ἀνακεκα- n 1 Cor. 13. 12. infra 5. 7.
λυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν
αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ
1 ἀπὸ Κυρίου Πνεύματος. IV. [a] Διὰ τοῦτο ἔχοντες τὴν δια- a 1 Cor. 7. 25.
2 κονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐκκακοῦμεν· [b] ἀλλ' b Supra 2. 17.
ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν 1 Thess. 2. 3, 5. infra 6. 4.
πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ
φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν
3 συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ. [c] Εἰ δὲ καὶ ἔστι c 1 Cor. 1. 18. supra 2. 15.

freedom from the bondage of corrupt passions or slavish principles, imparted by Christ, whereby the believer is enabled to find liberty in willing obedience. See Rom. viii. 1, 2, 14, 17.

18. This verse contains the *completion* of the contrast between the dispensation of the Law and of the Gospel, in respect to their spiritual efficacy, commenced at ver. 13, but interrupted by the intervention of a passage expressing an idea suggested by the term *κάλυμμα*. Accordingly, the present passage ought not to have been thought so perplexing, as to occasion that very great diversity of interpretation which here exists; and the sense may be thus expressed in close paraphrase: 'We, on the contrary (δὲ), (meaning Christians,) all of us, with unveiled face (i. e. clearly and plainly) beholding, as in a mirror, the glory of the Lord, as shining forth in the Gospel (and not, like the Jews, seeing the truth veiled in types and shadows, but beholding clearly and distinctly, as if reflected in a mirror, the glorious manifestation of the Lord in the Gospel), we, I say, are transformed into the same image and resemblance as that of the Lord which we behold in the Gospel, and go on from glory to glory, even as we are supported by the Spirit of the Lord, which worketh in us, and produceth this transformation.' See Scott and Holden.

To advert to particulars, *τὴν δόξαν—κατοπτ.* may signify, 'beholding the clear and resplendent image of his doctrine, and recognising its glory in its saving efficacy on the hearts of men, and thus having our minds enlightened by it;' or, as Dr. Robinson (Lex.) renders, 'beholding the glory of the Lord as reflected and radiant in Christ.' So Plut. de Educ. xx., exhorts parents to be an example to their children, *ἵνα πρὸς τὸν τούτων βίον, ὥσπερ κάτοπτρον, ἀποβλέποντες, ἀποτρέπωνται τῶν αἰσχρῶν ἔργων.* So also Philo, p. 79, E. (cited by Loesner), *μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν, ἢ ἐν σοὶ τῷ Θεῷ.*

At *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν* (which words allude to the changing of the face of Moses on beholding the Shechinah) there is an ellipsis, not of *εἰς*, but of *κατὰ*, which is *expressed* in a kindred passage of Col. iii. 10, *τὸν ἀνακαινούμενον κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.* The words *ἀπὸ δόξης εἰς δόξαν* imply that the more we behold this resplendent and glorious light, the more do we reflect back its rays; q. d. 'the more we contemplate the great truths of the Christian religion, the more do our minds become imbued with its spirit; we are enabled, under the influence of Divine grace, to go on from one degree of holiness to another;—until, at length, the view of *faith*, as in a mirror, shall be changed into immediate and perfect *sight*, even the glorified vision of God in heaven itself.'

IV. Here the Apostle skilfully resumes the subject of his discourse, dropt at iii. 12,—the dignity of the office he was discharging; from which he had been drawn by the comparison with the ministration of Moses, suggested by the allegory of the *veil*. In order to this, and as tending to that general purpose of *apology* which runs through a great part of the Epistle, he compares his own conduct with that of his adversaries, and intimates his superiority over them in the most important characteristics of the ministerial office, —*fidelity*, *sincerity*, *zeal*, and *diligence*. And, to set in a still higher point of view his merit in the last-mentioned quality, he adverts to the various *trials* and *tribulations*, which had broken his strength, and consequently lessened his ability to serve them. To this physical weakness he then opposes, by contrast, the *power of the Lord*, by which alone he was enabled to persevere, and to faint not under trials.

1. *ἠλεήθημεν.*] This word is often used of the grace of God, shown in bringing men to salvation, as Rom. ix. 15, seqq. xi. 30. 32. 1 Cor. vii. 25. 1 Pet. ii. 10. On the sense of *ἐκκακεῖν*, see Note on Luke xviii. 1. The word is properly a *military* term, signifying 'to give way from cowardice.' So Valcknaer renders, 'non deficimus, sed stamus et permanemus impavidi in eâ statione, in quâ summus Imperator collocavit.'

2. *ἀπειπάμεθα*] 'we have nothing to do with.' The Aorist is here used for the Present, as denoting what is done at all times alike, and is habitual. See Alt's Gr. N. T. p. 233. *Τὰ κρυπτὰ τῆς αἰσχ.*, namely, all such base practices as men, from shame, conceal; (so Herodot. ii. 35, *τὰ μὲν αἰσχρὰ, ἀναγκαῖα δὲ, ἐν ἀποκρύφῳ ποιέειν χρεών.*) meaning all underhand and foul dealings, especially such as the false teachers, whom the Apostle is supposed to allude to, were chargeable with. *Μὴ περιπ. ἐν πανουργίᾳ*, 'not adopting a crafty line of conduct.' *Δολοῦντες τὸν λόγον τοῦ Θεοῦ* is synonymous with *καπηλεύοντες τὸν λόγον τοῦ Θεοῦ* at ii. 17.

— *συνιστῶντες ἑαυτοὺς*, &c.] i. e. 'acting so as to recommend ourselves to the unbiassed [good] opinion of men; [referring ourselves] to the judgment of every man's conscience, or natural power of distinguishing between right and wrong;' as infra v. 11. Thus the word is used, by metonymy, of the judgment of the conscience. *Ἐνώπιον τοῦ Θεοῦ*, 'as in the presence of God.'

3. The figurative language before adopted is

d Isa. 6. 10. John 12. 31, 40, 45. & 14. 9, 30. supra 3. 8, 9, 18. Col. 1. 15. Heb. 1. 3.
e Supra 1. 24.
f Gen. 1. 3. Eph. 5. 8. 1 Pet. 2. 9.

κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις
ἐστὶ κεκαλυμμένον· [d] ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου 4
ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι
[αὐτοῖς] τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χρι-
στοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. [e] Οὐ γὰρ ἑαυτοὺς κηρύσ- 5
σομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον· ἑαυτοὺς δὲ, δούλους
ὑμῶν διὰ Ἰησοῦν. [f] Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς 6
λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν
τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χρι-
στοῦ.

here continued. An objection is supposed, founded on the preceding *πᾶσαν*; q. d. 'all do not receive the Gospel, even when preached so plainly and strongly as Paul does.' To which the answer is, that the fault is not in the Gospel, nor in any obscurity which attaches to it, but in the blindness and perversity of those who are perishing, are in a lost state, meaning that of unbelief. For that that is the sense of *ἀπολλ.* is plain from the verse following, and from a comparison with a passage at ii. 15, which is the best comment on this verse.

4. *ἐν οἷς ὁ θεὸς*, &c.] Put for *ὧν ἀπίστων ὁ θεὸς*, &c. By *τοῦ αἰῶνος τούτου* is meant the wicked and sensual part of it, mere worldlings; and by the *god* of it, *Satan*, (see John xii. 31. xiv. 30), to whom, as being the original author and continual promoter of sin, sinners are, as it were, bound to yield obedience. See Rom. vi. 16, and a passage of Philo-Judæus, cited on John iii. 19. It is, indeed, but natural that worldlings should worship the *god* of this world. Satan is called, not *lord*, but *god*, of this world, because he is worshipped and served *in the place of* God by the world at large. So Bp. Sanderson (in his 7th Sermon ad Populum) shows that it 'is by *doing service* to Satan that the men of the world make a god of him; service being a principal part of that honour which belongeth to God.' So Matt. iv. 10, *αὐτῷ μόνῳ λατρεύσεις*. *Εἰς τὸ μὴ αὐγάσαι*, &c. The construction and sense is: 'So that the light of the glorious Gospel of Christ (who is the image of God) might not shine unto them,' i. e. that it might not show its true purport, and its real excellence to them; so that they should neither understand the one, nor appreciate the other. The *αὐτοῖς* after *αὐγάσαι* is omitted in many MSS. and Fathers, and is cancelled by Griesbach, Tittman, and Vater. *Φωτισμὸν*, 'splendour and excellence, with reference (remarks Grotius) to the preaching of Christ's miracles, resurrection, and ascension to heaven; and also the founding of a celestial kingdom, and the sending of the Holy Spirit procured by Him.'

— *εἰκὼν τοῦ Θεοῦ*.] Christ is so called, either in respect of his *Divine nature*, by which he proceeds from the Father, as an image bearing an exact and perfect resemblance to Him; or, in respect of *his office* of *Mediator*, of which the principal part is, that he should hold forth the Father to our view. See Note on Heb. i. 3.

5. *οὐ γὰρ—Κύριον*.] These words, as Theophylact observes, have reference to the preceding, *μὴ περιπ. ἐν πανουργίᾳ, μηδὲ δολ. τὸν λόγον τοῦ Θεοῦ*; vv. 3, 4, being in some measure parenthetical; q. d. '[We do not act in a crafty manner, or adulterate the word of God,] because we do not preach *ourselves*, as do the false teachers.' *Ἑαυτοὺς κηρύσσ.* is explained by most Commentators to mean seeking our own advantage or credit in preaching: which may be admitted as a *secondary* sense, and is agreeable to the *usus loquendi*. So Synes. cited by Wetstein, *τὸ κηρύττειν ἑαυτὸν, καὶ πάντα ποιεῖν ὑπὲρ ἐπιδείξεως, οὐ σοφίας, ἀλλὰ σοφιστείας ἐστί*. But the *primary* one intended seems, from the context, to be that propounded by Theophylact, Grotius, and Emmerling, 'We do not speak as *principals*, as if in a business of *our own;* we merely act as ambassadors on the part of another, namely, Jesus Christ.' Of the next clause, the full import seems to be this: 'So far indeed are we from regarding ourselves as principals, that we consider ourselves as performing whatever religious service we render to you, on the part of (*διὰ*) Christ, and as his representatives, and your servants therein.' Compare 1 Cor. iv. 1. This sense of *διὰ* readily arises from the common one *on account of*.

6. *ὅτι ὁ Θεὸς—ὃς ἔλαμψεν*, &c.] The Apostle here returns to the allegorical mode of speaking, alluding again to the shining of Moses' face. The construction, however, is somewhat irregular; and the best mode of tracing it is to suppose an ellipsis of *οὗτός ἐστι* before *ὃς ἔλαμψε*. In *ὁ εἰπὼν* ('who bade') there is an allusion to Gen. i. 3, 'Let there be light: and there was light.' The Apostle, as Iaspis observes, meaning to intimate, *Physicè* quasi in creando mundo, et *moraliter* per Christum Deus dixit, Fiat lux! et facta est lux. *Ὃς ἔλαμψεν*, '[he it is] who hath caused the light to shine.' See Note at Luke i. 78, *ἀνατολὴ ἐξ ὕψους*, and my Lex. in *λάμπω*. *How* this light, which shineth on men by the revelation of God's truth and the illumination of His Spirit, through the ear or the understanding, conveying the light of truth into the heart, may (as in the case of those mentioned supra v. 4) be in many ways excluded and become ineffectual, has been well shown by Dr. Is. Barrow, Sermons, vol. ii. p. 25. The Apostle has reference to the state of ignorance and prejudice to which he had formerly been so wedded; when (in a *two-fold* sense) the light of heaven broke in upon him. The words *πρὸς φωτισμὸν*, &c. denote the *purpose* for which the light was vouchsafed, and *πρὸς φωτ. τῆς γν.* &c. is put for *πρὸς τὸ φωτίζειν ἀνθρώπους ἐν τῇ γν.*, 'for enlightening men in the knowledge of the glory of God.' *Ἐν προσώπῳ Ἰ.*

7 [g] Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύ- g Infra 5. 1. 1 Cor. 2. 5
εσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ 2 Cor. 3. 5. & 12. 9.
8 ἡμῶν· ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπο-
9 ρούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι· [h] διωκόμενοι, ἀλλ' οὐκ h Heb. 13. 5, 6. Ps. 37. 24.
ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· i Rom. 8. 17. Gal. 6. 17.
10 [i] πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι Phil. 3. 10. 2 Tim. 2. 11, 12.
περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν 1 Pet. 4. 13. supra 1. 5.
11 φανερωθῇ. [k] Ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδι- k Ps. 44. 22. Rom. 8. 36.
δόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν 1 Cor. 4. 9. & 15. 31, 49.

Χρ., i. e. as Mr. Scott explains, as seen 'in his person, miracles, character, righteousness, atonement, and mediation;' which being stedfastly beheld, as in a mirror, transformed the soul into the glorious image of God exhibited in it.

7. The Apostle now proceeds (from this verse to chap. v. 10) to advert to a very different subject; namely, his own infirmities of body, and the trials under which he suffered; probably to preclude the idea that these were inconsistent with the possession of those illustrious gifts and that Apostolical dignity which he claimed. In refutation of this, he shows that his heavy trials and tribulations are *appointed* by God, for his own wise and merciful purposes; that he is amply supported under them by Divine aid (a manifest attestation to the truth of his claim), that the trials are not without profit to *them*, and not without great benefit to *himself* both here and hereafter.

— ἔχομεν] for κατέχομεν. Τὸν θησαυρὸν τ., i. e. 'the light of the knowledge of the glory of God in the face of Christ' just spoken of, and the important ministry which related to it. In ἐν ὀστρ. σκεύεσιν there is an allusion to a proverbial saying, of rich treasures being deposited in earthen vessels, i. e. bodies mean in substance, and fragile in form. The term σκεῦος (from σχέω, *to hold*) has an allusion to the body being the *depository* of the soul. Ὄστρακον properly signifies a *shell* (of which material, probably, the primitive *vessels* were formed); and, 2dly, a *vessel*, of baked earth. And as that is proverbially brittle, ὀστράκινος denoted *weak*, *fragile*, both in a natural and a metaphorical sense; and therefore was very applicable to the human body, both as *frail* (so Artemid. Onir. i. 52, and vi. 25, cited by Wetstein, tells us that to dream of being an earthen vessel, or to be in an earthen vessel, is a sign of *death*), and as *mean*. Indeed, there was an ancient saying, to be traced as far back as Herodotus,—that men are but earthen vessels. There may, however, be an *allusion* (agreeably to the Platonic doctrine) to the body, as standing in the same relation to the soul, as the *shell* does to the fish.

— ἡ ὑπερβολὴ τῆς δυνάμεως] i. e. 'the exceeding great power [committed to me as an Apostle].' Or it may refer to the *mightiness* of the things effected — whether miracles, or the scarcely less preternatural work of conversion effected with such strikingly insufficient means. Ἦι, for φαίνηται, 'might clearly appear to be' of God (comp. Ps. lxiv. 9), and not of us: the same sentiment as at i. 9.

8. ἐν παντὶ θλιβόμενοι, &c.] The full sense is: 'So great is God's powerful aid, that although we be as it were earthen, and beaten about by so many trials and tribulations, we are not broken down or destroyed.' The participles are, by the ellipsis of ἡμεῖς, *nominativi pendentes*, or are put for finite verbs. Ἐν παντὶ (sub. χρόνῳ, or τόπῳ, or πράγματι) is for πανταχόθεν, as in Thucyd. iii. 37, ἀμφοτέρωθεν θορυβούμενοι. In θλιβ., and the other similar terms employed in this figurative passage (where *antithesis* and *paronomasia* are united) the Commentators generally recognise *agonistical* metaphors. But we may rather, with Theophylact, suppose *military* ones; the allusion being to an *army*, so pressed upon and hemmed in, as scarcely to know whither to turn itself; yet not utterly reduced to despair. To which view of the sense θλιβ. and στενοχ. are far more suitable; θλιβ. denoting to be pressed upon or thronged, στενοχ., to be hemmed in; of which see a graphic description in Thucyd. v. 72, 73. The two terms are similarly combined in Arrian, Diss. Epict. i. 25. Ἐξαπορεῖσθαι (where the ἐκ signifies *utterly*, as in ἐξασθενεῖν) is used in the same sense as at i. 8, ὥστε ἐξαπορηθῆναι ἡμᾶς τοῦ ζῆν, where see Note.

9. ἐγκαταλ.] 'deserted [by God],' as an army by its auxiliaries. Ἀπολλ. This term is alone applicable to *soldiers*, since the worsted athletæ were not *destroyed*. And that must determine καταβαλλόμενοι to contain a *military* allusion; of which it is quite as susceptible as of an agonistical one.

10. πάντοτε—περιφέροντες.] Here and at v. 11, we have a forcible mode of expressing the peril of life to which he was continually exposed; (as 1 Cor. xv. 31, καθ' ἡμέραν ἀποθνήσκω) together with an indirect comparison of the sufferings endured by himself and the other Apostles, with those endured by the Lord Jesus even *unto death*. The Genitive τοῦ Κυρίου is (as Grotius remarks) a Genitive of *likeness*. The sense is, 'bearing about, continually sustaining perils and sufferings, like those of the Lord Jesus.'

Verse 11 is explanatory and illustrative of the preceding; q. d. 'For so it is; we who suffer persecution, are constantly exposed to the peril of death,' &c.

The next words, ἵνα ἡ ζωὴ—φανερωθῇ, suggest a *reason why* they were permitted to suffer all this; namely, that the faith of Christians in the resurrection of Jesus might be confirmed; i. e. in order that the life of Jesus, ascended into heaven, and consequently his power to save, might be made manifest by their perishable bodies, so wonderfully preserved amidst deadly perils.

l Infra 13. 9. τῇ θνητῇ σαρκὶ ἡμῶν. [l] Ὥστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνερ- 12
m Ps. 116. 10. supra 3. 12. γεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. [m] Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα 13
τῆς πίστεως, (κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ ἐλά-
n Rom. 8. 11. 1 Cor. 6. 14. vide Acts 2. 24. λησα·) καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν· [n] εἰδότες ὅτι 14
ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ,
o Supra 1. 6, 11. 2 Tim. 2. 10. infra 9. 11. καὶ παραστήσει σὺν ὑμῖν. [o] Τὰ γὰρ πάντα δι' ὑμᾶς· ἵνα 15
ἡ χάρις πλεονάσασα, διὰ τῶν πλειόνων τὴν εὐχαριστίαν,

12. *ὥστε ὁ μὲν θάνατος—ὑμῖν.*] Here we have an *inference* introducing a *contrast* between *their* condition and that of their *converts*. In determining the exact nature of it, much depends upon the import assigned to ἐνεργεῖται, which most Interpreters, ancient and modern, take in an *active* sense, '*worketh, is efficacious.*' Others, however, as Beza, Grotius, Estius, Menochius, and Bp. Bull, assign to it a *passive* sense, 'is brought about, produced, or takes effect;' which does indeed occur at Rom. vii. 5, and is here preferable, as being, in the present instance and supra i. 6, and Eph. iii. 20, more suitable to the context.

To advert to the sense of the expressions θάνατος and ζωή, these *may* be taken (as they are by some ancient and modern Expositors) in their *proper* sense,—to mean that while *he* is dying for Christ's sake, *they* are enjoying life. If so, this must be meant as an *ironical reproof*. Yet the sense thus arising is harsh and jejune. Hence it is better to suppose, with Chrysostom, that the sense is: 'In us the Gospel takes effect by producing trials and tribulations, but in you by *life*;' i. e. by comparative freedom therefrom; also as being made partakers of the vital efficacy of Christ and his spiritual gifts, and of an assimilation to his resurrection by a life of holiness.

13. The *vinculum* of the connexion here is ably traced by Theophylact and Theodoret to the use of the term ζωή for *salvation*, which resting in hope (and what is hoped for is not *seen*) must be centered in *faith*.

— *κατὰ τὸ γεγραμμ.*] i. e. to adopt the words of Scripture. The general sense may be thus expressed: 'But we, having the same Spirit of faith [namely, in the resurrection,] as David had, do adopt his words (Ps. cxvi. 10), and [accordingly] we too having the same faith, speak and act as we do.' Πνεῦμα τῆς πίστεως is *not*, as many suppose, for πίστιν; but the phrase may be compared with πνεῦμα σοφίας at Eph. i. 17, πνεῦμα υἱοθεσίας and πνεῦμα δουλείας at Rom. viii. 15, πνεῦμα πραότητος, Gal. vi. 1. Thus the sense is, 'a disposition or spirit animated by the same faith as David had.' This St. Paul describes in the words of the Psalmist, as urging him to a similar confession arising from a similar certainty. And no wonder; since firm persuasion naturally tends to produce it in others. So Plato, Symp., says, πέπεισμαι δ' ἐγώ, πεπεισμένος δὲ πειρῶμαι καὶ τοὺς ἄλλους πείθειν.

14. This verse is (as Hyperius observes) confirmatory of what has been said of deliverance by the power of God after the example of Christ; q. d. 'God could raise up *Christ*; hence he can deliver from perils, and even death.' Compare similar passages at Rom. viii. 11, and 1 Cor. vi. 14. 'In short the Apostle here (as observes Abp. Newcome) explains *how* the life of Jesus was to be manifested in his body or mortal flesh, vv. 10, 11.'

— *εἰδότες.*] Denoting full assurance of faith, as 1 Cor. xv. 58.

— *διὰ Ἰησοῦ*] 'by Jesus,' as the resurrection and the life, John xi. 25. The term παραστήσει is strong and even graphic; alluding to the solemn *introduction* necessary to admission into the presence of kings. Here, however, the introduction is supposed to be made by the prince himself. A similar turn of expression occurs in Eph. v. 27, ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν. And so Jude v. 24, τῷ δυναμένῳ φυλάξαι ὑμᾶς—καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους. Accordingly the full sense is, 'will admit us into his presence [with acceptance and approbation].' Σὺν ἡμῖν is most happily thrown in, by way of confirming them in the faith; as intimating that the blessings in question would extend likewise to all those who should have the like spirit of faith as they had. See 1 Cor. xv. 51. The Apostle may have also meant to hint, that the prospect of rejoining them in the society of 'just men made perfect' had been to him an encouragement to suffer for their spiritual benefit.

15. *τὰ γὰρ πάντα δι' ὑμᾶς.*] On the sense here (rendered obscure by the uncertainty of the reference in πάντα), some difference of opinion exists; but, from the context, we may suppose that by πάντα are meant all the trials and tribulations detailed at vv. 8—12. The force of the words will much depend on the *connexion*, which (as Calvin and Newcome rightly point out) is with the verse immediately preceding. So Newcome renders: '[I say, together with you;] for God hath appointed all things for the sake of the whole body of Christian converts, in order that,' &c. There is here an ellipsis of εἰσι, *eveniunt*, 'have [by God's providence] happened [to me].' Δι' ὑμᾶς, 'for your sake;' or, 'on your account,' 'for your spiritual good.' So Hyperius explains, 'For by the ministers of the word suffering affliction, and after their affliction being relieved, the result will be both that other believers, seeing the constancy of the saints, will be animated and confirmed in the faith, and be prepared to suffer persecution, and likewise be comforted with the firm persuasion of being themselves delivered out of their troubles.'

The next words, ἵνα ἡ χάρις πλεονάσασα—τοῦ Θεοῦ, advert to the *purpose*, or *result*, of those sufferings,—namely, 'in order that the abundant favour of God, displayed in his preservation, might, through the thanksgiving of many persons, redound to the glory of God.' Meaning to intimate, that, under all his afflictions, he shall at least have the comfort of their sympathy, and the benefit of their prayers; agreeably to what he says at the kindred passage, supra i. 11.

16 περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. [p] διὸ οὐκ ἐκκακοῦμεν· p Rom. 7. 22. Eph. 3. 16.
ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω- Col. 3. 10. 1 Pet. 3. 4.
17 θεν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. [q] Τὸ γὰρ παραυτίκα q Ps. 30. 5 Rom. 8. 18.
ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν 1 Pet. 1. 6.
18 αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν· [r] μὴ σκοπούντων r Rom. 8. 24 Heb. 11. 1.

— *περισσεύσῃ.*] From the antithesis here between the two terms *πλεονάζειν* and *περισσεύειν*, it is plain that the sense is not simply *redound*, i. e. conduce; but (by a stronger sense) 'be superabundantly conducive,' exundet, exuberet, late diffluat.

16. *διὸ οὐκ ἐκκακοῦμεν*, &c.] The course of reasoning is: 'Wherefore, although we suffer evils, and encounter perils of various kinds, yet, knowing the power of God,—and feeling assured that as he hath delivered us *now*, he will continue to deliver us, and finally raise us up at the last day,—we faint not, nor despair under our sufferings.' Ὁ ἔξω ἄνθρ. denotes the *body*, as ὁ ἔσωθεν ἄνθ. the *mind*, or rather *soul*. See Rom. vii. 22. Διαφθείρεται, 'is impaired [in its strength];' for *φθείρεται*, which is, indeed, found in many MSS., and also Theophylact and Theodoret, but evidently from emendation; *φθείρ.* being the more Classical term. Thus in a not dissimilar sentiment in Max. Tyr. Diss. 41. p. 493, it is said, that though the body be diseased, disturbed, and corrupted (*φθείρεται*), yet if it have but a robust and vigorous soul, all this will be slighted, and made light of.

— *ἀνακαινοῦται*] 'acquires fresh strength,' namely, the strength of faith and hope. For, as Bp. Sanderson finely remarks, 'the testimony of a good conscience from within, and the light of God's countenance from above, put more true *joy* into the heart, than any outward thing can *sorrow*.'

17. *τὸ γὰρ παραυτίκα ἐλ.*, &c.] This is meant, as Theophylact observes, to be explanatory of the preceding, as showing *how* the inner man acquires fresh strength, even under such trials. There has, however, been some doubt entertained as to the sense of *τὸ παραυτίκα—θλίψεως ἡμῶν*. As bearing a strong resemblance to the present, I would compare a passage of Thucydides, iii. 56, *καὶ ὅταν τὸ παραυτίκα που ἡμῖν ὠφέλιμον καθιστῆται*, 'and when, too, our own advantage for the present is consulted.' In both these places *παραυτίκα* means 'at present;' which, indeed, is the literal sense of the word, it being formed from *παρ'*, *at*, and *αὐτίκα*, *present*. Thus the sense *here* will be that which the Syriac Translators, and most of the *recent* Commentators assign, 'our present [comparatively] light affliction.' But the ancients generally, and almost all the earlier moderns, took *παραυτίκα* (which signifies literally, 'for the present,') to mean *momentary*; regarding the words as put for *ἡ θλίψις ἡμῶν ἡ παρ. καὶ ἐλαφρὰ* [*οὖσα*], 'our affliction, which is but momentary, and therefore light.' And as this interpretation is the most natural, so it *may* be the true one. Indeed, the sense 'for the present' readily suggests an idea of what is *temporary*; and is required by the antithetical *αἰώνιον*. The phrase *καθ' ὑπερβολὴν εἰς ὑπ.* is highly significant, the repetition having an intensive force (like the Heb. מאד מאד), and may be rendered '*infinitely exceeding*.' See a fine passage illustrative of the present in Dr. Is. Barrow's Sermons, vol. i. p. 55, and also Hooker's Eccl. Pol. p. 18. 1st Edit. *Βάρος* signifies here, as often in the Sept., *greatness*, or *abundance*; and *αἰώνιον βάρος* is for *βάρος αἰωνίου δόξης*, with which compare a similar construction in 2 Macc. ix. 10, *διὰ τὸ τῆς ὀσμῆς ἀφόρητον βάρος*, for *τὸ τῆς ὀσμῆς ἀφόρητον βάρος*, and Soph. Œd. Col. 297, *πατρῷον ἄστυ γῆς*, for *πατρῴας γῆς ἄστυ*.

— *κατεργάζεται*] 'produces, obtains.' So Dionys. Hal. Antiq. lib. v. *τοῦτο τὸ ἔργον ἀθάνατον αὐτῷ δόξαν εἰργάσατο.*

18. *μὴ σκοπούντων*, &c.] These words are explanatory of the foregoing, and meant to show *how* it *comes to pass*, that the afflictions seem light. Now that is not only because they are temporary, but because we consider them as things of *temporary interest only*, compared with those of an eternal existence. Σκοπούντων is by the best Interpreters taken as a participle for a verb and particle, 'while we have an eye to, consider, or keep our minds intent upon;' as in Phil. ii. 4. iii. 17, and sometimes in the O. T. and the Classical writers. By *βλεπόμενα* seem meant all the visible and sensible things of the world, whether pleasurable or painful, elsewhere called *τὰ ἐπίγεια* and *τὰ ἐν κόσμῳ*; by the *τὰ μὴ βλεπ.* the things not corporeally seen, but which are realized by faith. The intent of the Apostle seems to be to show *how* heavy afflictions may come to seem light; namely, by a due consideration of the *glory* which will attend the enduring of them as we ought, and also by a due estimate of the *value* of the things which can be put in balance against the glory that shall be revealed. The difference is, that the glory, though unseen, is real and eternal; whereas the objects of the world are, though seen, unreal,—only a vain show (see Ps. xxxix. 6); and that even their longest duration is temporary, since our life is (as St. James says, iv. 14) but a *vapour*, as unreal as it is fleeting. So Seneca, Epist. lix. (cited by Capellus) finely observes, 'Omnia ista quæ sensibus serviunt, quæ nos accendunt et irritant, negat Plato ex iis esse quæ verè sunt. Igitur ista imaginaria sunt, &c. Mittamus animum ad illa quæ æterna sunt. Contemnamus omnia quæ adeo pretiosa non sunt, ut an sint omnino dubium sit.' To the same purpose it is excellently remarked by Chrysostom, that the future life, which seems to be *ἄδηλος*, is yet more manifest than the present, more stable, yea, more permanent: a truth beautifully expressed by Euripides, Hippol. 188—195 (Matthiæ):

> Πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,
> Κοὐκ ἔστι πόνων ἀνάπαυσις·
> 'Αλλ' ὅ τι τοῦ ζῆν φίλτερον ἄλλο
> Σκότος ἀμπισχὼν κρύπτει νεφέλαις.
> Δυσέρωτες δὴ φαινόμεθ' ὄντες
> Τοῦδ', ὅ τι τοῦτο στίλβει κατὰ γᾶν,
> Δι' ἀπειροσύναν ἄλλου βιότου,
> Κοὐκ ἀπόδειξιν τῶν ὑπὸ γαίας.

ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπό-
a Job 4. 19. 2 Pet. 1. 13, 14. μενα πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια. V. [a] Οἴδαμεν 1
γὰρ, ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ,
οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον, ἐν
b Rom. 8. 23. 2 Esdr. 2. 45. τοῖς οὐρανοῖς. [b] Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητή- 2
c 1 Cor. 15. 53, 54, 55. Rev. 3. 19. & 16. 15. Wisd. 9. 15. ριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες· εἴ 3
γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὑρεθησόμεθα. [c] Καὶ γὰρ 4

Finally, another Heathen Philosopher (Proclus) similarly counsels us to withdraw our souls *ἀπὸ τῶν φαινομένων ἐπὶ τὰ ἀφανῆ.*

V. 1. This is closely connected with the preceding Chapter; not, however, (as has been thought) with the last verse, but with the words *διὸ οὐκ ἐκκακοῦμεν*, ver. 16; vv. 17, 18, being in some measure, parenthetical. In this portion the Apostle takes occasion, from the mention of the felicity of a future state, to enlarge thereon up to ver. 10, showing the strong supports which the consideration of it afforded him under the most trying circumstances.

— *οἴδαμεν*] 'we assuredly know;' for the knowledge here meant is that of assured and firm *faith*. The *ἐὰν* is by some eminent Expositors interpreted *postquam*, or *quando*, as in John xii. 32. But the sense thus arising is feeble compared with the common signification *if* or *though*. *Ἐὰν καταλυθῇ* should be rendered, 'though it be dissolved;' i. e. though it is to be dissolved. The expression *καταλυθῇ* has peculiar propriety; the term being one employed of the destruction (usually gradual) of substances of every kind, especially buildings, and sometimes that of the human body. So Philostr. Vit. Soph. i. 9 (cited by Schleusner), *μὴ καταλυθῆναι τὸ σῶμα ὑπὸ γήρως.*

In the expression *ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους* some, as Rosenmuller and Wakefield, regard the *οἰκία* as redundant; *σκῆνος*, they say, *of itself* signifying the human body. This is, however, merely evading the difficulty. It is, indeed, true that in the Classical writers *σκῆνος* has sometimes that sense. So Plato calls the body *γήϊνον σκῆνος*· and at Wisd. ix. 15 we have *τὸ γεῶδες σκῆνος.* Compare also Heb. xi. 10. Hence some Commentators (as Michaelis, Schleusner, and Bp. Middleton) take the sense to be, 'our earthly abode of the body.' See Bp. Middleton, who, however, is more successful in showing the incorrectness of our common version, than in establishing the propriety of the one he adopts. It is plain that, as *οἰκία* must not be considered pleonastic, *τοῦ σκήνους* must be meant to be exegetical of the *ἡ ἐπίγ. ἡμῶν οἰκία.* And yet, according to the sense assigned by the Bishop, the explanation would be scarcely necessary. Besides, as that signification is no where else found in St. Paul's writings, nor, indeed, in the Scriptures either of the New Test. or the Old, it ought not to be here introduced. Why should we not translate 'of the tent?' (as a Genitive of explanation, as Grotius says,) which is not liable to Bp. Middleton's censure, and yields an excellent sense, as meant to suggest that the earthly house of the soul, the body, was a mere *tent*, set up for a temporary purpose, and formed for speedy decay and ruin. There is a reference to *πρόσκαιρα* and *αἰώνιον* just before. Render, 'our earthly tent-house.' Here the expression *ἐπίγειος* is used with reference to *ἐν ὀστρακίνοις σκεύεσιν* supra iv. 7.

— *οἰκοδομὴν ἐκ Θεοῦ*, &c.] 'we have supplied at the hands of God,' &c., by a similar ellipsis as at i. 11, *ἐκ πολλῶν.* *Ἐν τοῖς οὐρανοῖς*, for *οὐράνιον*, as opposed to *ἐπίγειον* before.

2. *ἐν τούτῳ.*] Supply, not (as some do) *μέρει* or *πράγματι*, but *τῷ σκήνει* and *ὄντες.* See v. 4. *Στενάζομεν.*] Namely, under the various distresses to which the frailty of that tent-house subjects us.

— *τὸ οἰκητήριον—ἐπιποθοῦντες.*] Here we have a change of the metaphor by which the body was compared to a *habitation*, into another, by which it is compared to a *garment;* both similes in use among the Greek Philosophers,—the former employed by the Pythagoreans,—the latter by the Platonists. We have here the two blended together, which has caused a misapprehension of the sense by some Expositors. *Οἰκητήριον* is here used, not *σκῆνος*, because a *permanent*, and not a temporary building is intended. *Τὸ ἐξ οὐρ.* Supply *διδόμενον*, which is expressed in John iii. 27, though *ἐξ οὐρ.* is generally taken for *ἐπουράνιον.* On the true import of *ἐπενδ.*, which is simply to *put on*, see Note on 1 Cor. xv. 53.

3. *εἴ γε καὶ ἐνδυσ., οὐ γυμνοὶ εὑρ.*] The sense here is disputed and dubious, and the expositions of Commentators in general liable to objection. The interpretation most usually adopted is that of Bos and Wetstein (which has been followed recently by Emmerling and Rinck), who explain, 'If, indeed, it may be so, that we shall be found [when the change takes place] clothed with a body, not having put it off by death.' For the Platonists, Bos shows, used the term *γυμνοὶ* to denote the *dead*, and *ἐνδυσάμενοι* the *living.* So Max. Tyr. Diss. xiii. p. 240 (Reiske), *ἡ μὲν οὖν ἀγαθὴ ψυχὴ, καὶ διαπεπονημένη ἀμελεῖ, καὶ ὡς τάχιστα ἐφίεται γυμνωθῆναι*, where several parallel sentiments are adduced by Markland from Porphyry, Philo-Judæus, and other writers. The above interpretation, however, yields a sense not a little frigid, and is on various grounds (which I have stated in Recens. Synop.) wholly untenable. It would rather seem that the meaning intended is: 'Since being so clothed (i. e. having put on this dress) we shall not be found naked,' i. e. destitute of *a* body, (whatever may become of our earthly one). See 1 Cor. xv. 53, 54.

4. Here we have the same sentiment as that at v. 2, but more plainly expressed. The only doubt as to the sense regards the words *ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι*, which the best Expositors interpret, 'For we desire not to *put it off*, but to *be clothed upon it;* so that

οἱ ὄντες ἐν τῷ σκήνει στενάζομεν, βαρούμενοι, ἐφ᾽ ᾧ οὐ
θέλομεν ἐκδύσασθαι, ἀλλ᾽ ἐπενδύσασθαι, ἵνα καταποθῇ τὸ
5 θνητὸν ὑπὸ τῆς ζωῆς. [d] Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ d Is. 29. 23. supra 1. 22.
τοῦτο, Θεὸς, ὁ καὶ δοὺς ἡμῖν τὸν ἀῤῥαβῶνα τοῦ Πνεύμα- Eph. 1. 13. & 4. 30.
6 τος. [e] Θαῤῥοῦντες οὖν πάντοτε, καὶ εἰδότες, ὅτι ἐνδημοῦντες e Heb. 11. 13.
7 ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου· ([f] διὰ πίστεως f Rom. 8. 24, 25.
8 γὰρ περιπατοῦμεν, οὐ διὰ εἴδους·) [g] θαῤῥοῦμεν δὲ, καὶ 1 Cor. 13. 12. supra 3. 18.
εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι g Phil. i. 23.
9 πρὸς τὸν Κύριον. Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες

our mortal state may be at once exchanged for the immortal, by an immediate entrance into an eternal state.' This interpretation, however, especially the latter part, is open to many objections, which see in Recens. Synop. The true sense of the passage appears to be as follows: 'For (I repeat) while we are in this tent-house, though groaning under the weight of many afflictions, yet our wish is not so much to put off this body, and thereby be rid of those evils, but rather to be clothed upon with, i. e. put on, a celestial body.' At ἐπενδ. we must repeat, from the preceding context, τὸ οἰκ. τὸ ἐξ οὐρανοῦ. As to the real meaning intended to be conveyed, many eminent Commentators have thought it to be, that the raised bodies of the just will be covered and encircled with another body, which shall be bright, aerial, and resplendent, and shall *somehow* communicate a principle of immortality to the raised mortal body. And this is supposed to be countenanced by 1 Cor. xv. 53, 54. But see the Note there. It would seem, as Mr. Scott says, that 'the Apostle did not mean to determine any thing concerning the *manner*, as to external circumstances, in which the body subsists after the resurrection.' The next words, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς are best explained, with Chrysostom, Theophylact, and Theodoret, 'that thus the mortal principle may be absorbed and annihilated by the vivifying and immortal one.' Compare 1 Cor. xv. 54.

5. ὁ δὲ κατεργασάμενος—Θεός.] Here not a little difference of opinion exists as to the import of κατεργ; though, indeed, the senses assigned by various Expositors, *wrought*, *destined*, *created*, or *fitted*, do not materially differ. *Which* of them is to be adopted will depend upon what is understood by τοῦτο. Now from ver. 4 it would seem to mean this *change from corruption to incorruption, and from mortality to immortality*, the ἀπολύτρωσις τοῦ σώματος of Rom. viii. 23, the deliverance from the bondage of corruption, and restoration to the glorious liberty of the children of God by adoption and grace. Thus the sense of κατεργ. will be *wrought*, *formed*, *adapted*, *destined*. The words following, which strongly support this interpretation, being meant to show the *certainty* of the change in question; since God had given them the gifts and graces of the Holy Spirit as a *pledge* of future acceptance, by which they were sealed to the day of redemption (Eph. iv. 30). On the term ἀῤῥαβῶνα see Note supra i. 22.

6. θαῤῥοῦντες οὖν—Κυρίου.] The οὖν has much force, implying (as Hyperius observes) an inference from the preceding; q. d. 'Such being the case, in reliance, therefore, on these gracious aids, which are the pledge of resurrection and glorification, we,' &c. At θαῤῥοῦντες supply ἐσμεν; or take it as a participle for verb finite.

— καὶ εἰδότες ὅτι, &c.] 'especially since we know this,' &c. These words are meant to show the *ground* of that confidence, and the *nature* of that courage, which is such as to enable them to meet death itself. 'Ενδημοῦντες is not well rendered, 'while we are *at home*;' for although the word is *susceptible* of that sense, it is unsuitable to the context, and at variance with the rest of the New Test., which represents this world as not our *home*, but our *sojourn*. On the other hand, the version of Dr. Clarke and Dr. Doddridge, 'while we are sojourning,' though agreeable to the tenor of Scripture, is wholly at variance with the *usus loquendi*, since the word never had, and never could have had, such a sense. It is best rendered, *residing*, or *living*. With respect to ἐκδημεῖν, this term, when followed by ἀπὸ, always denotes *separation from*.

7. διὰ πίστεως—εἴδους.] This is meant to show *how* the Apostles could be said to be ἐκδημοῦντες ἀπὸ τοῦ Κυρίου; namely, by faith, considering *heaven* as their only home, and what *seemed* to be such, a mere *sojourn*; q. d. 'for, in our present state we live (i. e. lead our spiritual life) by *faith* [only] in Christ; not in the *sight* of Him, as we shall when released from the thraldom of the body.'

8. θαῤῥοῦμεν δὲ—Κύριον.] This is *resumptive*, and further illustrative of what was said at ver. 6; q. d. 'We are, I say, of good courage, desirous rather to be,' &c. The general sentiment is, that they wish circumstances to be quite *reversed*. The terms ἐκδ. and ἐνδ. are not well rendered *absent* and *present*; still less so by Macknight, *from home*, and *at home*. The true sense of ἐκδ. is *migrare*, to *depart*. On the other hand, the word ἐνδημῆσαι should be rendered, not *to be present with*, but (agreeably to the metaphor) *to be at home with*, implying communion with Him in whose presence is fulness of joy. In the verse following, ἐνδημ. and ἐκδημ. must have the very same sense as in this, and may best be rendered, 'whether we are at home or from home;' i. e. remain in the body or depart from it.

9. He now returns to the main cause of his fidelity and diligence in his Apostolical office, and also the constancy and fortitude with which he encounters perils the most appalling; confirming withal what he said a little before; namely, that whatever he does in this life, his earnest desire is to please God and be with God. (Hyperius.)

h Ps. 62. 12. Jer. 17. 10. & 32. 19. Matt. 25. 32. Rom. 2. 6, 7. & 14. 12. 1 Cor. 22. 12. & 4. 5. Gal. 6. 5. Col. 3. 24, 25. Rev. 2. 23.
i supra 4. 2. Jude 23.
k supra 1. 14. infra 10. 8. & supra 3. 1.
l infra 11. 1. 16. 17. & 12. 6. 11.

εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. [h] Τοὺς γὰρ πάντας 10
ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ,
ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπρα-
ξεν, εἴτε ἀγαθὸν, εἴτε κακόν. [i] Εἰδότες οὖν τὸν φόβον τοῦ 11
Κυρίου, ἀνθρώπους πείθομεν· Θεῷ δὲ πεφανερώμεθα. ἐλπίζω
δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. [k] Οὐ γὰρ 12
πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες
ὑμῖν καυχήματος ὑπὲρ ἡμῶν· ἵνα ἔχητε πρὸς τοὺς ἐν προσ-
ώπῳ καυχωμένους, καὶ οὐ καρδίᾳ. [l] Εἴτε γὰρ ἐξέστημεν, 13

9. διὸ καὶ φιλοτ.] Meaning, 'Wherefore [since we have such exalted hopes] we strive to the uttermost,' &c. The metaphor in φιλοτ. is one derived from striving for the mastery in the pursuits of ambition, as calling forth the most strenuous exertions; since the combatants must have learnt (to use the words of the Grecian historian) μὴ φεύγειν τοὺς πόνους, ἢ μηδὲ τὰς τιμὰς διώκειν. See Milton's Lycidas, l. 72.

10. τοὺς γὰρ πάντας ἡμᾶς φαν., &c.] The γὰρ refers to a clause omitted; q. d. '[And there is *need* to strive to act, so as to approve ourselves in His sight], for both we and all persons must appear,' &c. Φανερωθῆναι some Commentators, ancient and modern, explain, *be made manifest*, meaning that 'our inmost soul will be displayed;' see 1 Cor. iv. 5. But though that sense be a good one, and is agreeable to what we read elsewhere in Scripture, it may be doubted whether such is here intended to be directly asserted. The expression is better rendered by others, as Piscator and H. Stephens, *comparere*, *appear*; which sense may, indeed, include, by implication, that of *manifestos fieri*. Φανεροῦσθαι was, I suspect, a *forensic* term, meaning, to present oneself for trial. So the Pesch. Syr. Version has, 'we must all *stand up* for trial.' Probably, however, the term was one of common life, since it does not, I believe, occur in the Classical writers.

— τὰ διὰ τοῦ σώμ.] Supply πεπραγμένα, which word is *expressed* in Ælian, H. A. v. 26, τὰ διὰ τοῦ σώματος πραττόμενα. Διὰ τοῦ σώμ., for ἐν τῷ σώμ. As κομίσασθαι properly signifies (by the force of the Middle voice) 'to carry off as our own,' so it may very well be applied to the receiving the *reward* of any action, whether for good or evil.

11. The Apostle now again speaks of himself; and takes occasion, from what he has just been saying, to express what powerful motives he has to fidelity and diligence in his office.

— τὸν φόβον.] The term *may*, as Commentators say, be used, *per metalepsin*, for τὸ φοβερὸν, by way of intimating the *awful judgment* of the Lord. But I am rather inclined to think, with Calvin, that the phrase εἰδέναι τὸν φόβον τοῦ Κυρίου is meant to denote the having a deep and reverential sense of our accountability to the Lord Jesus Christ.

— ἀνθρώπους πείθομεν.] Meaning, 'we use our utmost endeavours to persuade men, by pressing on them these awful considerations, to embrace the Gospel, and obey what it enjoins.'

— Θεῷ δὲ πεφ.] The perplexity found in the interpretation of these words might have been avoided by supplying, from the subject-matter, some such words as οὕτω ποιοῦντες, 'and, in so doing, we are made manifest to God;' implying, 'our fidelity and sincerity are known and approved unto God.' In the words following, ὑμῖν may be supplied from the context; and πεφανερ. is to be taken in the same double sense as above; and συνειδ. as at iv. 2. Render: 'And I trust, too, that we are manifested and approved [to you] in your judgments and consciences.'

12. οὐ γὰρ πάλιν, &c.] This is, as Calvin and Schliting observe, meant to anticipate an objection; 'Why, if your views be so manifest to us, *commend* yourselves to us?' The answer to which is; 'Not so; for we are *not* commending ourselves; that is not our purpose.' 'Αλλὰ ἀφορμὴν—ἡμῶν, 'but our intent in so speaking is to afford you matter for glorying in us;' namely, that you have been converted to Christianity by a true Apostle. Accordingly, this verse presents, as Hyperius remarks, the *first* reason for his so doing, and that *à necessario*.

— ἵνα ἔχητε.] Supply τι λέγειν, or καυχᾶσθαι. The words τοὺς ἐν προσώπῳ καυχ., καὶ οὐ καρδίᾳ are meant to stigmatize the false teachers, who prided themselves on those external advantages, by which they excited the admiration of the multitude, neglecting the virtues of the heart, and the testimony of a good conscience. Compare supra i. 12, and see Grotius and Macknight.

13. In this verse, as Hyperius shows, we have adduced the *second* reason for the above procedure, and that *ab utili*; namely, to set forth the glory of God, and promote their good.

— εἴτε ἐξέστημεν, &c.] We have here (as Calvin remarks, a *concessio*, or a speaking after the manner of his adversaries, making use, *per mimesin*, of the term they employed. So that what is here said forms a sort of tacit reply thereto. It remains, however, to decide what is the exact force of the term ἐξέστημεν. Some ancient Expositors, as Hyperius, and also Doddr., understand it to mean that he is transported beyond himself through zeal for God's glory. So Mark iii. 21, ἔλεγον ὅτι ἐξέστη, and Acts xxvi. 24, Μαίνῃ, Παῦλε. This sense, however, is forbidden by the antithetical term σωφρονοῦμεν, which, from the context, can only mean, 'speaking modestly of himself,' as opp. to ἄφρων εἶναι, xi. 16. and thus ἐξέστ. must mean the reverse. And so it is taken by some ancient and all the most eminent modern Interpreters; namely, to denote the exceeding due measure in self-commendation; a sense of the word the more easy to be accounted for, since the phrase ἐξεστηκέναι τοῦ νοῦ or

14 Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. ἡ γὰρ ἀγάπη τοῦ Χριστοῦ
15 συνέχει ἡμᾶς· [m] κρίναντας τοῦτο, ὅτι εἰ εἷς ὑπὲρ πάντων m Rom. 5. 15. & 6. 11, 12. & 14. 7. Gal. 2. 20. 1 Thess. 5. 10. 1 Pet. 4. 2.
ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον. Καὶ ὑπὲρ πάντων ἀπέ-
θανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ
16 αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. [n] Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν n Gal. 5. 6. & 6. 15. Col. 3. 11.
οὐδένα οἴδαμεν κατὰ σάρκα. εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα

φρενῶν, or ἐμαυτοῦ (which last word is *expressed* in Æschin. de Falsa Legat. sub init., ἐξέστην δ' ἐμαυτοῦ), was often used to denote *being a fool*, which frequently carries the adjunct sense of *boasting of oneself*. So, further on, xi. 1, ἀφροσύνη is used to denote 'folly of boasting;' and at xi. 16, ἄφρων εἶναι signifies, 'to be a fool;' namely, in boasting.

— Θεῷ.] Meaning, 'for the glory of God, [to whom the praise of my good deeds is due,] and not my own glory.' Ὑμῖν, 'for your advantage;' namely, by setting you an example of humility.

14. Here we have, as Hyperius remarks, the *third* reason for his so doing, and that from a sense of gratitude for what he owes to Christ, as dying for him and all men. So Abp. Newcome well renders, 'for in the whole of my conduct my love to Christ constrains me to regard the furtherance of his Gospel.'

— συνέχει] 'strongly urges,' 'constrains us,' i. e. so to act, συνωθεῖ, as Œcumenius explains.

15. κρίναντας τοῦτο, &c.] The sense is best expressed by a verb and particle, this being meant (as Hyperius says) to explain the *reason* for the duty in question; namely, to state what we owe to Christ in return for his extreme loving-kindness to us; q. d. If the love of Christ was so great towards us, that he died for us, it is right that we should also greatly love him in return, and no longer live to ourselves only, but rather to him; and therefore with all diligence will we heed his teaching, nay, if needs be, even lay down our lives in his cause.

Εἰ here signifies, 'if [as is the case];' equivalent to *since*. Εἷς, 'one,' even Christ. Ὑπὲρ πάντων, i. e. as an expiatory sacrifice for the sins of all. It is scarcely necessary to observe how strongly this inculcates the doctrine of Universal Redemption; see 1 Tim. ii. 6. Heb. ii. 9. Indeed, as observes Bp. Bull, in his Exam. Cens., 'unless Christ be understood to have died for *all*, that foundation on which ministers of the Gospel build exhortations of this kind will be always *uncertain*, and very often *false*. Always uncertain, because it cannot be made manifest to men *who* are the elect: very frequently false; as often, namely, as it is used to the *non-elect*, who, on this ground of redemption, would not be *held bound* to live unto Christ, unless it were presupposed that Christ had really *redeemed* them. Finally, Christ himself could not, in right of his own death (Rom. xiv. 9), claim supreme dominion over all and each, unless he had really died for all and every man.'

— ἄρα οἱ πάντες ἀπέθανον.] Almost all Translators render ἀπέθ. 'were dead.' But to this version several well-founded objections are urged by Professor Scholefield: 1. It involves, he thinks, a strange confusion of ideas. 2. That sense would have been rather expressed by a periphrasis; as νεκρὸς ὤν, Eph. ii. 1. 3. Ἀπέθανον cannot, he thinks, signify 'were dead.' He would therefore render, 'then all died.' But the learned Professor is more successful in showing the common version to be wrong, than in establishing the new one which he proposes. The reasoning he uses would be conclusive in a Classical writer, but is not at all so in a writer like St. Paul, who often sacrifices petty proprieties of language and style to point an antithesis; which is, I apprehend, the case here; for, as Hyperius well observes, it was the Apostle's intent, in the words ἄρα οἱ πάντες ἀπέθανον, to present an *amplification* of the loving-kindness of Christ, showing the exceeding great value of this one benefit; an amplification, Hyperius observes, which led to the obscurity complained of in this sentence; for without it the sentence would have run simply thus,—that if *one* died for all, it becomes us, for whom he died, to live in all things to him only, and not to ourselves. The insertion, however, was introduced to *amplify* the benefit of Christ's death. Hence, I apprehend, the common version may be defended in the sense, 'were in a state of death,' were spiritually dead in trespasses and sins, were in a state of condemnation. Finally, οἱ πάντες should be rendered, '*those all*.'

— καὶ ὑπὲρ πάντων ἀπέθανεν.] This seems meant to show the duty of the redeemed to be co-extensive with the purpose of Christ's death; which was not only to deliver man from spiritual death, or perdition, but to restore him to the spiritual life which he had lost in Adam; meaning to intimate that it is but just that the life so *preserved* should be devoted to the *preserver*. As in the Civil Law, when any one's life, which had been forfeited, was ransomed and preserved by another, the person so preserved was considered bound to devote all his future life for the benefit of his preserver.

16. The words of this verse are, from the extreme flexibility of the terms, capable of several senses, among which the *connexion* must determine our choice. Now that is not, I apprehend, as some have maintained, with ver. 12, but with the verse immediately preceding; the ὥστε implying a conclusion from what went before; q. d. 'Such being the case, since we owe every thing to Christ, and ought to be all dead to the present life, we regard no man in respect of any worldly advantage;' alluding probably to the false teachers who prided themselves, and were esteemed by others, on account of some personal, external, and adventitious recommendations, as having known Christ personally, or his relatives, or at least the Apostles in Judæa. See more in Calvin and Hyperius.

Of this sense of εἴδω we have an example at 1 Thess. v. 12, and especially at 1 Cor. ii. 2, οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστόν.

The next words, εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν, contain, as Hyperius remarks, a sentiment thrown

o Rom. 8. 10. Gal. 6. 15. Rev. 21. 5. Is. 43. 18, 19.
p Rom. 5. 10. Col. 1. 20. 1 John 2. 2. & 4. 10.
q Rom. 3. 24, 25. Col. 1. 20.
r Infra 6. 1. Eph. 6. 20. Mal. 2. 7.
s Isa. 53. 6, 9, 12. Rom. 5. 19. & 8. 3. Gal. 3. 13. 1 John 3. 5. 1 Pet 2. 22.

Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. [o] Ὥστε εἴ τις ἐν 17
Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε
καινὰ τὰ πάντα. [p] Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλ- 18
λάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν
τὴν διακονίαν τῆς καταλλαγῆς· [q] ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ 19
κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ
παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
καταλλαγῆς. [r] Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ 20
παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλά-
γητε τῷ Θεῷ. [s] τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν 21

in *per occasionem et obiter*, for the purpose of overturning the arrogant claims of the false teachers to superiority on the score of having known Christ personally. St. Paul says that he too had known Christ, although he claims no glory on that account; it being of little consequence whether any one has seen Christ in the flesh or not, so long as he does the duty enjoined on him by Christ: see more in Hyperius. With this may probably be united the sense, which Calvin lays down as the principal one,—that Christ is *now* to be known, not as he was when in the flesh, but spiritually, and apart from all mundane ideas.

17. ὥστε εἴ τις, &c.] This is resumptive of what was said in the preceding ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα, and forms the *second* inference from vv. 14, 15, presenting a general maxim which constitutes, as Scott says, 'the standard of genuine Christianity.' From the *brevity*, however, with which it is expressed, the passage admits of being variously interpreted. From the nature of the passage, and the scope of the context, it is evident that ἐστι is here to be supplied; i. e. 'If any one be in Christ, he is a new creature;' meaning, he is wholly changed, conformably to the new and spiritual religion of Christ, which requires a renewal of the heart. By the expression *being in Christ*, I would understand not merely (as many have done) being grafted into the body of Christ by baptism, but being really united to Him in faith, love, and obedience.

The next words, τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα, are probatory, and illustrative of καινὴ κτίσις before, forming, as Calvin says, an 'elogium ad extollendam regenerationem.' The words were probably formed on Isaiah xliii. 18, 19. The *newness* here spoken of is not to be understood in the limited sense assigned by many modern Commentators. As regarded the *Jew*, it would include an abandonment of all his *former* prejudices and narrow views; an undergoing that great change of principles and feelings, which may best be conceived by contrasting together the dispensations of the Law and the Gospel. As it regarded the *Gentile*, it would denote a still greater change; implying a total abandonment of the errors of Atheism or Polytheism, and an abjuring of those demoralizing principles which were generated by each of them. Finally, as regarded *both*, it implied a complete abandonment of sin, a renouncing the works of the flesh and the devil, a ceasing to live after the flesh, and a living henceforth after the Spirit; a change so great, that it might well be called καινὴ κτίσις.

18. τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, &c.] Meaning, it would seem, to intimate the *cause* of the spiritual renovation effected by the Gospel; and that not by our own natural strength, but by the grace and strength derived from God alone. By τὰ πάντα we must understand all the component parts of the thing in question, namely, spiritual regeneration by the Gospel. The next words advert to the *means* whereby it was effected; namely, through the reconciliation of man with God by Jesus Christ. The Apostle means to say, that the goodness of God had reconciled the world to himself, through Christ, and entrusted to the Apostles the ministration of this reconciliation.

19. ὡς ὅτι Θεὸς, &c.] This is further illustrative, with amplification, of the preceding subject of reconciliation through Christ. Some obscurity, however, here exists, occasioned partly by the peculiar idiom in ὡς ὅτι (best rendered *quippe* or *nempe quod*, literally, *that is*, *namely*, *that*), but chiefly by the harshness of the construction. As to the sense, there is no difficulty, except as regards the words ἐν Χριστῷ, which may be taken either with the *preceding* (and thus the meaning will be, that God reconciled the world to himself by Christ), or with the *following*, by which the sense will be, that God was *in*, i. e. united to, Christ, reconciling, &c. The latter mode is the more simple and natural. According to *either* view the doctrine of Christ's Divinity is strongly attested.

By κόσμον understand the human race generally, without distinction of nation, religion, &c.

— μὴ λογιζόμενος] 'not imputing;' as Rom. iv. 8, ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν. So also οὐκ ἐλλογεῖν in Rom. v. 13. θέμενος ἐν ἡμῖν τὸν λ., literally, '*putting into our hands*;' i. e. committing to our trust. Τὸν λόγον τῆς κατ., 'the message of reconciliation.' Καταλλαγῆς is a Genitive of *explication*.

20. The οὖν is very significant, an inference being now drawn from what has been said; q. d. 'In the exercise, then, of this office of reconciliation, we the Apostles are ambassadors on the part of Christ.' The words following, ὡς—ἡμῶν, are exegetical of ὑπὲρ Χρ. πρ., and mean, that, in delivering the message, they act *on the part* of God, and represent his person; and therefore God may be said *by them* to persuade, and Christ to entreat, when they address the exhortation, καταλλάγητε τῷ Θεῷ, 'embrace the means of reconciliation afforded to you, through Christ, by God.'

ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ ἐν
1 αὐτῷ. VI. [a] συνεργοῦντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς a 1 Cor. 3. 9. Heb. 12. 15.
2 κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς· ([b] λέγει γάρ· b Is. 49. 8.
Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας
ἐβοήθησά σοι· ἰδοὺ, νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν
3 ἡμέρα σωτηρίας·) [c] μηδεμίαν ἐν μηδενὶ διδόντες προσκοπὴν, c Rom. 14. 13. 1 Cor. 10. 32.

21. τὸν γὰρ μὴ γνόντα, &c.] The γὰρ has reference to what follows, as suggesting an *especial reason* why they should hearken to the message of reconciliation; namely, that 'He who sent it has been so benignant and merciful as to make,' &c. Τὸν μὴ γνόντα ἁμαρτίαν; a most significant designation of Christ, denoting 'the perfectly Holy and Righteous;' or, as Theophylact explains, αὐτοδικαιοσύνην, *Righteousness itself.* In ἁμαρτίαν ἐποίησεν, the ἁμαρτίαν is taken by many eminent Commentators to mean 'a sin-offering,' or a sacrifice by which he expiated our transgressions; and, as that sense is frequent in the Sept., it is likely to be the one meant here. Other Interpreters, however, of not less note, take ἁμαρτίαν for ὡς ἁμαρτάνοντα, abstract for concrete. And thus the meaning will be, that 'though Christ was free from sin, he underwent the punishment of death, which is the consequence of sin: he was *accounted as* a sinner.' And this is somewhat confirmed by the next clause, of which the sense is, 'that we might be accounted righteous, and justified through the redemption that is in Christ Jesus;' δικαιοσύνη being for δικαιωθέντες (comp. 1 Cor. i. 30), and Θεοῦ for παρὰ Θεοῦ. On either interpretation the doctrine of the Atonement is abundantly evident from this passage; see Abp. Magee, Illustr. No. xx. viii., and Bp. Bull's Exam. Cens. p. 39—43, and Dr. Is. Barrow's Sermons, vol. i. serm. 32.

VI. This Chapter consists of two parts, vv. 1—10 (or 1—13), and v. 11—ult., with the first verse of the following chapter. 1. The Apostle, continuing his vindication of his ministry, shows with what faithfulness, zeal, charity, and patience he has discharged it, amidst all the afflictions and disgraces to which he has been subjected. Then, 2. at vv. 11, 12, he desires, as a return for his ardent affection for them, a similar affection from *them*, such as should be evinced in abstaining from a certain practice which was contrary to Christian principles, and must be destructive of their happiness here, as well as endanger their salvation hereafter; namely, intermarrying with idolaters or unbelievers. In short, ver. 14—ult. seem to properly connect with the exhortation at ver. 1, 'not to receive the grace of God in vain.' For vv. 3—10 seem to be parenthetical, and meant to strengthen the force of the exhortation, by adverting to the *character* of those who gave it. After desiring a proper *return* for such *devotedness*, the Apostle proceeds to notice the practice in question.

1. συνεργοῦντες δὲ καὶ παρακ.] Render: 'As fellow-workers, too, with [Him, i. e. God or Christ], *we* also beseech you,' &c. For at συνεργ. must be supplied Θεῷ; though Rosenmuller and Iaspis assign as the sense, *joint-workers* for the same end,—the conversion of men. The Apostle means thus to represent them not only as *ambassadors from* God, but as *fellow-workers with* God or Christ, whose ministry He makes use of in reconciling the world to himself. So at 1 Cor. iii. 9, the Apostles and teachers are called συνεργοὶ Θεοῦ, *co-operarii Dei.*

— μὴ εἰς κενὸν, &c.] Meaning, 'not so to act, as that the grace of God (i. e. the gracious offer of reconciliation in the Gospel, shall have been made in vain,' by your living unworthy of your holy calling. Of which sense of χάρις an example is adduced by Wetstein from Plutarch. Εἰς κενὸν, for κενῶς, as in a passage of Diod. Sic., cited by Wetstein.

2. This is meant to adduce a *reason why* the gracious offer should not be rejected, or abused. And there is, as Theodoret remarks, great propriety in the testimony of *prophecy* being called in to strengthen admonition.

— λέγει γὰρ, &c.] 'for He (i. e. God) saith;' namely, in Isaiah xlix. 8. Here Θεὸς must be supplied (as in Rom. xv. 10) from Θεοῦ in the preceding verse; not ἡ γραφὴ, or προφήτης, as many recent Commentators suppose; for such an ellipsis would be intolerably harsh; whereas the other is regular, and confirmed by the context of the passage of Isaiah; for there God is (as even the best *Jewish* interpreters admit) represented as saying to the Messiah, that 'he had heard his intercession, in behalf of the Gentiles, in an acceptable or favourable time, and at the day of salvation (that destined for salvation) had resolved to succour him.' This scripture the Apostle in the next words *applies*; q. d. 'And mind—*now* is the acceptable time, now is the day of salvation; the time is now come when God will fulfil his promise respecting the salvation of the Gentiles through Christ; and that salvation is now offered by those whose Divine mission is confirmed by signs, and wonders, and mighty deeds; and is regarded as the accepted time, or day of salvation, to all who seek an interest in the Redeemer's kingdom.' With the expression καιρῷ δεκτῷ, which is explained by the one occurring in the next clause, καιρὸς εὐπρόσδεκτος ('well accepted'), is meant the time for acceptance, בעת רצן. So Seneca, Med. 1017, 'Meus dies est; *tempore accepto* utimur.' This is further explained by the antithetical phrase ἡμέρα σωτηρίας, 'time of (i. e. suitable for) deliverance.'

— ἐπήκουσά σου] 'I have hearkened, or listened, to thee;' as Gen. xvi. 2, and 2 Chron. xiii. 20: the idea of *listening* being contained in the ἐπὶ, which denotes that the person not only *hears*, but *turns* his ear *towards* the speaker, and thus, as we say, *lends* an ear; implying a granting of the request. So Lucian, Timon, 34, ἐπάκουσας τῶν εὐχῶν.

3. μηδεμίαν ἐν μηδ. διδόντες προσκ.] This closely connects with παρακαλοῦμεν at ver. 1, 'We beseech you—we, I say, who give no

d 1 Cor. 4. 1. supra 4. 2. infra 12. 23.
e Infra 11. 23.

ἵνα μὴ μωμηθῇ ἡ διακονία· [d] ἀλλ' ἐν παντὶ συνιστῶντες 4
ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν,
ἐν ἀνάγκαις, ἐν στενοχωρίαις, [e] ἐν πληγαῖς, ἐν φυλακαῖς, 5
ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις· ἐν 6
ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύ-

offence,' &c. For the participle may be resolved into a verb and relative; a view confirmed by Theophylact, Theodoret, the Arabic Version, and some of the most eminent modern Expositors, who are agreed that the Apostle is not speaking (as several Commentators, especially Macknight, suppose) of the Corinthians themselves (as if these were exhortations or precepts of a holy life), but of himself and Timothy; though, indeed, it comes to the same thing; since, as Theophylact points out, *ἐν τάξει διηγήσεως συμβουλεύει ἵνα καὶ αὐτοὶ πρὸς αὐτὸν ἀφορῶσιν.*

The Apostle then proceeds most earnestly to remind them of *his* most meritorious conduct in the ministry, and his unsparing sacrifices for their spiritual benefit, as an *additional* reason why *they* should not receive the grace of God in vain. The sense is, 'laying no stumbling-block' (*πρόσκομμα*, Rom. xiv. 13) in the way of Christians, by which any one might be shaken in his religious faith, or turned from it, or by which the ministry might incur censure and become less efficient. *Πρόσκομμα* is by Robinson, Lex., taken as put, by metonymy, for *cause* of offence or falling; i. e. 'giving no occasion for contemning and rejecting the Gospel.' By *ἡ διακονία* understand the above ministry of reconciliation, the office of preaching the Gospel, mentioned supra ver. 18. Render, 'our ministry.'

4. *συνιστῶντες ἑαυτοὺς*] 'manifesting, approving ourselves as;' which figurative sense arises out of the *proper* one of *placing together;* here implying the *juxta-position* of two things for the purpose of showing their *comparative size* or value. *Ὡς Θ. διάκονοι.* Supply *ὄντες*; q. d. 'evincing ourselves to really *be* persons entrusted with a Divine legation.'

The Apostle then proceeds to state the *component parts* of this his general Apostolic conduct; and that in a manner the most pathetic and impressive.

— *ἐν ὑπομονῇ πολλῇ.*] Here, as the best Expositors, ancient and modern, are agreed, we have a general term placed first, as being intended to be referred to all the particulars which follow in the subsequent enumeration, and denoting, in a general way, a patient endurance of the various afflicting particulars specified in the words following. I have pointed accordingly, with the able Editors of the Clementine Edition of the Latin Vulgate, and the Pesch. Syriac Version. I would render, 'in the exercise of much patient endurance amidst afflictions;' the *ἐν* denoting the manner in which that patience showed itself.

The particulars following are not to be regarded (as they have been by several recent Commentators) merely as synonymous expressions, forming together a complication of evils in general. They are rather to be considered *specially*, as meant to be distributed into groups, forming a beautiful gradation. The several evils here enumerated, form, I apprehend, *three classes*, each composed of three *particulars.* In the first we have *ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις*, 'in *afflictions;* in *necessities;* in *pinching distresses;*' where there seems to be a climax; compare infra xii. 10, and Rom. viii. 35. So Bengel pithily remarks: 'In pressuris complures patent viæ, sed difficiles; in necessitatibus, una difficilis; in *στενοχωρίαις*, nulla.'

5. As these trials were, more or less, the results of *indirect* persecution, so the next group, *ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις*, represents the effects of *direct* persecution. Of these the *second* particular is illustrated by a passage of Clemens Romanus, who mentions St. Paul as *ἑπτάκις δέσμα φορέσας.* The following ones, *ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις*, form another group; denoting such hardships as did not arise from any persecution, direct or indirect, but solely from his situation and office, and his cares and labours therein, as Apostle of the Gentiles. *Ἀκαταστασίαις* has been usually interpreted *tumults* or *seditions.* But such a sense is here far from suitable: and that of *exile*, assigned by others (as Casaubon, Schmidius, and Rosenmuller), is not permitted by the *usus loquendi.* It would rather seem, as Theophylact, Beza, and Schleusner explain, that the term refers to that *unsettled and wandering kind of life* (occasioned by the being driven by exile from place to place), the misery of which, to the Apostle, appears from his connecting it, at 1 Cor. iv. 11, with endurance of hunger, thirst, and nakedness: *πεινῶμεν καὶ διψῶμεν, καὶ γυμνητεύομεν,—καὶ ἀστατοῦμεν, καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί·* which passage, indeed, is the best comment on the present; and hence it appears that *κόποις* here must be *chiefly* understood of his labours at his trade (though partly of those in travelling, mostly on foot); and *νηστείαις*, of that insufficient support which labours so interrupted by his Apostolical duties could alone be expected to supply. *Ἀγρυπνίαις* seems to refer to the abridgment of his rest by night, to make up for the time expended by day on his evangelical labours.

6. Now follows a statement of the *virtues* cultivated. *Ἁγνότητι*, 'by purity and sanctity of life.' Of *ἐν γνώσει* the sense is uncertain. As the Apostle is generally admitted to be here speaking of the *practical* virtues, there is much to countenance the opinion of Calvin and many recent Commentators, that *γνῶσις* denotes a *practical knowledge of religion*, such as shows itself in *actions:* a sense, indeed, very suitable to the context, but which involves considerable harshness. As the Apostle here intermixes with practical virtues some particulars which cannot be referred to that head (as *ἐν Πνεύματι ἁγίῳ* and *ἐν δυνάμει Θεοῦ*), it may be better to understand *γνώσει* of the *cultivation* of *Divine knowledge;* that wisdom from above, which St. James, iii. 17, associates with *purity* and the other Christian virtues here specified.

7 ματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, [f] ἐν λόγῳ ἀληθείας, ἐν f 1 Cor. 2. 4. infra 10. 4.
δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν Rom. 13. 12. Eph. 6. 11, 13.
8 καὶ ἀριστερῶν· διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ 2 Tim. 4. 7. g Infra 11. 6.
9 εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· [g] ὡς ἀγνοούμενοι, καὶ 1 Cor. 15. 31. Ps. 118. 18.

'Εν μακροθυμίᾳ and ἐν χρηστότητι seem to have reference to the *mode* of exercising the ministry in question,—namely, by patience and forbearance towards those who oppose themselves, and by a general *benignity* of disposition, as contrasted with starched austerity. 'Εν Πνεύματι ἁγίῳ must be understood at least of the *influence* of the Holy Spirit. Thus the sense will be, 'by evincing those dispositions produced under the influence and aids of the Holy Spirit.' See Bp. Middleton, Estius, Menoch., and Doddridge. Here it would seem the Apostle intended, in the words ἐν Πνεύμ. ἁγίῳ—ἐν δυνάμει Θεοῦ, to further illustrate what he had before said at ἐν γνώσει, ἐν μακροθ., ἐν χρηστ.; meaning to intimate, that the knowledge to be cultivated is *Divine* and *inspired* knowledge, and therefore emphatically *the* Word of truth: also that the forbearance and benignity practised is to be genuine undissembled love to man for the sake of God; not like the hypocritical and self-interested love of false teachers. Comp. Rom. xii. 9. 2 Tim. i. 5. 1 Pet. i. 22. 'Εν δυνάμει Θεοῦ, indeed, is variously interpreted. It *may* (with the ancients and the earlier moderns) be understood of the mighty supernatural gifts enjoyed by the Apostles and others, and thus seem intended to *complete* the idea before represented by ἐν ἁγίῳ Πνεύμ. But it would rather seem to denote that operation of inspiring influence enjoyed by the Apostles, to which Dr. Henderson (on Inspiration, p. 369,) applies the term *invigoration*, 'whose energy (he observes) strengthened their mental powers, giving expansion to the understanding, quickness to the perception, vividness to the imagination, vigour to the memory, and solidity to the judgment.' Upon the whole, however, I prefer the interpretation of Hyperius, who takes δυνάμει Θεοῦ to denote 'the power of doing all things with a certain authority and majesty, so that it may be seen that God is with the doer, and his blessing attends all that he takes in hand.' Such, too, is evidently the view adopted by Calvin.

The words following, διὰ τῶν ὅπλων, &c., v. 7, are intended to suggest the *means* by which the δύναμις Θεοῦ above spoken of was made effectual. Comp. Eph. vi. 10—12. Now these are, in that passage, called the *panoply of God*, and there the military figure is expanded into an *allegory*. Here the spiritual arms are not *particularized*, yet the terms τῶν δεξιῶν καὶ ἀριστ. are very *comprehensive*, referring to the complete armour and arms, on both sides, with which the ὁπλίτης, or *completely-armed* soldier, was furnished, who was thus said to be ἀμφιδέξιος. Thus the general sense is: 'We employ no other arms than those of *righteousness*;' meaning, as Calvin explains, a good conscience and a holy life. A military metaphor is, he observes, here used with allusion to the spiritual contest which the true Christian has to maintain against the world, the flesh, and the Devil; such as is adverted to in the words of our Baptismal Service.

— τῶν δεξιῶν καὶ ἀριστερῶν.] That it should thus be *on every side*, both right and left, is most needful; since (in the words of Calvin and Hyperius) 'as the attacks of our Spiritual Enemy are on every side,—now this, now that,—so the Christian soldier must be similarly prepared for defence.'

8—10. Here the reference to the *circumstances* under which they employed the armour of righteousness is converted into a sort of description of the *situations* in which they did all this; and that by way of contrasting their real character with that which their calumniators ascribed to them, and showing, in some other respects, their *real*, as compared with their *fancied* situation; by which, indeed, it might appear that their life was made up of seeming, though not real, contradictions. Διὰ here denotes, not the *means*, but the *manner*, and may be rendered *through*,—i. e. amidst; q. d. 'Such is our conduct, under all circumstances and situations, whether good or evil.'

8. διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας.] It is well observed by Calvin, 'Hoc non leve experimentum homini examinando: nihil enim durius est homini ingenuo, quam ferre contumeliam.' So Theophylact (after Chrysost.) finely remarks, that δυσφημία is ill to be borne by the generous and virtuous mind, being worse than bodily tortures; these affecting the *body only*, but those pressing, with their whole weight, on the *mind*.

— ὡς πλάνοι, καὶ ἀληθεῖς, &c.] Some obscurity here has been occasioned by the irregularity of the construction; to adjust which, we must, after πλάνοι, supply ὄντες, to suit with the *participles* in the clauses following, where the καὶ is for καίτοι, or ὅμως (as John iii. 11), corresponding to the δὲ at χαίροντες and πλουτίζοντες; q. d. 'our adversaries represent us as *impostors*, but we are really ambassadors from God.'

Πλάνοι is, no doubt, the term which had been applied to Paul and the other Apostles by their adversaries, the Pagan priests and the Jewish Rabbis; as it had formerly been done by the Scribes and Pharisees to Jesus, Matt. xxvii. 63. And no wonder; since it was the ordinary term to denote an impostor. It is well observed by Chrysostom, that ὡς πλάνοι καὶ ἀληθεῖς refer to the preceding διὰ δόξης καὶ ἀτιμίας, as also ὡς ἀγν. καὶ ἐπιγ. to δυσφ. καὶ εὐφ. By ἀγνοούμενοι is meant *obscure* persons; lit. *whom nobody knows*; and by ἐπιγινωσκόμενοι, 'well known as the dispensers of spiritual good.' In ὡς ἀποθνήσκοντες, &c. ver. 9, there is an *Oxymoron*, the sense being 'near to death, devoted to death by our enemies.' See 1 Cor. xv. 31. Καὶ ἰδοὺ, ζῶμεν, 'and yet, strange to say, we live.' Here Grot. compares the Latin verse, 'Semper casuris similes, nunquamque cadentes.' Παιδευόμενοι is by many eminent Commentators explained *punished*, or *corrected* by the magistrates, as in Luke xxiii. 16, 22. But that sense is somewhat frigid, and the word is better interpreted (with all the ancient and most modern Commentators) 'chastened, viz. by the Lord, in his fatherly correction; with allusion, perhaps, to Ps. cxviii. 18, παιδεύων

ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς
παιδευόμενοι, καὶ μὴ θανατούμενοι· ὡς λυπούμενοι, ἀεὶ δὲ 10
χαίροντες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν
ἔχοντες, καὶ πάντα κατέχοντες.
Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρ- 11
δία ἡμῶν πεπλάτυνται! [h] οὐ στενοχωρεῖσθε ἐν ἡμῖν, στε- 12
νοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν. [i] τὴν δὲ αὐτὴν 13
ἀντιμισθίαν, (ὡς τέκνοις λέγω,) πλατύνθητε καὶ ὑμεῖς. [k] Μὴ 14
γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιο-

h Infra 7. 2, 3.
i 1 Cor. 4. 14.
k Deut. 7. 2, 3. 1 Cor. 5. 9. Eph. 5. 7, 11. Eccl. 13. 17. 1 Cor. 10. 21.

ἐπαίδευσέ με ὁ Κύριος· τῷ δὲ θανάτῳ οὐ παρέδωκέ με. And so 1 Cor. xi. 32, κρινόμενοι δὲ ὑπὸ Κυρίου, παιδευόμεθα, where see Note. Thus the sense is: 'We are permitted to fall into these tribulations, as *chastenings* for our good in the end.' See Heb. xii. 6.

The reflection in the words following, ὡς λυπούμενοι, &c. (v. 10) naturally arises out of the preceding; q. d. '[Under these afflictions and corrections] we seem to be suffering grief, and are thought the most unhappy of men; yet, in fact, we are rejoicing in the testimony of a good conscience, and in the consolations of Divine grace.'

10. πλουτίζοντες] 'making [spiritually] rich.' Μηδὲν ἔχοντες; i. e. 'having nothing that we can call our own, *no property*.' Καὶ πάντα κατέχοντες, i. e. 'and [yet] possessing all things [essential to our real happiness]; and, in the promises of the Gospel, what must infinitely outweigh all that the world can give.'

11—13. The difficulty complained of in these verses has partly arisen from not attending to their *scope*, and partly from inattention to the nature of the metaphor in πεπλάτυνται and στενοχ. With respect to the *former*, the Apostle's intent is,—1st, to apologize for language which might seem to savour of egotism, and involve somewhat of reproach to the persons addressed; 2. under the expression of tender affection, to convey a delicate reproof to them for the want of a *due return*. See Chrysostom, Theophylact, and Theodoret. He tells them, that he has spoken thus frankly, from his strong *affection* for them, and his desire to promote their spiritual good. It is the warmth of his affection that has caused him to speak out, as he has, and to pour forth all the feelings of his heart so unreservedly. And truly the expressions are very applicable to that impassioned stream of eloquence poured forth in the preceding verses, *pleno ore*, '*without o'erflowing full!*' At ver. 13 he shows *how* this ardent desire to serve them might by them be made most effectual; namely, by making a due return, and following his example; and as *his* heart was expanded in affection towards *them*, so should theirs be to him, by opening their minds to his salutary counsels; which he proceeds to give them in the remaining verses of this Chapter, and in the first of the next.

11. ἡ καρδία ἡμῶν πεπλάτυνται.] In the metaphor here employed we may observe an almost philosophic exactness; the effect of joy, affection, and unreserved confidence being to unloose the tongue (see Ps. xl. 3. cxxvi. 2. Acts ii. 26), and expand the heart, which therefore feels as it were enlarged; while, under the contrary feeling, the tongue seems chained, and the heart tightened and contracted. See more in Hyperius and Schliting.

12. οὐ στενοχωρεῖσθε ἐν ὑμῖν.] Meaning, 'our affection for *you* is not contracted, but your affection for *us* is straitened and contracted.' See Chrysostom and Theophylact. The term στενοχωρεῖσθε has here great propriety, since any one who is hated is said to have *no place* in our affections. Of this metaphor an apt example is adduced by Wetstein from Arrian, Epict. i. 29, σὺ σαυτῷ στενοχωρίαν παρέχεις, σὺ σαυτὸν θλιβεῖς—κάθολον γὰρ ἐκείνου μέμνησο ὅτι ἑαυτοὺς θλίβομεν, ἑαυτοὺς στενοχωροῦμεν. Finally, σπλάγχν. here (as at vii. 15) denotes the tender affections, as being supposed to be seated in the heart; a use which has been thought Hebraistic, though it is of frequent occurrence in the Greek tragedians, especially Euripides and Æschylus.

13. τὴν δὲ αὐτὴν ἀντιμισθ.] Subaud. κατά. The sense is, 'Be ye also thus enlarged in your affections for us, according to (i. e. by making) that equal return of affection which is due to us.' Ὡς τέκνοις λέγω suggests the *ground* of the claim,—namely, on the score of spiritual *paternity*. By this pathetic appeal to their hearts, the Apostle endeavours to draw their attention to some serious admonitions which he had to address to them.

14. μὴ γίνεσθε ἑτεροζ. ἀπίστοις.] The difference of opinion, which exists as to the *sense* of this injunction, has chiefly arisen from inattention to the *nature of the metaphor* under which it is couched. Now ζύγος denotes the *beam of a balance*, or steelyard; and σταθμὸς ἑτερόζυγος was applied to a steelyard that pulls *one* way, when it should draw equal. The sense, however, thence deduced is harsh and unsuitable, and it is better, with most ancient and modern Commentators, to derive the word from ἕτερος and ζυγὸς, *a yoke*. Thus ἑτεροζυγέω will denote 'to draw on the other side of a yoke with another,' 'to be a yoke-fellow.' And the sense will be: 'Do not maintain any close connexion or intimate society with unbelievers.' So in Lev. xix. 9 the term is used of heterogeneous animals; and at 1 Macc. i. 15 we have ἐζεύχθησαν τοῖς ἔθνεσιν. The Apostle did not intend hereby to forbid *all* communication with them; which would have been impracticable. See 1 Cor. v. 10, 11. Some, indeed, suppose the chief purpose of this injunction to be to forbid *marriage* with heathens. But that view does not well suit with what follows, which rather alludes to *close society and intimacy*. See Theophylact. At the same time, marriage

15 σύνῃ καὶ ἀνομίᾳ; τίς δὲ κοινωνία φωτὶ πρὸς σκότος; τίς
δὲ συμφώνησις Χριστῷ πρὸς Βελίαρ; ἢ τίς μερὶς πιστῷ
16 μετὰ ἀπίστου; [l] τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώ- l 1 Cor. 3. 16. Eph. 2. 21.
λων; Ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεός· 1 Pet. 2. 5. Lev. 26. 12. Ezek. 37. 26.
Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ
ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός.
17 [m] Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, m Is. 52. 11. Rev. 18. 4.
(λέγει Κύριος,) καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ infra 7. 1.
18 εἰσδέξομαι ὑμᾶς, [n] καὶ ἔσομαι ὑμῖν εἰς πατέρα, n Jer. 31. 1, 9. Rev. 21. 7.

may be thus said to be, *à fortiori*, virtually forbidden; and considering that the marriage bond was, in the idioms of all languages, represented under the metaphor of a yoke, or pole, to which draught cattle are harnessed together, there can be little doubt that, while he dissuaded from *intimate society*, he meant also to condemn *marriage* with heathens.

14—16. The Apostle here adverts to the *reason* why they should abstain from intimacy with heathens, and that in a popular way; q. d. 'There is not the *idem velle atque idem nolle*, no affinity of sentiment or feeling: as being *opposites*, they can no more unite, than things the most dissimilar.' Δικαιοσύνῃ καὶ ἀνομίᾳ are for δικαίοις καὶ ἀνόμοις, just as φωτὶ and σκότῳ denote respectively those enlightened by the Gospel, and those involved in the darkness of heathenism.

15. By Χριστῷ and Βελίαρ the *systems* of virtue and of vice are, as it were, *personified.* Βελίαρ is from the Syriac בליער, and that from the Heb. בליעל, *wickedness* (derived from בלי *not*, and יעל *use*, *weal*, literally signifying that which *profits not*, but injures), which word occurs in 1 Sam. xxv. 25, and is applied (abstract for concrete) to denote κατ' ἐξοχὴν, the Evil Spirit, *Satan*, as the Peschito Syriac renders it. See Job xxxiv. 18. There is here a slight variation in reading. The Edit. Princ. and the *textus receptus* have Βελίαλ. The Erasmian, Stephanic, and other early Editions have Βελίαρ, which has been restored by Bengel, Matthæi, Griesbach, Tittman, Vater, and Scholz: and justly; for both external and internal evidence are in its favour; it being found in the majority of the MSS., in many early ecclesiastical writers and Greek Fathers; and, considering its *derivation*, and that the Vulgate has *Belial*, it is more likely that Βελίαρ should have been changed to Βελίαλ, than the contrary.

16. τίς δὲ συγκατάθεσις, &c.] Συγκατάθεσις signifies properly a *putting together.* It should be here rendered, not *concord*, or *agreement*, but *community*, or connexion; q. d. 'What has a temple to do with idols and their worship?'

The words following, ὑμεῖς γὰρ—ζῶντος, are *illustrative* of the preceding; the image of a *temple* being transferred to *Christians:* q. d. 'For ye [Christians] are [each of you] a temple;' as 1 Cor. iii. 16, 17. vi. 19. So it is said by Hierocles, in Aur. Carm. p. 24, καὶ ναὸν εἰς ὑποδοχὴν τοῦ Θεοῦ φωτὸς τὸν ἑαυτοῦ παρασκευάσατε νοῦν. The ὑμεῖς *may*, however, be understood of the whole Christian Church, considered as a temple; as in Eph. ii. 20, 21. The epithet ζῶντος is applied to JEHOVAH, as denoting a *real* and existing Being, in opposition to the *pretended* gods of the heathens, which were but stocks and stones. The words καθὼς εἶπεν ὁ Θεὸς are a *formula of application.* The Apostle means to argue, that the ancient promises of God, to dwell among his people Israel, and to be their God, were now, by the Gospel covenant, renewed to believers, and belonged peculiarly to them. In this quotation there is some alteration in the words, but no change of sense. Verse 16 is taken from Levit. xxvi. 11, 12; and the alteration is, *in fact*, no more than a *change of the person.* Verse 17 is taken from Is. lii. 11, 12, and the general meaning of the prophet is correctly represented; at least according to the *mystical* sense, which some of the best Jewish Commentators admit. See Bp. Lowth in loc. Λέγει Κύριος is an insertion of the Apostle. Verse 18 is supposed, by Mr. Scott and Dr. Burton, not to be taken exactly from any passage of the Old Test., but to have reference to the general declarations made by Jehovah concerning Israel in various parts of Scripture, namely, Exod. iv. 22, 23, Jer. xxxi. 1—9, Hos. i. 9, 10. But surely the words bear as strong a resemblance to 2 Sam. vii. 14, (to which passage they are usually referred) as those of the preceding verse do to Is. lii. 11, 12. There is no more than the *same change of person*, for *application* sake; and the words λέγει Κύριος and παντοκράτωρ are taken from verse 8 of the same chapter, which surely *fixes* the reference of the foregoing words.

17. Here ἐξέλθετε ἐκ μέσου, ἀφορίσθητε, and ἀκαθάρτου μὴ ἅπτεσθε, form one and the same sentiment, expressed by *three* enunciations, first, *directly*, then *by implication.* The two first, however, are so closely connected, as to form, in fact, but one; q. d. ἐξελθόντες ἀφορ.; and it may be doubted whether μὴ ἅπτ. ἀκαθ. should be taken *figuratively*, of intercourse with Pagans, or *literally*, of abstaining from the use of any thing impure, as idol-meats. The latter view is preferable: but the former may be admitted as a secondary sense, for (as Grotius observes) 'the wiser Jews supposed the prohibition, not to touch unclean animals, meant also of abstinence from society with idolaters.' On the term ἀφορ. compare Num. xvi. 45, Sept., and see Note on Acts ii. 40.

— εἰσδέξομαι ὑμᾶς.] Meaning, 'I will receive you into my especial favour.'

18. παντοκράτωρ, for ὁ παντοκράτωρ; a designation of the ALMIGHTY, as the only living and true God, as opposed to false gods. The word is one of frequent occurrence in the Apocalypse, and is sometimes found in the Sept.

καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας,
a Supra 6. 18. λέγει Κύριος παντοκράτωρ. VII. [a] Ταύτας οὖν 1
1 Tim. 4. 1. John 3. 3. ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς
ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες
ἁγιωσύνην ἐν φόβῳ Θεοῦ.
b Acts 20. 33. infra 12. 17. [b] Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, 2
c Supra 6. 11, 12, 13. οὐδένα ἐπλεονεκτήσαμεν. [c] Οὐ πρὸς κατάκρισιν λέγω· προ- 3
είρηκα γάρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε, εἰς τὸ συναπο-
d Supra 1. 14. θανεῖν καὶ συζῆν. [d] Πολλή μοι παῤῥησία πρὸς ὑμᾶς, πολλή 4
Phil. 2. 17. Col. 1. 24. μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερ-

VII. After having adduced the *words of Scripture* to inculcate this important truth, and comforted them with the promise therein attached to its observance, the Apostle proceeds to subjoin an earnest exhortation—and that in the way of *inference* from what has been before said,—as to the privileges of those 'who are accepted in the Beloved.' With respect to the scope of the argument, the Apostle here means to intimate (as Calvin remarks) that 'promises are not only encouragements to serve God, but contain an *implied* contract on his part.'

1. ἀπὸ παντὸς μολ.] i. e. not only from the defilements of idol-meats, and idolatrous society, but from *every* sort of defilement. By μολ. σαρκὸς are denoted the pollutions of the sensual *appetites*, as exhibiting the outward expression of sin by the *body*, in word or deed; by μολ. πνεύμ. the pollutions of the *passions*, as shown in the inward workings of sin in the imagination and affections, involving all such thoughts as lead to evil actions, and therefore defile the man. See Calvin, Scott, and especially Robert Hall, in one of the Sermons included in the last volume of his Works.

— ἐπιτελοῦντες ἁγιωσ.] 'striving to bring our holiness εἰς τέλος, by seeking entire conformity to the law of God.' Ἐν φόβῳ Θεοῦ, i. e. from reverence to His authority and fear of his displeasure; as in Acts ix. 31. Rom. xiii. 7. Eph. v. 21. Thus intimating the great influential principle by which men are led to cultivate such a purity,—namely, 'the fear of the Lord,' by which 'men depart from evil,' Prov. xvi. 6.

2. The Apostle now makes a transition from what is doctrinal, and has reference to Christians in general, to what is personal, and particular to himself; and resumes what he was saying supra vi. 13, in nearly the same words; χωρήσατε ἡμᾶς being (as Calvin says) equivalent to πλατύνθητε. So Theophylact explains it: δέξασθε ἡμᾶς πλατέως, καὶ μὴ στενοχωρεῖσθε ἐν ἡμῖν. Thus the sense is: 'Give us, I say, an enlarged place in your affections.' The next words suggest that there is no reason why they should *not* do so; since he *deserves* to hold that place in their affections, not having been guilty of any such conduct as alienates the affections of a people from their minister. Ἠδικ. is a *general* term, and ἐφθείραμεν and ἐπλεον. are *particular* ones; the former is usually explained of corrupting any one's religious principles; and the latter, of coveting his property. But I am rather inclined to agree with many of the best Commentators of the last century, that οὐδ. ἐφθ. means, 'we have not wasted your substance,' and οὐδ. ἐπλεον. 'we have not made a gain of, or *overreached* any of you.' So xii. 17, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; and 18, μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; This language may be compared with that of the prophet Samuel, 1 Sam. xii. 3, seq.; and, no doubt, there is reference to what was done by the false teachers; who not only received a *stipend* for their office, but in other ways fleeced their devotees. So xi. 20, ἀνέχεσθε—εἴ τις κατεσθίει, namely, by, as we say, eating them up, by *living upon* them, and taking from them, if not money, yet *money's worth*, or otherwise making a gain of them by the many cunning arts of *overreaching*, in which sense the word occurs in Thucyd. iv. 86.

3. οὐ πρὸς κατάκρισιν λέγω.] Of this briefly worded passage the full sense seems to be: 'I say not this to hint any reproach of unkindness to *me*; [but I speak merely to show my claim to a large place in your affections [as ye have in mine]; for, as I have before said, ye are in our hearts,' &c. Προείρ. is not to be interpreted of the *very words*, but of words to that effect.

Ἐν ταῖς καρδίαις, &c., is for ἐν ταῖς καρδίαις ἡμῶν [οὕτω] ἐστε, ὥστε [ὑμῖν] συναποθανεῖν καὶ συζῆν [ἡμᾶς]. And ἐν ταῖς καρδίαις εἶναι for ἔχειν ἐν καρδίᾳ. Εἰς τό, for ὥστε. The sentiment is of the same kind as that in Athen. p. 249, (cited by Wetstein,) τούτους δ' οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνήσκοντας; and that of Horace, Carm. iii. 9. 24, 'Tecum vivere amem, tecum obeam libens.' And so Mark xiv. 31, ἐάν με δέῃ συναποθανεῖν σοι, &c.

4. πολλή — ὑμᾶς.] This is supposed to be meant to soften the harshness of the preceding expostulations; and is interpreted by the generality of Commentators, 'I venture to use this freedom with you, which I know you will take in good part.' That sense, however, involves so much harshness, that it is better, with most recent Commentators, to render παῤῥησία, *reliance*, or *confidence*, 'I have great reliance on, or confidence in you,' a signification of the word frequent in the New Test. And this is supported by the authority of the Pesch. Syriac Version.

— πεπλήρωμαι — ἡμῶν.] Meaning: '[Insomuch that] I am full of comfort; nay, I superabound with joy,' 'amidst all my tribulation.' This verb ὑπερπερ. occurs also at Rom. v. 20; but no where else. Compare ὑπερπερισσῶς at Mark vii. 37. Of these tribulations the nature and origin are then pointed out.

5 περισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. [e] Καὶ e Deut. 32. 25.
γὰρ, ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνε- Acts 16. 19, 23.
σιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, supra 2. 13.
6 ἔσωθεν φόβοι. [f] Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς, παρε- f Supra 1. 4. & 2. 13.
7 κάλεσεν ἡμᾶς, ὁ Θεὸς, ἐν τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ
ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρ-
εκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν,
τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλ-
8 λον χαρῆναι. [g] Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, g Supra 2. 4.
οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην. Βλέπω γὰρ ὅτι ἐπι-
9 στολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς. [h] Νῦν χαίρω, h Infra v 11.
οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυ-
πήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

5. *οὐδεμίαν ἔσχηκεν ἄνεσιν.*] The scope of the passage is well pointed out by Calvin as follows: 'Magnitudo tristitiæ argumento est, quantum efficaciæ habuerit consolatio. Ego, inquit, undique premebar, tam intestinis quam externis afflictionibus: non tamen obstitit hoc totum, quo minus gaudium quod mihi contulistis, prævaluerit, adeoque exundaverit.' Ἡ *σὰρξ ἡμῶν.* The best recent Commentators are of opinion that *σὰρξ* is here (as often in the New Test.) used for the *person;* meaning simply, '*We* had no rest,' namely, from the persecutions of our unrelenting foes, the Jewish and Heathen zealots. But I would rather (with Beza, Sclater, Calvin, and Scott,) take *σὰρξ* of the outer man,—i. e. as regarded outward circumstances: though the Apostle, doubtless, suffered both in body and mind from the effects of his extreme anxiety, and was without any support, save that derived from spiritual consolations. The next words are *exegetical;* of which *ἐν παντὶ θλιβ.* is a general expression (see supra i. 6. iv. 8), and *ἔξωθεν—φόβοι* a particular one. The sense is: 'externally (i. e. in our body) we were exposed to opposition and violence, internally (in our mind) to anxieties and fears; namely, for the safety of the Church at Corinth, lest it should be destroyed by heresies and dissensions.' See Gal. v. 15. And as the mind presses on the body, the latter could have no *ἄνεσιν*, or respite.

6. *τοὺς ταπεινοὺς*] 'those that are cast down and afflicted.' God is frequently in the Old Test. described as the comforter of those that are in trouble. See Ps. cxlvi. 8.

7. *ἐν τῇ παρ.*] 'by his coming, or presence,' meaning his society. The next words are obscure, and, in tracing their sense, many eminent Commentators take *παρακλ.* to denote the *narration* of the comfort. This, however, is harsh; and it is better to take the sense simply as it stands, and render, 'but also by the comfort and encouragement, with which *he* was encouraged or comforted with respect to you.' Meaning that 'he rejoiced in what was related, both as it had given such pleasure to Titus, and as it was in itself a matter of rejoicing to himself.' So ver. 13, *ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου.*

*Τὴν ὑμῶν ἐπιπ.* is best interpreted, not 'your affection for me,' but 'your longing [to see me];' as Rom. xv. 23, *ἐπιπ. δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς.* *Ὀδυρμ.* may be explained 'heartfelt sorrow for what had been displeasing to the Apostle.' *Τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ*, 'your attachment towards me,' implying a readiness to perform his injunctions. *Ὥστε με μᾶλλον χαρ.*, 'so that I rejoiced the more;' i. e. in addition to that I felt at his coming, by what I heard of you.

8. *εἰ καὶ ἐλύπησα—μετεμ.*] The best Commentators are agreed that the sense is, 'Wherefore, if I even did pain your feelings in the Epistle [which I wrote to you], I do not [*now*] repent; though I *did* repent, was sorry (see ii. 4); i. e. after I had sent it off, and before I saw Titus; a mode of taking the words which removes all ambiguity. It cannot be hence inferred, that the Apostle had written with undue severity; still less need we stumble at the idea of repenting of what was done under the guidance of the Holy Spirit; for by *such* a repentance we are only to understand that *misgiving*, which a good and kind-hearted man feels, not from the consciousness of having done wrong, but from tenderness for the feelings of others, and an apprehension lest his well-meant reproofs may have been too severe. In short, as Calvin and Grotius suggest, *μεταμέλεσθαι* is to be taken *impropriè* et *populariter*, simply for *dolorem capere.*

— *βλέπω γὰρ*, &c.] The sense of these words is thus laid down by most recent Commentators: 'For I perceive that the letter grieved you only for a short space.' Such, however, cannot be proved to be, nor is it likely to be, the sense,—which rather seems to be as follows: 'For I perceive that that letter did pain you, though it was but for a season.' Now as *οὐ μεταμέλομαι* preceding almost implied 'I am glad;' the Apostle, to soften what might seem harsh, and to explain his meaning, added *νῦν χαίρω*, &c. *Εἰ πρὸς ὥραν* is meant to suggest, that the pain was temporary, the benefit permanent.

9. *νῦν χαίρω*, &c.] The sense is, 'Now the satisfaction I speak of is, not that ye were *pained*, but that ye were [so] pained, as to be brought to repentance and reformation.' The next words are explanatory of the foregoing sentiment. *Κατὰ Θεὸν*, 'in such a way as God requires,' 'with reference to his will and glory,' i. e. as Rosenmuller explains, 'arising from causes out of

i Matt. 26. 75. Prov. 17. 22. [i] Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέ- 10
λητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατ-
εργάζεται. Ἰδοὺ γὰρ, αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπη- 11
θῆναι ὑμᾶς, πόσην κατειργάσατο ὑμῖν σπουδήν! ἀλλὰ ἀπο-
λογίαν, ἀλλὰ ἀγανάκτησιν· ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν·
ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν! Ἐν παντὶ συνεστήσατε ἑαυ-
k Supra 2. 4. 1 Cor. 5. 1. τοὺς ἁγνοὺς εἶναι ἐν τῷ πράγματι. [k] Ἄρα εἰ καὶ ἔγραψα 12
ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικη-
θέντος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν * ἡμῶν
l Rom. 15. 32. τὴν ὑπὲρ * ὑμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ. [l] Διὰ τοῦτο 13
παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ

which he would have it arise, and producing effects such as he would approve.' In ἵνα ἐν μηδενὶ ζημ. ἐξ ἡ. the ἵνα *may*, with the best Commentators, be supposed to denote *result*. Render: 'So that in no respect were ye aggrieved or injured at our hands.'

10. The Apostle here means to show that, so far from having been *injured* by him, they have been *benefited:* and this he does by showing the salutary nature of the λύπη κατὰ Θεὸν, with which he then contrasts that κατ' ἄνθρωπον; the *worldly* with the *religious sorrow*. The γὰρ has reference to a clause omitted; q. d. [Ye were in no respect injured,] for, &c.

Μετάνοια here denotes 'such a change of mind as produces reformation in the life;' on which important subject see an elaborate Dissertation in Gataker's Misc. Posth. C. 29 (in which he ably discusses at large all the terms denoting repentance), and especially the second chapter of Bp. Taylor's Tract on the Doctrine of Repentance, in which he considers the nature and definition of true repentance.

Similar to the present is a passage of Hierocles, Aur. Carm. p. 124, Needh., Ἡ δὲ μετάνοια αὕτη φιλοσοφίας ἀρχὴ γίνεται· καὶ τῶν ἀνοήτων ἔργων τε καὶ λόγων φυγὴ, καὶ τῆς ἀμεταμελήτου ζωῆς ἡ πρώτη παρασκευή.

— κατεργάζεται] 'produces;' as Rom. iv. 15. And so Plutarch, vol. ii. p. 476, F., τὰς μὲν γὰρ ἄλλας ἀναιρεῖ λύπας ὁ λόγος, τὴν δὲ μετάνοιαν αὐτὸς ἐργάζεται. With respect to ἀμεταμέλητον, it is not agreed whether we ought to refer it to σωτηρίαν, or to μετάνοιαν. In the former case it will mean *certain* and *unchangeable*. Yet this interpretation involves no little harshness, and the sense arising is somewhat jejune. It is therefore better to suppose a slight *transposition*, and a sort of *paronomasia;* which, if ἀμετάγνωστον had been written, would have been complete. There is also a *meiosis;* the sense being, 'never to be regretted, but rather to be rejoiced in:' since no one will ever have cause to repent of godly sorrow for sin, that being necessary to produce reformation, and therefore indispensable to salvation. So Antisthenes, τὴν ἡδονὴν ἀγαθὸν εἶναι φάσκων, προσέθηκε τὴν ἀμεταμέλητον. And so also Max. Tyr. Diss. i. ἡδονὴν ἀμετάγνωστον. By τοῦ κόσμου λύπη is meant a sorrow about worldly objects, which, when separated from the fear of God, tends to death, temporal and spiritual, and will *produce* the latter, but for the preventing grace of God. As respects the *former*, it is true *physically* as well as morally; since anxiety, by repressing the secretions of the liver, deprives the system of that important secretion the *bile*, which it locks up.

11. ἰδοὺ γὰρ] 'for see, now [in your own case].' Αὐτὸ τοῦτο τὸ, &c. The words may be rendered, with Professor Scholefield, 'this very circumstance of your having sorrowed,' &c. Σπουδὴν (properly denoting *bustle*) here marks the anxiety and earnestness with which they strove to clear themselves of the charges made, and remove the abuses censured by the Apostle. This *general* term is then followed up by *particular* ones, of which Emmerl. observes that some, as ἀπολογ., φόβ., ἐπιπόθ., and ζῆλος, pertain to the *Apostle*, to whom the Corinthians were anxious to clear themselves (they therefore earnestly desired to appease him, and to testify to him their prompt obedience); the others, ἀγανάκτησιν and ἐκδίκησιν, belong to the incestuous person. The words may, however, refer to *others*, who had been in a less degree guilty, as those who attended at, or encouraged attendance at, the idol-feasts. Ἐπιπόθ. and ζῆλος are to be taken as at ver. 7. Ἐκδ. should be rendered *punishment*, as in Rom. xii. 19, and elsewhere. Συνεστ. ἑαυτοὺς, 'ye have approved yourselves,' i. e. (as Chrysostom, Theodoret, Sclater, Doddridge, and Scott explain) as a Church or society, which removes all scruples about the applicability of the term ἁγνούς. Ἐν τῷ πράγματι, 'in the affair, namely, of the incestuous person.'

12. Here the Apostle explains his *purpose* in writing as he had, which was not for any particular person's sake, neither of the injurer (or offender) nor of the injured; not from any desire to punish the former and procure justice for the latter; but chiefly, that his anxious care for them might be manifest to them in the sight of God.

— ἐνώπιον τοῦ Θεοῦ] simply for ὄντως, *Judice Deo*, *revera*, as Luke i. 6; and that (Schleusner says) 'quia Deus rerum intima visu suo penetrat, nec ejus judicium ullo modo falli potest.'

13. διὰ τοῦτο—ὑμῶν.] The sense seems to be this: 'Wherefore [from the love we bore you] we were comforted in the exhilarating news of you, which Titus brought;' comp. v. 7. By the next words the Apostle means, that his own joy was exceedingly increased at the joy which Titus manifested at his reception among them. The words ὅτι ἀνεπέπαυται—ὑμῶν are illustrative of the term χαρά; comp. 1 Cor. xvi. 18.

μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου· ὅτι ἀναπέπαυται τὸ
14 πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. ὅτι εἴ τι αὐτῷ ὑπὲρ
ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ' ὡς πάντα ἐν ἀλη-
θείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ
15 Τίτου ἀλήθεια ἐγενήθη. [m] Καὶ τὰ σπλάγχνα αὐτοῦ περισ-
σοτέρως εἰς ὑμᾶς ἐστιν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν
16 ὑπακοὴν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. [n] Χαίρω
ὅτι ἐν παντὶ θαῤῥῶ ἐν ὑμῖν.
1 VIII. [a] ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν, ἀδελφοὶ, τὴν χάριν
τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας·
2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν,
καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν
3 πλοῦτον τῆς ἁπλότητος αὐτῶν· ὅτι κατὰ δύναμιν, (μαρ-
4 τυρῶ,) καὶ ὑπὲρ δύναμιν αὐθαίρετοι· [b] μετὰ πολλῆς παρα-
κλήσεως δεόμενοι ἡμῶν, τὴν χάριν, καὶ τὴν κοινωνίαν τῆς

m Supra 2. 9. Phil. 2. 12.

n 2 Thess. 3. 4. Philem. ver. 21.

a Rom. 15. 26. infra 9. 1—4. Rom. 5. 3. 2 Cor. 7. 4. James 1. 2. Mark 12. 44.

b Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. infra 9. 1.

'Αναπαύεσθαι thus signifies 'to be at rest, made happy.'

14. εἴ τι] for ὅ τι, 'whatever.' In οὐ κατῃσχύν. we have the *effect* for the *cause*; and there is a meiosis. 'Επὶ Τίτου is by some explained as put for περὶ Τίτου; but by most it is interpreted 'apud Titum,' as the context requires. And this is confirmed by the ancient Versions.

15. μετὰ φόβου καὶ τρ.] 'with deep reverence and respect,' implying an anxiety not to offend him, and a disposition to carefully follow his injunctions.

16. χαίρω—ὑμῖν.] The sense seems to be, 'I rejoice that, from the experience I have had of you, I may in every thing feel confidence in your ready obedience to all my admonitions or suggestions.'

VIII. The mention the Apostle had made of his confidence in the Corinthians gives him an opportunity of again introducing the subject of the *collection* then making for the relief of the poor Christians at Jerusalem, which occupies this and the following chapter; and also, after informing them of what had been done elsewhere, of exhorting them to follow so good an example. They would thus, he says, testify their firm faith, by imitating their Saviour; they would justify the Apostle's boasting of them; and whatever they bestowed, the Divine blessing would amply compensate; besides that, they would have the prayers and intercessions to God on their behalf, of those whom they had relieved.

1. τὴν χάριν τοῦ Θεοῦ τὴν δεδ.] There has here been some doubt as to the sense of these words. It is, however, generally agreed, that τὴν χάριν here means (as often in this chapter and elsewhere) *gift*, or *liberality*. But on τοῦ Θεοῦ a difference of opinion yet exists. Some (as Hammond, Knatchbull, Pyle, Newcome, and Wakefield) take it as used, by Hebraism, to denote *great*. That idiom, however, is of very limited application, and cannot have place here. The word must have its usual sense. And we may suppose χάρις so termed, either,—as it is generally understood,—to suggest that it was God, who had by his grace put into their hearts to bestow this charity; or rather we may suppose the alms to be called *God's*, as being given *for his sake*, and in a certain sense given to *Him*, when given to his distressed servants; according to the gracious assurance, Matt. xxv. 40. Prov. xix. 17. Thus we may render, 'the God-alms,' and suppose that the collection was so termed, both to suggest the duty and reward of the giver, and to spare the feelings of the receiver.

2. The Apostle now, in order to enhance the merit of the gift, shows that it was done under the most unfavourable circumstances. 'Εν πολλῇ δοκ. θλίψ. is for ἐν θλίψει πολλῇ, ἥ ἐστι δοκιμὴ, 'in affliction most trying;' or ἣ δοκιμὴν κατεργάζεται. So Rom. v. 4, ἡ ὑπομονὴ δοκιμὴν κατεργάζεται· and supra ii. 9. 'Η περισσεία τῆς χαρᾶς α. is usually rendered 'their abundant joy;' i. e. joy from the doctrines, promises, and consolations of the Gospel. Since, however, this is a sense not very apposite, the recent Commentators take χαρὰ for χάρις, which, however, is quite unauthorized. Why should we not take the word in the sense *alacrity*, viz. to give. As *giving* is the subject of the context, there can be no objection to assigning such a sense here, by which all difficulty is removed. Κατὰ βάθους, 'to the very depth thereof;' a phrase for an adjective; and, as βαθὺς is often applied to *riches*, so it may to *poverty*. Πλοῦτ. τῆς ἁπλ. is another idiom to denote rich liberality, or free-heartedness; for that is the literal sense of ἁπλ., like *simplicitas* in Latin. In the same sense the word occurs infra ix. 11. 13. Rom. xii. 8. 'Επερίσσ. εἰς may be rendered 'redounded,' or 'conduced greatly.' Thus the sense may be expressed as follows: 'their abundant alacrity, and [yet] deep poverty have redounded greatly to their rich liberality;' i. e. their great alacrity to give, even amidst deep poverty, has abundantly shown their rich and free-hearted liberality. By a similar paronomasia it is said, Ecclus. xi. 12, πτωχείᾳ περισσεύει.

3. αὐθαίρετοι.] Supply ἦσαν, and διδόναι from δεδομένην before.

4. τὴν χάριν, καὶ τὴν κοιν. τῆς διακ.] In

διακονίας τῆς εἰς τοὺς ἁγίους, [δέξασθαι ἡμᾶς·] καὶ οὐ, 5
καθὼς ἠλπίσαμεν· ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ,
c Ver. 17. 2 Cor. 12—18. καὶ ἡμῖν διὰ θελήματος Θεοῦ· [c] εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, 6
ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ
d 1 Cor. 1. 5. infra 9. 8. τὴν χάριν ταύτην. [d] Ἀλλ', ὥσπερ ἐν παντὶ περισσεύετε, 7
(πίστει καὶ λόγῳ καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ
ὑμῶν ἐν ἡμῖν ἀγάπῃ,) ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισ-
e 1 Cor. 7. 6. σεύητε. [e] Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπου- 8

the interpretation of this passage much depends upon whether the words *δέξασθαι ἡμᾶς* after *τοὺς ἁγίους* be genuine, or not. They are not found in 34 MSS., many Versions, Fathers, and Greek Commentators, were rejected by Mill, Bengel, and Wetstein, and cancelled by Matthæi, Griesbach, and Vater. They are, however, ably defended by Rinck, who has very satisfactorily accounted for their omission, from the carelessness of the scribes. *Without* the words it is, I think, difficult to make out any tolerable *construction;* see Note on Acts x. 2. The proper syntax is an accusative of thing with a Genitive of person, suspended on *ἀπὸ* understood. So Acta Thom. 50, *τοῦτο δεόμεθά σου.* The Infinitive ought properly to have *τὸ*, as infra x. 2. Those who expunge the words, suppose *χάριν* and *κοιν.* to be governed of *ἔδωκαν* in the next verse: and *δεόμενοι* they render, 'entreating us [to permit it].' Thus the construction and sense will be, 'For even above their means, voluntarily, and most earnestly entreating us [to permit it], they gave this charitable collection of theirs, and not merely this, which was what we hoped they would do, but they gave themselves, before every thing else, to the Lord and to us.' Yet thus a great feebleness and jejuneness will attach to the *δεόμενοι.* It would seem that the words, if not omitted by *accident*, were originally thrown out, and have been since cancelled, *from misconception* of the real meaning of the Apostle. This some recent Commentators, as Rosenm., Leun., and Emmerling, (who retain the words) suppose to be, 'enixe precabantur, ut reciperemus in nos negotium eorum coactum distribuendi.' But, as the Bâle Editor justly observes (Pref. p. 7), 'that was a request rather suitable to the elders of the Church at Jerusalem, than to the Macedonians, and was, indeed, what the former had enjoined on Paul.' Indeed, this runs counter to the *scope* of the Apostle, which is well pointed out by Calvin. Moreover, as the Bâle Editor suggests, 'so extreme was the poverty into which the Macedonians had, from various misfortunes and persecutions fallen, that St. Paul would have a scruple at taking at their hands even so little.' The Macedonians, therefore, had to earnestly *entreat* him that he would *receive* from them the alms they had collected. We may suppose the words *τὴν κοινωνίαν τῆς διακονίας* to be exegetical of *τὴν χάριν.* And so *κοινωνία* is used infra ix. 13. Rom. xv. 26. Heb. xiii. 16.

5. *καὶ οὐ, καθὼς ἠλπ.*, &c.] Sub. *ἐποίουν* and *μόνον*; both frequent ellipses. The sense may be thus expressed: 'And not only this—which was what we had hoped, or expected they would do—but they gave *themselves* first to the Lord [to do his will], and [then] to us;' i. e. to observe our directions. *Giving themselves* to the Lord is a strong expression, to denote the devoting themselves, and whatever they possessed, to his service. *Πρῶτον—καὶ* is put for *πρῶτον μὲν—ἔπειτα δέ.* The construction in the second clause is meant to illustrate the *difference* in the kind of devotion to the Lord, and to Paul. And that is more plainly indicated in the phrase *διὰ θελήματος Θεοῦ*, the force of which is best pointed out by Calvin, who, after comparing Exod. xiv. 31 ('The people believed the Lord and Moses his servant'), observes, that 'the words are meant to intimate, that when they were obedient to Paul, they conceived that they were obeying *God*, since they regarded him as speaking by the mouth of God.'

6. *εἰς τὸ*] for *ὥστε*, 'insomuch that.' The complete sense is this: 'The consequence of this unexpected liberality of the Macedonians was this,—that [fearing lest you should be outstripped by them,] I exhorted Titus,' &c. *Προενήρξατο*, 'had already begun;' i. e. when he delivered the first letter of Paul to the Corinthians, and exhorted them to make a contribution. *Εἰς ὑμᾶς*, 'apud vos;' for *ἐν ὑμῖν.* *Τὴν χάριν ταύτην*, 'this work of liberality,' namely, the collection. See supra v. 1, and Note. The *καὶ* may be emphatic, and refer to the *other* good works to which they were excited by Titus. See vii. 13.

7. *ἀλλ'.*] This particle has here the *hortative* sense, *Now, then;* as in Mark ix. 22: a sense the more necessary to be adverted to, since from that alone can we account for the omission of a *verbum hortandi* before *ἵνα περ.* At *ἐν παντὶ* supply *χάριτι* from what follows, 'all spiritual gifts and graces.' The next words, *πίστει καὶ λόγῳ καὶ γνώσει*, are meant to *exemplify* these gifts and graces, of which *πίστει* must have the same sense as at 1 Cor. xii. 9. *Γνώσει* seems to be equivalent to the *λόγος γνώσεως* at 1 Cor. xii. 8. *Λόγῳ* may have reference to the *προφητεία*, or power of instructing others, either by preaching, or explaining Divine truths. So Eph. vi. 19, *ἵνα μοι δοθείη λόγος—γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου.* Compare John xvii. 20. Acts vi. 2. To the *gifts* of the Spirit are now subjoined the *graces* of the Spirit. *Πάσῃ σπουδῇ*; i. e. earnestness in the discharge of every religious duty, as Rom. xii. 11. Heb. vi. 11. 2 Pet. i. 5. *Τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγ.*, 'and in the affection borne by you to us.' *Ἐν ἡμῖν* is for *εἰς ἡμᾶς.* At *ἵνα περισσ.* we may supply *ὁρᾶτε*; or (as the best recent Commentators propose) may take the *ἵνα* with a Subjunctive as put for an Imperative. *Ταύτῃ τῇ χάριτι*, 'this grace,' namely, that of liberality in relieving your Christian brethren.

8. *οὐ κατ' ἐπιτ. λέγω.*] q. d. 'I do not say

9 δῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· ([f] γι- f Luke 9. 58. Phil. 2. 6, 7.
νώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου
10 πτωχείᾳ πλουτήσητε·) [g] καὶ γνώμην ἐν τούτῳ δίδωμι. Τοῦτο g 1 Cor. 7. 6, 25. 2 Cor. 9. 2.
γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ
11 τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι. Νυνὶ δὲ καὶ τὸ ποιῆ-
σαι ἐπιτελέσατε· ὅπως, καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω
12 καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. [h] Εἰ γὰρ ἡ προθυμία πρό- h Prov. 3. 28. Mark 12. 43.
κειται, καθὸ ἐὰν ἔχῃ τις, εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. Luke 21. 3. 1 Pet. 4. 10.

this by way of command, or injunction (see 1 Cor. vii. 6), as if I would dispose of your property authoritatively; [for works of charity should be voluntary;]' but 'because of the alacrity of others,' viz. the Macedonians; q. d. 'lest ye should be outstripped by them.' At ἀλλ' repeat λέγω. The words καὶ τὸ τῆς—δοκιμάζων contain the *other* reason for enjoining the duty on them; namely, that he might put to the test the genuineness of their love to God and man,—namely, by setting it in comparison with the zeal and liberality of the Macedonians. The construction is: καὶ [οὕτως λέγω, ὡς] δοκιμάζων, i. e. ἵνα δοκιμάσω.

9. This verse is parenthetical, and the argument is the same as at 1 John iv. 19. They are exhorted to give liberally, as bestowing some portion of the riches conferred on them by the Lord of the universe; who, for their sakes, left his own exalted state in the bosom of his Father (see John xvii. 5), and, divesting himself of those glories (compare Phil. ii. 7), assumed the condition of lowliness and poverty, that *they* might become spiritually rich,—rich in the blessings of his religion, in the means of grace afforded them here, and in the hopes of glory hereafter. It is obvious how irrefragable a proof is here supplied of the pre-existence and divinity of Christ. See Abp. Magee on the Atonement, vol. ii. p. 621, Mr. Rose on Parkhurst, p. 726, and Dr. Pye Smith, Scrip. Test., vol. ii. p. 354, sq. Πλούσιος ὢν is well rendered by the Syriac and Vulgate, 'cum esset dives,' and by almost all our Versions, 'though he *was* rich;' ὢν being here, as not unfrequently, the participle *imperfect*.

10. καὶ γνώμην ἐν τούτῳ δίδ.] Put for the more Classical γνώμην ποιοῦμαι. The Apostle means, that he does not issue orders, but merely gives his advice, showing them what is expedient for them. Τοῦτο γὰρ, namely, τὸ σπουδάζειν περισσεύειν ἐν ταύτῃ τῇ χάριτι. The γὰρ refers to v. 7; q. d. '[I bid you abound in this good work,] for,' &c. Συμφέρει denotes 'it is suitable to your profession' or character. So the Schol., ἁρμόζει, συνᾴδει. It was also necessary to their *reputation*, that what they had begun, they should finish. Such seems to be the sense intended in the words following. In the words themselves, however, there is something perplexing. One would have expected οὐ μόνον τὸ ϑέλειν, ἀλλὰ καὶ τὸ ποιῆσαι· as, indeed, some Versions arrange the words, and certain Critics would read and explain,—supposing a *Hysteron Proteron*, or a *genus loquendi inversum*, where, in the comparison of things unequal, that *precedes* which naturally would *follow*. The MSS., however, give no countenance to the former method, nor do the true principles of philology afford any to the latter. Indeed, there is no reason to resort to any such precarious expedient; since we may remove the difficulty by taking ϑέλειν (with all the ancient Commentators and the best modern ones) to denote a *willing mind*, which God especially approves of; and not the mere deed, which may be done grudgingly. See ix. 7. It would seem that not only is ϑέλειν meant to denote *more* than ποιῆσαι, but that this is the case, because after ϑέλειν must be repeated ποιῆσαι, from the preceding. Ἀπὸ πέρυσι is an adverbial phrase, in which the πέρυσι is properly a Dative from the obsolete noun περὺς, *time past*, from πείρω, *transeo*. Now this, by usage, came to mean the *year* past. The ἀπὸ answers to our *back*, or *ago* (i. e. agone). It was, it seems, about a year since they had *begun* to make the collection, which they had done of their own accord, and without any suggestion on the part of St. Paul.

11. νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπ.] The sense is: 'But now bring to an end the doing,' or what has been doing: finish what was begun. Ἡ προθ. τοῦ ϑέλ. may be rendered, 'the promptitude of wishing [to do good],' alacrity of wish to do good. Sub. ἦν. I would compare 3 Macc. v. 26, ὑποδεικνύων τὸ πρόθυμον τοῦ βασιλέως ἐν ἑτοίμῳ εἶναι. Τὸ ἐπιτελέσαι, 'the accomplishing [of what ye have begun].' Sub. ᾖ from the subject-matter. Ἐκ τοῦ ἔχειν (sub. ὑμᾶς and τὸν βίον), literally, 'out of the means which ye have.'

12. This verse is exegetical of the preceding. Εἰ γὰρ ἡ προθυμία πρόκ. may be rendered, 'For if this readiness of mind be but forthcoming;' πρόκ. for παράκειται, 'is at hand.' Εὐπρόσδεκτος, scil. τῷ Θεῷ. With the sentiment I would compare Aristot. Eth. x. 8, p. 493, καὶ γὰρ ἀπὸ μετρίων δύναιτο ἄν τις εὖ πράττειν κατὰ τὴν ἀρετήν· which passage may serve to defend the τις against Griesbach and other recent Critics, who are strongly inclined to cancel it, from 14 MSS. and a few Versions and Fathers; though the latter evidence is here inadmissible, and the former very weak, since, in so comparatively small a number of MSS., we might account for the omission from *transposition*; the word being in some MSS. found *before* ἔχῃ. But I suspect it was cancelled by certain over-nice Critics, who knew that it was often omitted in the *Classical* writers. Thus in a kindred passage of Soph. Œd. T. 314, ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων, where the ὧν ἔχοι, scil. τις, is explained by the subse-

Οὐ γὰρ, ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις· ἀλλ', ἐξ ἰσοτη- 13
τος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων
ὑστέρημα· ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ 14
i Exod. 16. 18. ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης· [i] καθὼς γέγραπται· 15
Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ
ἠλαττόνησε.

k Ver. 6. [k] Χάρις δὲ τῷ Θεῷ τῷ [δι]δόντι τὴν αὐτὴν σπουδὴν ὑπὲρ 16
ὑμῶν ἐν τῇ καρδίᾳ Τίτου· ὅτι τὴν μὲν παράκλησιν ἐδέξατο· 17
σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς.
l Infra 12. 18. [l] Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν 18
m 1 Cor. 16. 3, 4. supra 4. 15. τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν· ([m] οὐ μόνον δὲ, ἀλλὰ 19
καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν
τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν
αὐτοῦ τοῦ Κυρίου δόξαν καὶ προθυμίαν ὑμῶν·) στελλόμενοι 20

quent words *καὶ δύναιτο*. On the suppression of the *subject* of a proposition, see Matth. Gr. Gr. § 294. Ἐὰν (for ἂν) ἔχῃ should be rendered, 'may have.'

13. *οὐ γὰρ, ἵνα*, &c.] There is an ellipsis of *τοῦτο βούλομαι*, and the *γὰρ* refers to a clause omitted; q. d. '[according to his ability, I say, that all without distinction may bear a part;] for I would not,' &c. The words *ἵνα ἄλλοις ἄνεσις* are wrongly rendered in most of our English Versions, and the Commentators have quite mistaken their sense. Ἄνεσις, by a metaphor taken from loosening a cord, signifies abatement of pain or of distress. That the latter is the sense here, is plain from the antithetical term *θλίψις*. So Joseph. Ant. iii. 10. 6, *τοῖς ἔργοις ἄνεσιν οὐ διδόασι*. Compare 2 Thess. i. 2. The full sense is, 'My meaning is not that they should be relieved by you from distress, so as to occasion distress to *yourselves* [but that you should give what you can spare].' The words following are *illustrative* of the foregoing.

— *ἀλλά*.] Repeat *τοῦτο βούλομαι*. This and the next verse may be rendered, 'But [my meaning is] that by an equalization, your superfluity, at the present time, may be a supply of their want; so that, in like manner, their superfluity [at another time] may serve to relieve your want; that there may be [as I said] an equalization,' or an equal reciprocity of giving and of receiving good offices between you. The sense contained in 'at another time,' though not *expressed*, is implied in *γένηται*.

15. *καθὼς γέγρ.*] 'agreeably to what is written [of the manner];' q. d. (as Abp. Newcome explains) 'So that there may be a general resemblance to the case of the Israelites in Exod. xvi. 18. And that the rich may, considering his station and circumstances, have no superfluity.' It is well observed by Theodoret, that the Lord intimated this equality by the *manner* in which the manna was collected: *Οὐδὲν γὰρ ὤνησεν ὁ τὸ πλέον συλλέξας· τὸ γὰρ μέτρον ὁ μεγαλόδωρος τῷ δώρῳ συνέζευξε.* At *τὸ πολὺ* and *τὸ ὀλίγον* supply, not (as is usually done) *ἔχων*, but *συλλεξάμενος*, from the preceding *συνέλεξαν*. The *citation* varies from the Sept., but faithfully represents the Hebrew.

16. The Apostle now returns to the subject of *Titus*, which had been dropt at ver. 6; and in order to leave them no excuse, he reminds them of two zealous advocates in the business, who had it much at heart. Adverting first to *Titus*, he commences with giving thanks to God for having put it into his heart to hearken to his request. *Διδόντι ἐν τῇ καρδίᾳ* is for *ἐντιθέντι τῇ καρδ.* *Σπουδὴ* is to be taken as at vv. 7, 8, 'the same earnest care for you [which I feel].' *Ὑπὲρ ὑμῶν*, 'for your welfare and benefit.'

17. *τὴν μὲν παράκλ. ἐδέξατο.*] Here, correcting himself, he intimates that Titus's promptitude for that service was so great, as not to need solicitation, he readily acceding to his request. In *σπουδαιότερος δὲ ὑπ.*, I apprehend, no comparison is intended; and Abp. Newcome has well rendered, 'being very earnest.' If any *be* meant, it may be, 'being readier to engage in this service than I to put him upon it.' Of this I have given several examples in a note on Thucyd. ii. 11. 10. There may, indeed, seem some inconsistency between the former and the latter part of the verse; but this merely arises from brevity of expression, and will disappear when the sentiment is fully expressed as follows: 'He truly complied with my exhortation; and [not only that], but being,' &c.

18. *τὸν ἀδελφὸν, οὗ*, &c.] It is not agreed, nor is it possible to exactly determine, *who* it is that is here meant. The best-founded opinion is, that *St. Luke* is intended. Be that as it may, the best Commentators are agreed that the words *ἐν τῷ εὐαγγ.* do not mean 'for *writing* the Gospel,' but 'for *preaching* it;' as Phil. iv. 3. 15. Compare 1 Cor. ix. 14. 18.

19. *οὐ μόνον δέ.*] Meaning, 'And he not only deserves that praise, but also,' &c. *Χειροτ.*, 'being constituted or appointed,' as Acts xiv. 23. *Τῇ χάριτι τ.*, i. e. the *God's gift* mentioned at v. 1. At *προθυμίαν ὑμῶν*, repeat the *πρὸς*, 'for the manifestation of,' &c. For *ὑμῶν*, very many MSS., Editions, and Fathers have *ἡμῶν*, which has been received by Griesbach, Vater, and Scholz.

20. *στελλόμενοι τοῦτο.*] This depends upon *συνεπέμψαμεν* at v. 18 (v. 19 being parenthetical); for the sense is, 'We have sent the bro-

τοῦτο, μή τις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ
21 διακονουμένῃ ὑφ' ἡμῶν· [n] προνοούμενοι καλὰ οὐ μόνον ἐνώ- n Rom 12. 17. Phil. 4. 8.
22 πιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. Συνεπέμψαμεν 1 Pet. 2. 12.
δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς
πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον
23 πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. [o] Εἴτε ὑπὲρ Τίτου, κοινωνὸς o Phil. 2. 25.
ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι
24 ἐκκλησιῶν, δόξα Χριστοῦ. [p] Τὴν οὖν ἔνδειξιν τῆς ἀγάπης p Supra 7. 14.
ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε & 9. 2. a Acts 11. 29.
1 [καὶ] εἰς πρόσωπον τῶν ἐκκλησιῶν. IX. [a] Περὶ μὲν γὰρ Rom. 15. 26. 1 Cor. 16. 1. supra 8. 4.

ther,' &c., we guarding against (i. e. in order to guard against) any blame to us, as to the distribution of your abundant liberality: a rare sense of στελλ., which arises thus. Στέλλεσθαι signifies generally to *go off*, *retire*, *keep off*. Hence, in the middle voice, to *keep off from* any person or thing, *beware of*, *guard against* him or it.

— μή τις ἡμᾶς μωμ.] The sense is, 'Lest any one should have a handle for slander or calumny, as if I appropriated any part of the large sum collected by me to my private use.'

21. προνοούμενοι καλὰ, &c.] For προνοούμενοι, many MSS., Fathers, Versions, and Editions have προνοοῦμεν γὰρ, which is edited by Griesbach and Scholz, but I think injudiciously; the reading manifestly arising from a mere alteration, to remove a grammatical difficulty.

The same sentiment, in nearly the same words, occurs at Rom. xii. 17, where see Note.

22. τὸν ἀδελφὸν ἡμῶν.] *Who* the person is that is here meant, is uncertain. Ὃν ἐδοκιμ., &c. Meaning, 'whom we have, by much experience, found to be diligent.' It is strange that πεποιθ. should by so many be interpreted 'the great confidence which *we* have in you;' for surely, according to every principle of correct exegesis, the sense must rather be, 'the great confidence which *he* hath in you;' the reference in πεποιθήσει and τῇ being evidently to ὃν—σπουδ., *the brother*. And indeed the sense thus arising is far more suitable and direct to the purpose; the meaning being, as many of the best Expositors are agreed, 'by the reliance which he places on you,' i. e. on your good dispositions in general, and your liberality on the present occasion.

23. εἴτε ὑπὲρ T.] Supply either λέγοι τις, or rather δεῖ εἰπεῖν. Ἀπόστολοι ἐκκλ., 'messengers, or legates of the Churches,' persons sent to despatch their business, according to the primitive sense of the word, as Phil. ii. 25. These are called the δόξα Χρ., by metonymy, as *instruments* for diffusing the glory of Christ and his Gospel.

24. τὴν οὖν ἔνδειξιν—ἐκκλ.] The best Editors have been long agreed that the καὶ before εἰς πρόσ. is of no authority, and accordingly it has been cancelled by Wetstein, Griesbach, Matthæi, Tittman, Vater, and Scholz. Agreeably to the true construction, we may render, 'Give, therefore, to them, in the presence of the churches, this evident testimony of *your love* to *them*, and of [the truth of] *our boasting* concerning *you*.' Now whatever they did in this matter might truly be said to be done 'in the presence of the churches;' not only because Titus would proclaim it wherever he went, but because Corinth was in every sense placed *in excelso*; and, from its perpetual communication with all parts of the civilized world, the tidings would soon spread to all the Gentile churches planted by St. Paul.

IX. In this Chapter the Apostle continues to urge their liberal contribution; and 'to the reasons before deduced, *ab honestate*, are now subjoined those *ab utilitate*.' He first assigns his reasons for sending '*the brethren before-hand*, to make up the collections, notwithstanding his confidence in them.' Then, after encouraging their cheerful liberality, he, in the full expectation of its fruits, affectionately recommends them to the Divine blessing.

1. περὶ μὲν γὰρ τῆς διακ.] The γὰρ serves to connect this with the last verse of the preceding Chapter; though, indeed, that connexion is not, at first sight, obvious; nay, the Apostle seems to be passing to a new subject. Yet there is no transition, properly speaking; or only, at most, that kind of *quasi*-transition, when a writer stops short in treating on any subject, in order to again advert to something that has been before said, so as to make that the means of introducing some new topic. In this case, ἀλλὰ γὰρ is not unusual in the Classical writers, and there is always an ellipsis of some words to be supplied from the context or the subject-matter. So here we may paraphrase, with Newcome: '[However, I need say no more, nor insist on the foregoing topics, viii. 24;] for as to the propriety and reasonableness that you should contribute to the wants of the Jewish converts, I have no need to insist on them.' If this be thought too precarious a principle, as depending on the supply of a whole sentence to which it is to be referred, we may suppose that the μὲν corresponds to the δὲ at v. 3: and so the *cause* denoted in the γὰρ may, after being suspended in vv. 1, 2, be *brought out* at v. 3. So περὶ δὲ is used at 1 Cor. vii. 1. viii. 1. xii. 1. This is much confirmed by the able statement of the connexion and sense by Calvin as follows: 'I do not tell you that you must minister unto the necessities of the saints, for that were needless; since you well know it, and have practically declared that you would not be wanting to them; but because by my every where boasting of your liberality, I have engaged at once my own credit and yours, this will not suffer me to remain inactive.'

τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοι ἐστὶ τὸ
b Supra 8. 10, 19, 24. γράφειν ὑμῖν. [b] οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν 2
καυχῶμαι Μακεδόσιν· ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι·
c Supra 8. 18, 22. 1 Cor. 16. 2. καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. [c] Ἔπεμψα δὲ 3
τοὺς ἀδελφοὺς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν
κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα, καθὼς ἔλεγον, παρεσκευασ-
μένοι ἦτε· μή πως, ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ 4
εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, (ἵνα
μὴ λέγωμεν ὑμεῖς,) ἐν τῇ ὑποστάσει ταύτῃ [τῆς καυχήσεως].
Ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς, ἵνα 5
προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγ-
d Prov. 11. 18. & 19. 17. & 22. 9. Gal. 6. 8. γελμένην εὐλογίαν ὑμῶν, ταύτην ἑτοίμην εἶναι οὕτως ὡς
εὐλογίαν, καὶ μὴ ὥσπερ πλεονεξίαν. [d] Τοῦτο δέ· ὁ σπείρων 6

2. *ὑπὲρ ὑμῶν.*] This is not, as some say, pleonastic, but λαλῶν, 'when speaking of you,' may be supplied. Καυχῶμαι, *prædicere soleo.* At ὅτι supply λέγοντες from the subject-matter. By Ἀχαΐα is here denoted that province of the *two* into which Augustus distributed Greece, consisting of *Greece proper;* namely, the tract of country to the south of Thessaly, Epirus, and Illyricum; which provinces, together with Macedonia, constituted the *other* province. Παρεσκεύασται need not, with some, be interpreted of *intention* only and *will*, as opposed to *deeds;* nor, with others, of complete preparation: for it *may* well denote, 'has been preparing itself;' viz. by contributions for the general collection to be made when St. Paul should go. See 1 Cor. xvi. 2. Thus *ἀπὸ πέρυσι* will (as at viii. 10) mean, 'for a year back;' i. e. during the whole course of that year.

— *ὁ ἐξ ὑμῶν ζῆλος*] i. e. 'the zeal evinced on your part;' for the *ἐξ* is not, as Grotius and Rosenmuller suppose, pleonastic.

3. *μὴ—κενωθῇ*] i. e., as Theophylact explains, *κενὸν ἐλεγχθῇ*, (so Hesychius, *μάταιον ἀποφανθῇ*,) 'should be found vain.' *Ἐν τῷ μέρει τ.*, 'in this respect;' i. e. your readiness to contribute, as iii. 10. *Ἵνα παρεσκ. ἦτε*, i. e. 'that there may be no collections requiring to be made when I come,' as the Apostle says, 1 Cor. xvi. 2.

4. *μή πως, ἐὰν ἔλθ.—Μ.*] 'lest, if any Macedonians should accompany me.' He does not say they *would* accompany him, but it was not unlikely that they *should*, considering the constant intercourse of Macedonia with this emporium of Greece, and the custom of setting forward the Apostles on their way, and sometimes accompanying them, so as to bring them safe to the next Christian congregation. In *ἵνα μὴ λέγ. ὑ μ ε ῖ ς* there is a most delicate turn.

— *ἐν τῇ ὑποστάσει τ. τῆς καυχ.*] Meaning, 'on account of this confidence of boasting;' i. e. confident boasting; a sense which *ὑπόστασις* will very well bear, since it properly denotes a *foundation*, or *support* for any thing; and then easily comes to mean any *fiducia* or *πεποίθησις*, as resting on hope or persuasion. *Τῆς καυχ.* is exegetical of *ὑποστ.* It is, indeed, not found in some MSS. and Versions, is rejected by Mill and Bengel, and has been cancelled by Griesbach, Tittman, and Scholz.

5. *τὴν προκατηγγελμένην.*] Meaning, it would seem, not, as our common Version renders, 'whereof ye had notice before;' but rather, 'which had been [so much] spoken of before [by you] and announced [to me and the public].' By most recent Commentators *τὴν εὐλογίαν* is simply taken to denote a *gift.* Yet they do not satisfactorily show *how* such a sense can arise from the primitive signification of the word; i. e. 'an expression of good-will to any one.' Abp. Newcome's solution is the *best;* namely, that it is so called from a *metonymy* of the effect for the cause; i. e. because it *produces* blessing. The true mode, however, of viewing the idiom seems to be, to suppose it used *from delicacy.* The Apostle often employs such terms to denote *alms*, as are calculated at once to spare the feelings of the *receiver*, and remind the *giver* that he is exercising a duty towards God. Thus we may compare this use of *εὐλογία* with that of *χάρις* at viii. 1, and *εὐχαριστία* elsewhere. Hence it may be rendered 'a thanks-gift;' meaning, a gift bestowed on man in gratitude to God for his goodness. The same principle may be applied to the use of the word at Gen. xxxiii. 11. 2 Kings v. 15, Sept.

At *ταύτην ἑτοίμην εἶναι* supply *ὥστε.* The words *οὕτως ὡς εὐλογ. καὶ μὴ ὥσπερ πλεονεξίαν*, &c., are illustrative of the foregoing sense of *εὐλογίαν.* The sense is, 'that it may be [as it is] a thanks-gift, and not as it were a grudging alms, wrung from unwilling givers by importunity.' The force of *πλεονεξίαν* is well illustrated by Theophylact, who observes that 'he who gives alms unwillingly, gives it as if he were *overreached*, or *cheated* out of it;' *πλεονεκτεῖσθαι* as Thucydides says, i. 77, where it is opposed to *καταναγκάζεσθαι.*

6. *τοῦτο δέ.*] Sub. *φημὶ* or *γνωστὸν ἔστω.* This seems meant to encounter an argument for giving at least *sparingly;* the answer to which is, [The gift must, indeed, be voluntary, and only in proportion to what can be spared,] yet mind this,—he who soweth sparingly, shall reap sparingly. The Apostle does not prescribe the *amount* which any one is to give; but merely reminds them that they must expect to *reap* only in proportion to what they have *sown.* This metaphorical use of *σπείρω*, in the sense 'to bestow,' is founded on the language of the Old Test.; see Isaiah xxxii. 20. Hosea x. 12. Prov.

φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλο-
7 γίαις, ἐπ' εὐλογίαις καὶ θερίσει. [e] Ἕκαστος καθὼς προαι- e Exod. 25. 2. & 35. 5.
ρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ Deut. 15. 7. Eccl. 35. 11. Rom. 12. 8.
8 δότην ἀγαπᾷ ὁ Θεός. [f] Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν f Phil. 4. 19.
περισσεῦσαι εἰς ὑμᾶς· ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν
9 ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· [g] καθὼς γέγραπ- g Ps. 112. 9.
ται· Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιο-
10 σύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. [h] Ὁ δὲ ἐπιχορηγῶν h Isa. 55. 10. Hos. 10. 12.
σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν, χορηγήσαι καὶ
πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γεννήματα τῆς
11 δικαιοσύνης ὑμῶν· [i] ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν i Supra 1. 11. & 4. 15.
ἁπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ.
12 [k] Ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσ- k Supra 8. 14. & 4. 15.
αναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισ-

xi. 18. 25. The sentiment appears, from the parallel passages adduced by Wetstein and others, to have been a proverbial one. Ἐπ' *εὐλογίαις* is a phrase for an adverb, like *ἐπ' ἐλπίδι*, 'securely,' in Acts ii. 26; and the plural has an intensive force. Thus the sense is, 'most abundantly.' So Ezek. xxxiv. 26 (Sept.), *ὑετὸς εὐλογίας*, 'abundant rain;' and Prov. xi. 25, *ψυχὴ εὐλογουμένη*, 'the liberal person.'

7. *καθὼς προαιρεῖται τῇ καρδίᾳ.*] Not, 'as he purposeth in his heart;' but, 'as he is disposed (or chooseth) in his heart;' for the Apostle is speaking not so much of determination, or purpose, as of *will.* Thus in the antithesis we have *ἐξ ἀνάγκης.* And although the former sense is most frequent in the Classical writers, yet the latter prevails in the Sept., and is found in the later Greek writers. So (besides other examples which might be adduced) Josephus, Ant. xvi. 6, 7, speaking of the collections made among the foreign Jews, and sent to Jerusalem for the use of the Temple, *ἀπαρχὰς ἃς ἕκαστος αὐτῶν ἐκ τῆς ἰδίας προαιρέσεως* scil. *τελῇ.*

After *τῇ καρδίᾳ* supply, from the subject-matter, *διδότω.* Ἐκ *λύπης*, *grudgingly.*

— *ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θ.*] Compare Ecclus. xxxv. 9. 11. Prov. xxii. 18. Rom. xii. 8. Similarly it is said, Pind. Pyth., *κέρδος δὲ φίλτατόν γ', ἑκόντος εἴ Τις ἐκ δόμων φέροι.* See also Thucydides, ii. 40, ult.

8. *δυνατὸς δὲ—περισσ. εἰς ὑμᾶς·*] This (as Chrysostom and Theophylact observe) seems meant to anticipate an objection: 'But if I give, I shall impoverish myself.' To which the answer is, 'God is able to [and, as he sees fit, *will*] make every sort of beneficence, i. e. the ability to practise it, abound unto you.' So some of the best Commentators, ancient and modern, interpret, taking *χάριν* for *ἐλεημοσύνην.* Others, however, understand it of the gifts *of God.* The accumulation of cognate terms, *παντὶ, πάντοτε*, and *πᾶσαν* much strengthens the sense. Π*ερισσεύητε*, 'you may have to spare [to bestow] on every kind of beneficence.'

9. *καθὼς γέγρ.*] 'Thus the saying of Scripture will be made good.' The citation is from Psalm cxii. 9. Σ*κορπίζω* signifies to scatter, as in *sowing*, agreeably to the metaphor at ver. 7. Ἡ *δικαιοσύνη* is for *ἐλεημοσύνη.* Μ*ένει*, 'endures,' i. e. in its consequences. There is a sort of Oxymoron, similar to that at Prov. xi. 24 (which the Apostle probably had in mind), *εἰσὶν, οἳ τὰ ἴδια σπείροντες πλείονα ποιοῦσιν· εἰσὶ δὲ καί, οἳ συνάγοντες ἐλαττονοῦνται.*

10. *ὁ δὲ ἐπιχορηγῶν—ὑμῶν.*] The connexion here is ably traced by Chrysostom and the Greek Commentators. The words *ὁ ἐπιχορηγῶν—βρῶσιν* are a periphrasis of God (i. e. the *Good* Being), 'who giveth us all things richly to enjoy.' It is formed on Isaiah lv. 10. So Diod. Sic. ii. 35, *χορηγοῦσα τρυφὰς ἀφθόνως.*

— *χορηγήσαι καὶ πληθύναι*] 'may he supply and multiply!' An Hendiadys for 'may he abundantly supply.' Τ*ὸν σπόρον ὑμῶν*, 'the seed you sow;' meaning the money or goods bestowed in alms, and thus sown unto the Lord; so expressing a wish that they may have more seed to thus sow unto the Lord.

— *τὰ γεννήματα τῆς δικαιοσύνης ὑ.*] An expression borrowed from Hosea x. 12, signifying, 'the effect or produce of your liberality.' Some take the meaning to be, 'may he richly reward your liberality;' while others interpret otherwise. The most correct view of the sense seems to be that of the ancient Commentators and Emmerling, who take *γεν. τῆς δικ.* to denote 'the benefit arising from their charity;' q. d. 'May their charitable spirit find more scope for doing good;' may their means of doing good be increased!

11. *ἐν παντὶ πλουτιζόμενοι—ἁπλότ.*] This is exegetical of the preceding *καὶ αὐξήσαι—ὑμῶν.* The construction is irregular, in tracing which it is best to regard *πλουτ.* as a *nomin. pendens*, 'ye abounding,' for Gen. absolute, and that for *ἵνα πλουτίζησθε* scil. *ὑπὸ τοῦ Θεοῦ.*

— *ἥτις κατεργάζεται—Θεῷ.*] The sense is, 'which being ministered by us, produces, through our instrumentality, thanksgiving to God;' namely, both from the indigent Christians, who received the bounty, and from the Apostle who procured and administered it.

12. This verse is explanatory of the foregoing, and may be freely rendered, 'For the ministering of this supply [to the wants of the poor] not only relieves their necessities, but is abundant to the glory of God, by [producing] many thanksgivings'

1 Matt. 5. 16. σεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ, ([l] διὰ τῆς δοκιμῆς 13
τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν, ἐπὶ τῇ ὑποταγῇ
τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ
m Supra 8. 1 ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,) [m] καὶ αὐτῶν 14
δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ τὴν ὑπερβάλ-
λουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. Χάρις δὲ τῷ Θεῷ ἐπὶ 15
τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ!

a Ver. 10. 1 Cor. 2. 3. X. [a] ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς 1
πρᾳότητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον
b Infra 13. 2. & 4. 21. μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαῤῥῶ εἰς ὑμᾶς. [b] Δέομαι δὲ, 2
τὸ μὴ παρὼν θαῤῥῆσαι τῇ πεποιθήσει, ᾗ λογίζομαι τολ-
μῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα

to God; viz. both from the poor thus relieved, and from all true Christians. Comp. supra iv. 5.

13, 14. These verses are further illustrative of the preceding. Δοξ. is a *nomin. pendens*, like πλουτ. at ver. 11. Emmerling shows that the words of ver. 13 are put for *δοξάζοντες τ. Θ. διὰ τῆς διακονίας ταύτης, ὅτι ἁπλότης τῆς κοινωνίας εἰς αὐτοὺς κ. εἰς πάντας δοκιμάζεται τὴν ὑποταγὴν ὑμῶν εἰς τ. εὐαγγ. τ. Χρ. τὸ δι' ἡμῶν ὁμολογούμενον.* The force, however, of τῆς ὁμολογ. is disputed. It seems best to regard it as put for τῇ ὁμολογουμένῃ· 'their professed or avowed obedience.' Καὶ ἁπλότητι τῆς κοιν. ε. α. κ. ε. π. may be rendered, 'by the liberality of this your ministering to the necessities both of them, and of all [who are in need].' It is, I think, plain that the whole of this verse is parenthetical; and that the words καὶ αὐτῶν δεήσει, &c., in the next verse, connect with v. 12. To clear the construction we must take δεήσει as put for εἰς δέησιν. For as the Apostle has before said, that this supplying of the necessities of the saints would redound to the praise and glory of God; so here he adverts to *another effect* which would thence result: 'it will also (he says) tend to [excite] their prayers for you.' Ἐπιποθ. ὑμᾶς is to be referred to αὐτῶν. The expression ἐπιποθ. ὑμᾶς may be best rendered, agreeably to the Syr. Version, 'having a great affection for you,' as in Phil. i. 8. Thus the words following will yield a very suitable sense; where χάριν τοῦ Θεοῦ signifies the *grace of God in them*, as evinced by their obedience to the requisitions of the Gospel in the exercise of this charity.

15. τῇ ἀνεκδ. δωρεᾷ.] This *may*, with many Commentators, be understood of the gift of the Gospel of Christ, or of Christ himself. But it should rather seem to signify, as other eminent Expositors, ancient and modern, are agreed, 'the bounty itself of the Corinthians.' And ἀνεκδιηγήτῳ may be supposed to refer to its *effects*; meaning (by a slight hyperbole) that 'incalculably great benefits will thence result;' a mode of speaking intended to check any self-complacency, which might be engendered by the lofty praise just before assigned to almsgiving; this being represented indirectly as coming from *God*, whom the Apostle blesses for putting it into their hearts to give so liberally, whereby would redound so much glory to God, and honour to the Gospel of Christ. See Hyperius, Calvin, Beza, and Estius.

X. Now commences the *third* part and concluding portion of the Epistle, in which the Apostle, resuming his former argument, speaks more directly against the false teachers, and here vindicates himself from their calumnies; threatening to evince his Apostolical authority on the refractory.

In this portion some difference of style may be observed, there being here more of *connexion* and *finish* than in the preceding chapters. A yet greater difference exists in the *spirit* and *manner*. In the former part of the Epistle all is *mild* and *conciliatory*; here *severe*, objurgatory, and sarcastic. There is, however, no such *inconsistency* as some have recognised; and therefore we may dispense with the *hypothesis* by which Emmerling has endeavoured to *account* for it. In truth, the persons here glanced at are *not the same*. In the preceding chapters the Apostle merely encounters those who were *not well affected* to him, or *insubordinate*; and hence he there only acts on the *defensive*. Here he seems to have in view the *false teachers*, and their partizans his enemies, and accordingly he acts on the *offensive*.

He commences with entreating them, 'by the meekness of Christ,' as pointing to an *example*, which might justify his previous forbearance, and his delay in punishing those who had offended.

1. αὐτὸς δὲ ἐγὼ Π.] The ancient Commentators notice the *dignity* inherent in this mode of expression. Render: 'Now I, the same Paul who,' &c. In fact, there seems to be here a blending of two modes of expression, αὐτὸς ὃς, that same person who παρεκαλεῖ, and ἐγὼ Π. παρακ. The sense seems to be, 'by the exercise of, i. e. exercising that mildness, of which we have both the precept and the example in Jesus Christ.' At κατὰ πρόσ. sub. ὢν, 'when personally present.' Θαῤῥῶ εἰς ὑ., 'use bold confidence towards you,' i. e. by letter.

2. The δὲ is resumptive; and δέομαι δὲ may be rendered, 'I entreat you, I say.' The sense is: 'I entreat, I say, that I may not have to be bold when I am *present*, with that confidence, wherewith I intend to be bold against certain, who regard me as walking after the flesh;' i. e. guided by worldly principles. There seems to be a *paronomasia* in λογίζομαι and λογιζομένους, which, if introduced into English, may perhaps be best expressed by *reckon*; as Nehemiah vi. 2. Sept.

3 περιπατοῦντας· ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα
4 στρατευόμεθα· [c] τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ c Supra 6. 7 Jer. 1. 10.
σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ, πρὸς καθαίρεσιν ὀχυρω- Eph. 6. 13. 1 Thess. 5. 8.
5 μάτων· [d] λογισμοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρό- d 2 Esdr. 14. 34.
μενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες 1 Cor. 1. 19. & 3. 19. Is. 2. 11, 12
6 πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, [e] καὶ ἐν ἑτοίμῳ e Infra 13. 2, 10.
ἔχοντες ἐκδικῆσαι πᾶσαν παρακοὴν, ὅταν πληρωθῇ ὑμῶν ἡ
ὑπακοή.
7 [f] Τὰ κατὰ πρόσωπον βλέπετε; Εἴ τις πέποιθεν ἑαυτῷ f 1 Cor. 14. 37. & 3. 23. & 9. 1.
Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι

3. *ἐν σαρκὶ—στρ.*] We may notice the difference between *ἐν σαρκὶ* and *κατὰ σάρκα*, and the use of *περιπατεῖν* in the sense to *be* or *live*, as 1 John i. 7. The former imports 'to live in a human body, have a frail human nature;' the latter, 'to live on merely human views.' The sense and the force of the allusion in *στρατ.* are disputed. The ancient and some modern Commentators suppose an allusion to Paul's office and commission, as Apostle; as 1 Tim. i. 18; while the recent Commentators think the expression has reference to his *strong supports* therein. The former view is far preferable; but there seems to be *also* an allusion to the *strong contest* which the Apostle had to maintain against sin and wickedness, and its upholders, which is admirably illustrated by Bp. Sanderson, in his 3rd Sermon ad Populum, p. 145. The expression *σάρξ* here, like *κατὰ σάρκα* at ver. 2, refers to the maxims of *human* policy; see Note on John viii. 15. So Newcome paraphrases: 'There is no fraud, self-interest, or corrupting of the word of God, imputable to me.' Comp. iv. 2.

4. *τὰ γὰρ ὅπλα*, &c.] Here the figure is continued, in order to suggest the mighty *supports* from *above*, which the Apostle had in the exercise of this warfare; and that in order to establish his Divine commission. The general sense is this: 'Our supports in this struggle [literally *campaign*] are not *merely* human [and therefore weak]; but are strong, through and by God, to the pulling down of strong holds.' *Τῷ Θεῷ* is by many supposed to communicate a *superlative* force to *δυνατός*; i. e. 'exceedingly powerful.' But the interpretation above adopted, from the ancient and best modern Commentators, seems to be the best founded. In *πρὸς καθ. ὀχυρ.* the metaphor is continued, and the *purpose* of this warfare adverted to, namely, the removal of all impediments, however formidable, to the propagation of the Gospel, which are represented as the *strong holds* of sin and Satan, whereby he maintained his empire of darkness, idolatry, and vice. See Scott.

5. *λογισμοὺς καθ.*, &c.] This is further explanatory of *καθαίρεσιν* which precedes. *Καθαιροῦντες* is a *nomin. pendens*, and put for *ὥστε καθαιρεῖν ἡμᾶς*. *Λογισμοὺς* has reference to the dialectic syllogisms, rhetorical *strophæ*, and vain sophisms, by which the heathen philosophers assailed the Gospel. In *ὕψωμα* (said with reference to a proud adversary, under the figure of a lofty tower, or fortress built up by the enemy) there is the same metaphor as in *ὀχύρωμα* before; though with a more especial reference to the *battlements* of walls and fortresses. And as *λογισμ.* is a *particular* term referring to the heathen philosophers, and partly the false teachers, so *ὕψωμα* (as appears from the *πᾶν*) is a *general* term applicable alike to the heathen philosophers, the false teachers, and the Jewish doctors. That the Apostle should have employed the terms *ὀχύρωμα* and *ὕψωμα*, is not surprising; since *military* metaphors run throughout the whole passage, as *στρατευόμεθα*, *στρατείας*, *καθαίρεσιν ὀχυρωμάτων*, and *αἰχμαλωτίζοντες*. In like manner Philo (cited by Loesner) calls false wisdom *ὀχύρωμα*; and, similarly to the *ὕψωμα ἐπαιρόμενον κατὰ*, &c., he speaks of *τὸν ἐπιτειχισμὸν τῶν ἐναντίων δοξῶν καθαιρεῖν*. By *τῆς γνώσεως τοῦ Θεοῦ* is meant *κατ' ἐξοχὴν the Gospel*. *Νόημα* should be rendered, not *thought*, but *cogitation*, i. e. intellectual ratiocination, as supra ii. 11. The false teachers, it seems, found it more difficult to subject their *reason* to the obedience of Christ than their *actions*. Against *this* the pride of man has ever rebelled. Thus of those who now reject the Gospel, few are indisposed to admit the excellence of its *moral precepts*; but against any *subjection* of the *reason* of men they loudly protest.

*Εἰς τὴν ὑπακοὴν τοῦ Χρ.* may best be rendered 'into obedience to Christ,' i. e. his Gospel, the *γνώσ. τοῦ Θεοῦ*. The Genitive is used because *ὑπακούειν* takes a Genitive, and verbals follow the case of their verbs. Thus it is for *εἰς τὸ ὑπακούειν τῷ Χριστῷ*.

6. *ἐν ἑτοίμῳ ἔχοντες*] for *ἑτοίμως ἔχ.*, 'being ready.' *Ὅταν πληρ. ὑμῶν ἡ ὑπ.* i. e. 'when you are generally and completely brought to the obedience of Christ.' By *ὑμῶν ἡ ὑπ.* is meant the obedience of the sounder part of them. We are not, however, with many recent Commentators, to suppose that the Apostle waited till the greater and sounder part were reduced to obedience, in order, by their aid, to punish the disobedient; since for the *ἐκδίκησις* mentioned he needed not *their* aid. It would seem that he deferred exercising the supernatural power of inflicting judgments, intrusted to him by God, until, by giving time for repentance, he should have brought back as many as possible to obedience, who would help to keep the rest so, and thereby render it the less necessary to resort to severer measures.

7. The Apostle now turns from the *deceivers* to the *deceived*. The sense of *τὰ κατὰ πρ. βλ.*; is, 'Do you form your estimation of things [concerning a Teacher] according to *external* circumstances?' such as *person*, *manners*, *learning*, or

g Supra 7. 14. infra 12. 6. & 13. 10 — καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς [Χριστοῦ]. [g]Ἐάν τε 8
γὰρ καὶ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας
ἡμῶν, (ἧς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν, καὶ οὐκ εἰς
καθαίρεσιν ὑμῶν,) οὐκ αἰσχυνθήσομαι. ἵνα μὴ δόξω ὡσὰν 9
h 1 Cor. 2. 3, 4. supra ver. 1. — ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν,—([h]ὅτι αἱ μὲν ἐπιστολαί, 10
φησι, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος
ἀσθενὴς, καὶ ὁ λόγος ἐξουθενημένος·)— τοῦτο λογιζέσθω ὁ 11
τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,
τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.
i Supra 3. 1. & 5. 12. — [i]Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτοὺς τισὶ 12
τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς
μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν.

*eloquence*, *wealth*, *birth*, *rank*, or, lastly, the adventitious advantage of *conversion under Christ himself*; compare 1 Cor. ix. 1. In τις there seems to be an allusion to the false teachers, and especially *one*, who took the lead. Πέποιθεν ἑαυτῷ should be rendered 'is confident in himself,' viz. by placing reliance on some personal merit of his own. Χριστοῦ εἶναι, scil. δοῦλος; implying, by the context, one especially approved by Him. Τοῦτο λογιζέσθω π. ἁ. ἑ. may be rendered, 'let him, in turn, consider this with himself,' or, reason thus of himself; meaning, that 'thereby he will find, by all those arguments he concludes *himself* to be Christ's minister, that he may conclude the same of *me* also.'

8. ἐάν τε γὰρ καὶ περισσότερόν, &c.] 'Nay, if I should boast somewhat more [than I have done] of my power;' i. e. if I should even make greater claims than I have already done to a divine commission. Meaning to say, that he may justly claim *far more* than the being a *minister* of Christ, which was all that the false teachers pretended to. So 1 Cor. xv. 10, περισσότερον αὐτῶν πάντων ἐκοπίασα. Τῆς ἐξουσίας ἡμῶν, 'the authority given to me,' namely, by Jesus Christ personally; the words ἧς ἔδωκεν ὁ Κύριος ἡμῖν referring to that *personal* commission, which Paul had received from the Lord Jesus, and to the authority committed peculiarly to the Apostles, of inflicting condign punishment by corporeal inflictions on the refractory; see 1 Cor. iv. 21, and Note.

— εἰς οἰκοδομὴν, καὶ οὐκ εἰς κ. ὑ.] The words glance at the false teachers, whose measures tended not εἰς οἰκ., but εἰς καθ., viz. by throwing impediments in the way of salvation, and by the dissemination of heresy and false doctrine. Οὐκ αἰσχυνθήσομαι, i. e. 'I should have no reason to be ashamed,' as if I spoke falsehood; nay, the truth of facts would justify me.

9. ἵνα μὴ δόξω—ἐπιστολῶν.] There is here an air of abruptness and an obscurity, which most Interpreters, ancient and modern, endeavour to remove by supplying some clause introductory of the words. The most probable supplementum is ἀλλ' οὐ καυχήσομαι; q. d. '[if I *were*, I say, to boast. But this I will not do,] in order that,' &c. Yet, rather than suppose so arbitrary an ellipsis, it is better, with some ancient and several eminent modern Commentators, to regard v. 9 as forming a *protasis*, to which there is at v. 11 the *apodosis*; v. 10 being parenthetical.

Ὡσὰν is often, as here, put for ὡσεὶ, *as it were*; of which many examples might be adduced from Thucydides and others of the best writers. H. Stephens, in his Thes., is of opinion that in such a case we should write ὡσὰν, not ὡς ἄν.

10. αἱ μὲν ἐπιστολαί.] This will not prove that they had previously received *more* than one; for, as Bp. Middleton remarks, ἐπιστολαὶ might (as is the case in all languages) be used *generically*, as denoting the *character* of them, though only *one* letter had been received. At φησὶ supply τις. This seems to be meant of the person supposed to make the observation, and probably the leading person among the false teachers. Βαρεῖαι καὶ ἰσχ., 'authoritative and severe,' or 'not to be made light of.' Ἡ δὲ παρ. τοῦ σώμ. is for παρὼν δὲ κατὰ τὸ σῶμα, as in Thucyd. vi. 86, πόλει μείζονι τῆς ἡμετέρας παρουσίας.

— ἀσθενὴς] 'mean.' This is supposed to have reference to the very diminutive and crooked form, and various other disadvantages, as to person and manner,—which the evidence of antiquity ascribes to the Apostle. See Note on 1 Cor. ii. 3.

— ὁ λόγος ἐξουθενημένος.] Referring, it is supposed, to his weak voice and indistinct enunciation; probably, too, including elocution altogether, which was, we may suppose, not sufficiently refined for the fastidious critics of Grecism at Corinth.

11. λογιζέσθω] 'let him suppose or know.'

12. οὐ γὰρ τολμῶμεν, &c.] The γὰρ is *transitive*; q. d. '[But we will say no more;] for,' &c. Οὐ τολμ., 'non sustinemus,' *we cannot bring ourselves*; as Rom. v. 7, and sometimes in the Classical writers. Ἐγκ. and συγκρῖναι are well explained by Theophylact, συναριθμῆσαι and ἀντιπαραθεῖναι. By τισὶ the Apostle means the false teachers, against whom he directs the pointed sarcasm following.

— ἀλλὰ αὐτοὶ—συνιοῦσιν] i. e. 'While they thus measure themselves by *themselves* only, and not with the true Apostles, they are not men of understanding' (literally, 'do not put things well together in their mind.' See Note on Luke ii. 47); meaning, that 'they *perceive* not what they are doing, and the self-delusion into which they are fallen;' which is the greatest mark of folly. This absolute use of συν. is also found in Mark

13 [k] Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα· ἀλλὰ κατὰ k 1 Cor. 12. 11.
τὸ μέτρον τοῦ κανόνος, οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, Infra 11. 18. & 12. 5, 6. Eph. 4. 7.
14 ἐφικέσθαι ἄχρι καὶ ὑμῶν· ([l] οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς l 1 Cor. 4. 15. & 3. 5, 10. & 9. 1.
ὑμᾶς ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσα-
15 μεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ·) [m] οὐκ εἰς τὰ ἄμετρα m Rom. 15. 20.
καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανο-
μένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν
16 κανόνα ἡμῶν, εἰς περισσείαν, εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγ-
γελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυ-
17 χήσασθαι. [n] Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω· n Isa. 65. 16. Jer. 9. 23, 24. 1 Cor. 1. 31.
18 [o] οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ o Prov. 27. 2. Rom. 2. 29. 1 Cor. 4. 5.
Κύριος συνίστησιν.
1 XI. [a] ὌΦΕΛΟΝ * ἀνείχεσθέ μου μικρὸν ‡ τῇ ἀφρο- a Supra 5. 13. infra ver. 16. & 12. 6.
2 σύνῃ. ἀλλὰ καὶ ἀνέχεσθέ μου. [b] Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· b John 3. 29. Col. 1. 28. 1 Cor. 4. 15.

vi. 52. vii. 14. viii. 17, 21. Numerous parallel sentiments are here adduced from ancient writers. It may suffice to advert to the Horatian, ‘Metiri se quemque suo modulo ac pede.’

13. *ἡμεῖς δέ.*] The *ἡμεῖς* is emphatical, and meant in opposition to the false teachers. At *ἄμετρα* supply *μέρη*. The same metaphor is here continued, and the sense is, ‘I will not boast, or seek glory, in respect to any parts further than the limits God hath assigned to my evangelical labours.’ By *κανὼν* here is denoted that space or province allotted to a teacher, to which the term *diocese* was afterwards applied.

— *ἐφικέσθαι ἄχρι καὶ ὑμῶν.*] Supply *ὥστε*. The meaning being, ‘and those limits extend so as to reach even unto you. [Of you, therefore, I may be permitted to boast.]’

14. This verse is explanatory of ver. 13, and the expressions *ὑπερεκτ. ἑαυτοὺς* (with which the Commentators compare *ὑπερπηδᾷν τὸν ὅρον*) is equivalent to *εἰς τὰ ἄμετρα καυχᾶσθαι*. A similar use of *ὑπερεκτείνειν* occurs in Lucian, Eunuch. 2, *κεκραγότες καὶ ὑπερεκτεινόμενοι*. The sense, then, is, ‘we stretch not ourselves as if our boundaries did not extend so far as to reach to you.’

— *ἄχρι γὰρ καὶ ὑμῶν—Χριστοῦ*] ‘for I have advanced as far as *you* also in preaching the Gospel of Christ.’ *Φθάν.* signifies properly to *arrive first;* and the right of *pre-occupancy* is here alluded to.

15. *οὐκ εἰς τὰ ἄμετρα καυχ.*] The Apostle here resumes the sentiment at ver. 13, in order to engraft another upon it, illustrative thereof: ‘*We* (alluding to the false teachers) do not boast beyond our limits over other men's labours.’ Comp. Rom. xv. 20. So Joseph. Ant. xiv. 11. 2, *κατασκευάζειν εὔνοιαν ἐκ τῶν ἀλλοτρίων πόνων*. The Apostle then hints at a result of his labours far more precious than acceptance and honour. We have, he says, a hope *αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι*; that, as your faith increases (i. e. as the profession of the Gospel extends further among you), *ἐν ὑμῖν μεγαλυνθῆναι*, ‘to gain fame and glory by you,’ —namely, as a teacher justly may, by the reputation of his pupils.

16. *εἰς τὰ ὑπερέκεινα—εὐαγγ.*] Sub. *ὥστε*, i. e. *εἰς τό*. The sense seems to be: ‘The result which I hope for, from this abundant success of my labours among you, is *εὐαγγελίσασθαι* (scil. *με*) *εἰς τὰ ὑπερέκεινα ὑμῶν*, ‘that I may spread the Gospel to the parts *beyond* you.’ *Οὐκ ἐν ἀλλοτρίῳ—καυχ.* Render, ‘So, however, as not to aim at boasting over that which is already obtained, and in another's bounds.’ *Εἰς τὰ ἕτοιμα*, for *ἐν τοῖς ἑτοίμοις*.

17. The Apostle concludes with a most weighty sentiment, by way of inference from the whole; occurring also at 1 Cor. i. 31 (and supposed by some to be derived from Jerem. ix. 23, sq.), but here directed against the false teachers. A close connexion, as Emmerling observes, exists between these words and those of ver. 12, *οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτοὺς τισὶ τῶν ἑαυτοὺς συνιστανόντων*; the intervening verses being in some measure parenthetical.

18. *συνίστησιν*] i. e. ‘shows to be approved;’ namely, either by the impartment of spiritual gifts and endowments; or, in a general way, by such a blessing on any minister's evangelical labours, as attests that he is accepted of God.

XI. 1. As v. 17 of the preceding Chapter was intended to deprecate the disgust and displeasure which arises at hearing any one praise himself, so is the present verse thus meant. The words may be rendered, ‘Would that ye could bear with me a little in my folly [of boasting]! Now *do* even bear with me!’ On *ὄφελον*, *utinam*, see Matth. Gr. Gr. *Τῇ ἀφρ.*, ‘folly of boasting;’ i. e. what his opposers called such, though it was not so, but arose from necessity, and was employed solely to rescue his converts from the arts of false teachers.

Here there is some variety of reading. The common text, supported by several MSS., has *ἠνείχεσθέ μ. μ. τι τῆς ἀφροσύνης*. But the reading which I have adopted (with Wetstein, Matthæi, Griesbach, Tittman, Vater, and Emmerling,) is supported by almost all the early Editions and Versions, and is as strong in internal evidence as in external authority. *Ἀνείχ.* is required by the *usus loquendi* of the New Test., and the article *τῇ* by the *proprietas linguæ;* the sense being, ‘my folly.’ The *τι* arose from the margin.

ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι
τῷ Χριστῷ· [c] φοβοῦμαι δὲ μήπως, ὡς ὁ ὄφις Εὔαν ἐξηπά- 3
τησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα
ὑμῶν ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν Χριστόν. [d] Εἰ μὲν 4
γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν,
ἢ Πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον
ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ‡ ἠνείχεσθε. [e] Λογίζομαι γὰρ 5
μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων. [f] Εἰ δὲ καὶ 6
ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανε-
ρωθέντες ἐν πᾶσιν εἰς ὑμᾶς. [g] Ἢ ἁμαρτίαν ἐποίησα ἐμαυ- 7

c Gen. 3. 4. John 8. 44. Col. 2. 4, 8.
d Gal. 1. 7, 8.
e 1 Cor. 15. 10. infra 12. 11. Gal. 2. 6.
f 1 Cor. 1. 17. & 2. 1, 13. Eph. 3. 4. supra 4. 2. & 5. 11. infra 12. 12.
g Infra 12. 13, 16. 1 Cor. 9. 6, 2.

2. ζηλῶ γάρ, &c.] Meaning, it should seem, 'I entertain the most ardent affection, and feel the most lively concern for you.' The next words, ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ—Χριστῷ, are illustrative of the thing, and the metaphor in ἡρμοσάμην would seem to be adopted suitably to that just after, which represents the Church as the *bride* of Christ. Thus ἡρμοσάμην is equivalent to ἐμνηστευσάμην; the figure being supposed to be derived from the Jewish saying, that *Moses espoused Israel to God on Mount Sinai*, and also with allusion to the ἁρμοσταὶ, who negociated marriages for their friends. See also Prov. xix. 14. Krebs, however, has shown that this is contrary to the propriety of language; the middle form ἁρμόζεσθαι being never used of a man's betrothing a woman to *another*, but only to *himself*. See Esth. ii. 12, Sept. and Joseph. Ant. xi. 6. 2. Hence it would seem better to reject the *nuptial* allusion, and suppose, with Krebs and Mr. Mall ap. Parkhurst, a *parental* image, similar to that by which ἁρμόζειν is applied to a father's betrothing his daughter to some one. See Eurip. Elect. 24. Thus the sense will be, 'I have prepared you [by Christian doctrines and virtues] that I may introduce you as a pure virgin to one man, even Christ.' Παραστῆσαι is a *vox solennis de hac re*, signifying *deducere sponsum ad sponsam*.

3. τὰ νοήματα ὑ.] 'habits of thinking.' Φθαρῇ ἀπὸ τῆς ἁπλότ. τῆς εἰς τ. Χρ.: a *phrasis prægnans*; the full sense being, 'be corrupted and perverted from the simplicity,' &c.; meaning, it would seem, not (as many recent Commentators understand) 'true and sincere love and obedience to Christ,' but, as Theophylact explains, 'simplicity of faith and doctrine as regards Christ and the Gospel,' the simple and unadulterated truth as it is in Jesus. This, it seems, had been more or less corrupted with admixtures of Jewish or heathen superstition.

4. ὁ ἐρχόμενος.] This is by many Commentators supposed to designate the *false teacher*. But it seems to simply mean 'any one coming to you as a teacher of religion.' Now the Apostle *supposes* a case which does not exist, and by ἄλλον is meant, *by implication*, 'another and a better.' Ἰησοῦς here simply means, according to its etymology, *Saviour*. The sense of the passage may be thus expressed: 'If any one coming to you were to preach *another* and *better* Saviour than him whom we preached, or ye were to receive from him other and better spiritual gifts than those which we imparted, or another and better Gospel [than that] which ye had accepted, ye might have been right in bearing with him, and admitting his claims; [but this is not the case,] *for* I account myself,' &c. The above clause, though not expressed, is necessary to be supplied to complete the sense, and there is an evident allusion to it in the γάρ. Its omission may have arisen from *modesty*. 'The ground of censure (Photius observes) is this,—that when the false teachers preached only the same *Saviour*, *Spirit*, and *Gospel* as the Apostle, yet they abandoned *him*, and held with *them*, though they had not to plead the attraction of novelty and variety.'

In καλῶς ἠνείχ. there is a keen *sarcasm*. Compare vv. 19, 20. For ἠνείχ., however, many of the best MSS. and the Ed. Princ. have ἀνείχ., which was, with reason, adopted by Wetstein, and edited by Matthæi, Griesbach, Tittman, Vater, and Scholz.

5. λογίζομαι γάρ, &c.] The γὰρ has reference to a clause omitted; '[But you can do no such thing, nor can others;] *for* I cannot myself,' &c.

— τῶν ὑπερλίαν ἀποστ.] The best Commentators are agreed in supposing Peter, James, and John here meant, who are in Gal. ii. 9 called 'pillars of the Church.' What St. Paul says was probably meant against those *followers* of Peter or Cephas who (as we find from 1 Cor. i. 12. iii. 4) formed a *party* at Corinth. Ὑπερλίαν (in which we have adverb for adjective) may be compared with the words ὑπερεῦ and ὑπερπερισσῶς. Indeed compounds with ὑπὲρ are frequent in the Apostle.

6. The Apostle here adverts to one of the principal objections made to his Apostolical pre-eminence by his opponents. Εἰ δὲ καί, 'but though I be even' ἰδιώτης τῷ λόγῳ; on the true sense of which see Notes on Acts iv. 13. 1 Cor. xiv. 16. It may here denote *rude* and *unpolished*, and λόγῳ be meant to complete the sense, and to correspond to γνώσει just after. Thus the sense will be, 'My language and address is plain and unpolished.' So the Apostle describes himself at 1 Cor. ii. 1. And similarly Joseph., Ant. ii. 12. 2, calls Moses ἰδιώτης, inasmuch as he had not the gift of eloquence. Also Xenoph. de Venat. xiii. 4, cited by Wetstein, ἐγὼ δὲ ἰδιώτης μέν εἰμι· ἴσως οὖν τοῖς ὀνόμασιν οὐ σεσοφισμένοις λέγω.

— ἀλλ' οὐ] 'yet not.'

— ἀλλ' ἐν παντί, &c.] Meaning, it would seem, 'But I need not enlarge on this point, since I have at all times, and in every way, been fully manifest to you [as having such knowledge].'

τὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ
8 εὐαγγέλιον εὐηγγελισάμην ὑμῖν; [h] Ἄλλας ἐκκλησίας ἐσύλησα, h Acts 20. 33.
λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς infra 12. 13. 1 Thess. 2. 9. 2 Thess. 3. 8.
9 ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός· (τὸ γὰρ Phil. 4. 10, 15.
ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ
Μακεδονίας·) καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα,
10 καὶ τηρήσω. [i] Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ καυ- i Rom. 9 1. 1 Cor. 9. 15.
χησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς
11 Ἀχαΐας! [k] Διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν! k Supra 6. 11. infra 12. 15.
12 [l] Ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόν- l 1 Cor. 9. 12.

7. ἢ ἁμαρτίαν—ὑμῖν;] There is here an abruptness of transition, which may be removed by supplying a link in the chain of reasoning, as follows: 'If, then, the matters of objection above adverted to are of no force in showing my unfitness for the Apostolical office, what other ground of complaint have you to allege against me? Have I done wrong in humbling myself?' &c. namely, in abasing himself by labouring with his hands, and exposing himself to all the humiliating circumstances attendant on poverty (see Juvenal, Sat. iii. 153), when he might have claimed the maintenance due to him as an Apostle. Compare also 1 Cor. ix. 7—14. That he had *not claimed* his right was, some think, alleged by the false teachers as a proof that he did not regard himself as an Apostle. This he answers by giving the true reason for his conduct. There were two *other* misconstructions of his conduct in this respect: 1. That he would receive nothing from them, because he had no affection for them. This is answered, by saying that he is doing what he does for their spiritual advancement. 2. That this was only a crafty device to catch them. This he notices and replies to at xii. 16. Ἵνα ὑ. ὑψωθῆτε, 'that ye might be exalted in spiritual knowledge and the favour of God.' The words following are explanatory of the preceding; q. d. 'because, or inasmuch as, I have preached to you the Gospel cost free.' The reasons why he did so are stated in vv. 9—12.

8. ἄλλας ἐκκλ. ἐσύλησα.] This is meant to carry the allegation still further; q. d. 'I not only preached the Gospel among you cost free,—but, that I might be enabled to do this, I, in the case of other Churches (as that of Philippi), even abandoned my rule of taking nothing;' thus, as it were, *spoiling* them; for ἐσύλησα must be taken *comparatè*. It is probable (as Emmerling supposes) that the expression had been used by his adversaries, with reference to his conduct in receiving money from those Churches. This the Apostle was *compelled* to do, since his ministerial labours at Corinth had been so great as not to allow him sufficient time to support himself by his trade.

— ὑστερηθεὶς] 'when I was in straits.' Thus in Phil. iv. 12, ὑστερεῖσθαι is opposed to περισσεύειν. Οὐ κατενάρκ. οὐδ., 'I was no encumbrance to you;' literally, 'I did not lie a dead weight upon you;' from κατὰ, *down*, and ναρκὴ, *torpor;* so called from a fish (the *torpedo*, or *electric eel*), possessing the power of affecting any one with torpor by the touch; see Humboldt's Travels in South America. Κατεν., Jerome says, is a Cilicism for κατεβάρησα. And as he testifies that καταν. was *in use* in Cilicia, it *might* be such. But as ἀποναρκάω occurs in Plutarch, so it is probable that both that and καταν. were words of the common Greek dialect. On the thing itself see Phil. iv. 15.

9. ἀβαρῆ] 'unburthensome.' A word of rare occurrence, of which two examples are adduced by Wetstein from later Greek writers: the most apposite of them is an inscription at Berenice: Οὐ μόνον δὲ ἐν τούτοις ἀβαρῆ ἑαυτὸν παρέσχηται, where I conjecture παρέχεται.

— καὶ τηρήσω] q. d. 'I say not this in order that I may *henceforth* receive of you' (comp. ver. 12, and 1 Cor. ix. 15). Thus meaning to intimate, that he could not so far rely on their good dispositions as to take aught from them. In which view, it is finely remarked by Diotogenes ap. Stobæum, ἀβαρέα δεῖ ἦμεν ποτὶ πάντας ἀνθρώπους· μάλιστα δὲ ποτὶ τοὺς μήονας καὶ καταδεεστέρους ταῖς ψυχαῖς.

10. This the Apostle confirms with a strong asseveration (like that at Rom. ix. 1), bearing affinity to an oath; since it appeals to *Christ* for the truth of what is said. The sense may be thus expressed: 'The truth of it is (i. e. Let the truth in Christ be thought to be) in me, *as* I shall do what I protest, when I say this,' &c. The Commentators have failed to discover the true nature of the idiom, because they did not see that ὅτι has here the same force as when in the Sept. it follows a *formula jurandi*,—such as ζῇ Κύριος, thus corresponding to the Hebr. כִּי. Ἡ καύχ. αὕτη signifies, 'this cause of boasting,' as καύχημα in a kindred passage at 1 Cor. ix. 16. Οὐ φραγ., 'shall not be silenced,' or made void; i. e. by being shown to be groundless. There is an allusion to the use of φράσσω when said of the *mouth;* as in Rom. iii. 19, ἵνα πᾶν στόμα φραγῇ.

The expression εἰς ἐμὲ ('in my case') is *not* (as the Commentators imagine) simply put for μου, but is more significant; the expression being, I conceive, emphatic, and meant with allusion to the false teachers, who *were*, as appears from ver. 20, very burdensome to the Corinthians.

11. διατί;] 'Why is it that I do so?' The *answer* in the interrogative implies a strong negation, 'No! I take God to witness it is not so!' The Apostle does not tell them what *was* his reason for so doing, but leaves that to be inferred from what follows.

12. ὃ δὲ ποιῶ, καὶ ποιήσω, &c.] Meaning,

των ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσι καθὼς καὶ
m Acts 15. 24. ἡμεῖς. [m] Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, 13
Gal. 1. 7. Phil. 3. 2. μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. Καὶ οὐ 14
θαυμαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς
n Phil. 3. 19. ἄγγελον φωτός· [n] οὐ μέγα οὖν, εἰ καὶ οἱ διάκονοι αὐτοῦ 15
μετασχηματίζονται ὡς διάκονοι δικαιοσύνης. ὧν τὸ τέλος
o Infra 12. 6, 11. ἔσται κατὰ τὰ ἔργα αὐτῶν. [o] Πάλιν λέγω· μή τις με 16
δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ
p Supra 9. 4. με, ἵνα μικρόν τι κἀγὼ καυχήσωμαι. [p] Ὃ λαλῶ, οὐ λαλῶ 17
q Supra 10. 13. κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑπο-
infra 12. 6. Phil. 3. 3, 4. στάσει τῆς καυχήσεως. [q] Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν 18
r 1 Cor. 4. 10. σάρκα, κἀγὼ καυχήσομαι. [r] Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρό- 19

'But what I do I will also continue to do, that I may thereby cut off an occasion (namely, of taking maintenance from you) from those who wish for it, in order that wherein they *boast* themselves, they may be found to be even as we;' i. e. to *really* take nothing; compare Gal. v. 13. After ἵνα ἐκκόψω τὴν ἀφορμὴν some eminent Commentators supply εἰς ἐμέ. This, however, is little agreeable to the context. Of the phrase ἀφορμὴν ἐκκόπτειν an example occurs in Hierocles. And so we have *præcidere causam* in Terence.

13. οἱ γὰρ τοιοῦτοι ψευδ.] scil. εἰσι. The γὰρ has reference to what is *implied* in the preceding clause, that they are *in reality* different from what they pretend to be; q. d. '[really, I say, and not pretendingly;] for such are not what they seem, they are *false* Apostles.' Ἐργάται should be rendered, not *workers*, but *workmen;* i. e. ministers. The word is used in this sense at Matt. ix. 37. Phil. iii. 2. 2 Tim. ii. 15. They are called δόλιοι, as pretending to that disinterestedness which they did not possess.

14. καὶ οὐ θαυμαστόν· αὐτὸς γὰρ, &c.] Here we have, as Calvin observes, an *argumentum à majori ad minus;* q. d. 'If Satan, the worst of all, transform himself, &c., what shall his ministers not do? Satan, we know, did this,' &c. Namely, when he tempted Eve, and probably our Lord in the wilderness: though perhaps not referring to any *single* instance, but containing a general description of the customary devices of Satan, who assumes an appearance of the purest virtue to bring about his designs.

With the expression οὐ θαυμαστὸν compare Plut. de Educ. § 18, φίλων ἁμαρτήματα φέρομεν· τί θαυμαστὸν εἰ τέκνων;

15. μετασχηματίζονται.] We have here a *significatio prægnans*, 'are changed and become.' Δικ., 'truth and virtue,' as opposed to deceit, falsehood, and iniquity in general. Τέλος, 'final punishment,' as in Rom. vi. 21.

16. Having stated broadly the true character of his opponents, the Apostle returns to his subject by the formula πάλιν λέγω; which does not import that he is going to say no *more* than he had said before, but only that he returns to the same subject, which had been interpreted by what was said of the false teachers. The expression, however, which he employs is also, like the former one, of a *softening* kind, deprecating censure for venturing on self-praise. Thus the sense is, 'Let no one account me a fool, or vain-glorious person, for this self-praise.' *Why*, the Apostle does not here say; but he adverts to it at ver. 11 of the next Chapter. He is induced to thus boast, since the importance of the occasion demands it of him, and because, as he alleges at xii. 6, he says no more than *the truth*.

— εἰ δὲ μή γε.] 'But if ye will not [acquit me of this charge].' Κἂν ὡς ἄφ. δέξ. με, 'why, then, even regard me as a vain-glorious person;' i. e. suffer me to be such. The expression δέξ. ὡς ἄφρ. is synonymous with ἀνέχεσθαι ἀφρ. at vv. 1. 19, of which Elsner adduces an example from Plutarch. Κἂν is elliptical for δέχεσθέ με, καὶ ἐὰν δέχησθε ὡς ἄφρ. The next words, ἵνα κἀγὼ μικ. τι καυχ. should be rendered, 'in order that *I*, too [as well as the false teachers], may boast myself a little.' Thus adroitly opening the way to the mention of his own labours and sufferings.

17. ὃ λαλῶ—καυχήσεως.] Notwithstanding the various attempts which have been made to elicit a satisfactory sense from this passage, the only effectual mode of removing the difficulty is to suppose the Apostle is here speaking not *seriously*, but (as Sclater, Beza, Vorstius, and Abp. Newcome are agreed) *per concessionem.* This is confirmed by the ὡς at ὡς ἐν ἀφρ. The sense may be thus expressed: 'Be it so, if you please, that what I am going to speak, I speak *not* [as I profess to do] according to the Lord (i. e. by inspiration, or suitably to the purposes of his religion), but speak it, *as it were*, in folly, in the confidence of boasting.' So Bp. Hall paraphrases, 'I am content it should seem as spoken in a certain human, and, as you may construe it, vain and fond manner, and not as for the Lord.'

— ἐν ταύτῃ τῇ ὑποστάσει τ. κ.] This is put for ἐν τῇ ὑποστάσει, τουτέστι ἐν τῇ καυχήσει ταύτῃ. On the sense of the expression ὑποστ. καυχ. see Note supra ix. 4.

18. κατὰ τὴν σάρκα] i. e. 'for their external advantages,' as learning, eloquence, birth, rank, &c. See Note on x. 3. The argument here is *popular.*

19. ἡδέως γὰρ ἀνέχ.] The γὰρ has reference to a clause understood, q. d. '[I may be permitted to do this;] for ye,' &c. Ἀνέχ., &c., 'ye bear patiently with foolish persons, since ye yourselves are wise;' i. e., as Abp. Newcome paraphrases,

20 νων, φρόνιμοι ὄντες. [r] ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδου- r Gal. 2. 4. & 4. 9.
λοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται,
21 εἴ τις ὑμᾶς εἰς πρόσωπον δέρει. [s] Κατὰ ἀτιμίαν λέγω, ὡς s Phil. 3. 4, 5.
ὅτι ἡμεῖς ἠσθενήσαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, (ἐν ἀφρο-
22 σύνῃ λέγω,) τολμῶ κἀγώ. [t] Ἑβραῖοί εἰσι; κἀγώ· Ἰσραηλῖ- t Acts 22. 3. Rom. 11. 1.
23 ταί εἰσι; κἀγώ· σπέρμα Ἀβραάμ εἰσι; κἀγώ· [u] διάκονοι u Supra 6. 4, 5.
Χριστοῦ εἰσι; (παραφρονῶν λαλῶ) ὑπὲρ ἐγώ· ἐν κόποις Acts 9. 16. & 21. 11. 1 Cor. 15.
περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς 10, 31.
24 περισσοτέρως, ἐν θανάτοις πολλάκις· ([x] ὑπὸ Ἰουδαίων πεν- x Deut. 25. 3.
25 τάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, [y] τρὶς ἐῤῥαβδίσθην, y Acts 16. 22. & 14. 19.
ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ z Acts 9. 23. & 14. 5. & 17. 5.
26 πεποίηκα·) [z] ὁδοιπορίαις πολλάκις· κινδύνοις ποταμῶν, κιν- & 19. 28. & 20. 3.

'for your superior wisdom enables you to bear with the inconsideration of others.'

20. γὰρ] *exempli gratiâ.* The words following are intended to place the faults of the false teachers in the strongest point of view. They must not, however, be too much pressed on; nor explained with reference to any *hypothesis* respecting the *kind* of persons who were then false teachers. The words may be freely rendered, with Abp. Newcome, 'if a man subject you to his imperious will, exact large pay, receive private gifts besides, proudly exalt himself over you, treat you contumeliously in the highest degree.' Καταδ. denotes a domineering spirit, shown, we may suppose, chiefly in the imposition of external forms; see Gal. ii. 4. Εἰς πρόσωπον δέρει is plainly a figurative phrase, to denote insulting by contumelious treatment. Κατεσθίει and λαμβάνει have been variously interpreted. Many eminent Commentators understand the former term of receiving a large stipend; and the latter, of taking private gifts. It would *rather* seem that λαμβ. is to be taken of receiving a stipend, and κατεσθ. of exacting presents of money or goods, and also living at their tables; see Note supra vii. 2. Perhaps, however, the two expressions are meant to be taken together, as descriptive of the *rapacious spirit* by which those teachers miserably burthened their devotees, and devoured their substance. Ἀνέχεσθαι here signifies to *put up with*, as in Josephus, p. 1172. 12 (Huds.), ἁρπαζόμενοι ἀνέχεσθε. See Note on Acts xx. 29.

21. κατὰ ἀτιμ. λέγω—ἠσθεν.] The sense of these words (which is obscure, and has been variously traced) seems to be as follows: 'I speak with reference to the reproaches with which I am assailed, as if I really were the insignificant person I am represented to be; but I am in truth far superior to my opponents, whether in regard to my external qualifications or my ministerial labours.' So ὡς ὅτι is used supra v. 19, and 2 Thess. ii. 2.

— ἐν ᾧ δ' ἄν τις τολμᾷ.] Supply καυχᾶσθαι, to be taken from the preceding καυχήσομαι. Or render, 'wherein any one may be proud of aught.' Similarly Phil. iii. 4. This is softened by the qualifying insertion ἐν ἀφρ. λέγω, which is equivalent to παραφρονῶν λαλῶ at ver. 23.

22. Ἑβραῖοι—Ἰσραηλῖται.] Carpzov and Rosenmuller remark on the distinction here preserved between *Hebrews* and *Israelites;* the former being properly a religious, the latter a national designation. Paul's enemies, perhaps, had represented him as a mere Jewish proselyte. So he says in Phil. iii. 5, that he is Ἑβρ. ἐξ Ἑβραίων, i. e. a Hebrew by both parents, and consequently a genuine one. On Ἰσρ. compare Rom. ix. 4.

23. παραφρονῶν λαλῶ.] Here παραφ signifies more than ἀφρ., and should be rendered 'I speak *as a very fool;*' i. e. an absolute boaster. So Aristoph. Plut. v. 2, uses παραφρονεῖν. Ὑπὲρ, like some other prepositions (see Kypke) is used as an adverb for πλέον. Θανάτοις; meaning extreme perils of death. So Plutarch, Romul. § 24, λοιμὸς θανάτους μὲν αἰφνιδίους ἀνθρώποις ἄνευ νόσων ἐπιφέρων; see supra i. 9, 10. These labours and tribulations are *exemplified* in the next two verses.

24. τεσσ. παρὰ μίαν.] Those were all that they could inflict; see Deut. xxv. 3. And as the whip was formed of three cords, and every stroke was allowed to count for three stripes, the number of strokes never exceeded thirteen, which made 39 *stripes.*

25. τρὶς ἐῤῥαβδ.] viz. by the Gentiles; for it was a Roman punishment. *One* instance only is recorded, that at Philippi, Acts xvi. 22. Ἅπαξ ἐλιθ. viz. at Lystra, Acts xiv. 19.

— τρὶς ἐναυάγ.] None of these shipwrecks are recorded in the Acts; for that at Acts xxvii. took place later, and must have been the *fourth.* Νυχθήμερον, i. e. about 24 hours. This word is very rare; but some examples are adduced.

— τῷ βυθῷ] 'the sea;' as we say, the deep: a signification occurring in Isaiah xliv. 27, and Ælian, H. An. viii. 8. 7, ἀθέατον νήχεσθαι ἐν βυθῷ. I would compare a similar passage in Lycoph. 753, Πόντου δ' ἄϋπνος ἐνσαρούμενος μυχοῖς. The *other* senses assigned by some Commentators to βυθῷ, namely, a *well,* or a *prison,* are (as Bp. Middleton observes) inconsistent with the Article. There is evidently a reference to some shipwreck not recorded in the Acts of the Apostles.

— πεποίηκα] 'I have passed,' as in Acts xx. 3. And so the Hebr. עשה and Latin *facio.* On the *mode* in which this took place, the Commentators variously speculate. One thing is certain, that it cannot be (as some suppose) that Paul

δύνοις λῃστῶν· κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν·
κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ,
a 2 Thess. 3. 8. supra 6. 5. 1 Cor. 4. 11. κινδύνοις ἐν ψευδαδέλφοις· [a] ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπ- 27
νίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν
b Acts 20. 18, &c. Rom. 1. 14. ψύχει καὶ γυμνότητι· [b] χωρὶς τῶν παρεκτὸς, ἡ ἐπισύστα- 28
σίς μου ἡ καθʼ ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.
c 1 Cor. 9. 22. Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; [c] τίς σκανδαλίζεται, καὶ οὐκ 29
d Infra 12. 5. & 9. 10. ἐγὼ πυροῦμαι; [d] Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου 30

merely passed the time on a *rock;* for that is inconsistent with ἐν τῷ βυθῷ, which requires some such sense as ἔχοντες (i. e. ὄντες) κυμάτων ἐν ἀγκάλαις in Aristoph. Ran. 704. Now there would be no difficulty in supposing him to have been *miraculously* supported; but as the Almighty usually works by second causes, it is better to suppose, with Theodoret and others of the best Commentators, that he was supported on some fragment of the wreck, which is very consistent with his being ἐν τῷ βυθῷ.

26. ὁδοιπ. πολλάκις—λῃστῶν.] The Apostle, I conceive, added the second and third terms to *exemplify* what is expressed in the first. For to the great *hardships* which he would have to undergo in his long journeyings, were to be added the *dangers* to which he was thereby exposed, both in crossing, and sometimes making his passage along, broad and deep rivers, in petty boats; and also the perils from robbers; with whom, at that time, even the most thickly inhabited and civilized parts of the world swarmed. The Genit. here is dependent upon ἀπὸ understood. Ἐκ γένους scil. ἐμοῦ (see Acts ix. 23. Gal. i. 14). Their blind bigotry every where persecuted him with unrelenting malice. Ἐν πόλει is to be taken *generically* for ἐν πόλεσι. It is meant that dangers met him wherever he turned himself, whether in the busy haunts of men, or in the solitudes of the desert, or in the bosom of the mighty deep. Those in the *cities* would be from the bigots, both Jewish and Gentile; see Acts xvii. 5. xix. 28. By those in the *deserts* may be understood those from the excessive heat or drought (which sometimes has destroyed great multitudes at once), wild beasts, or from the ambushes of the bigots, or from the attacks of robbers. And as κινδ. ἐν θαλάσσῃ comes immediately after the words denoting the attacks of cutthroats or robbers, we may suppose it to advert to the dangers *there* of *assassins* (see Acts xx. 3) or of *pirates.* By ψευδαδ. are chiefly meant pretended Christians, whether Jews or Gentiles; generally, perhaps, the former, who feigned to be converted, in order to act as spies; but partly Judaizing *Christians* may be meant. See Gal. ii. 4.

27. ἐν κόπῳ, &c.] To perils of life, and plots against his personal safety, the Apostle now adds those less formidable, but scarcely more tolerable, because continual, inflictions to be endured in the course of his almost perpetual and most wearisome journeyings, and even his more settled sojournings. Compare supra vi. 4, 5.

28. χωρὶς τῶν παρ.] Some eminent Commentators, ancient and modern, take this to mean, 'besides other things, which I have omitted;' while others, scarcely less so (as Calvin, Beza, Erasmus, Piscator, Schleusner, and Schmid), explain, 'things not of the regular routine of my office and labours.' Others, again (as E.V., Wakefield, and Abp. Newcome), understand it of 'the *external* troubles already mentioned;' q. d. 'besides such external inconveniences as I have recounted.' This Wetstein supports from a passage of an anonymous philosopher; but not successfully, since the expression there is not παρεκτὸς, but ἐκτός. As to the first-mentioned interpretation, it is open to the objection, that there is scarcely any thing that might not be supposed to be included in the foregoing particulars. And, indeed, the sense arising is frigid, and little agreeable to the context; not to say that this signification of παρεκτὸς is destitute of proof. Moreover, it would require the words to be taken, with the preceding, thus: καὶ γυμνότητι, χωρὶς τῶν παρεκτός; which would make it very difficult to assign to the words following any tolerable sense. The second interpretation is, on all accounts, entitled to the preference; it being founded on the usual sense of παρεκτὸς, and enabling us to assign a satisfactory meaning to the words following, ἡ ἐπισύστασις, &c.

There is at ἡ ἐπισ. (which here means 'the concourse of perplexing circumstances') an ellipsis of ἐστι; and ἡ μέριμνα πασῶν τῶν ἐκκλ. is in apposition with, and explanatory of, the preceding; q. d. 'There is that crowd of labours and anxieties which perpetually beset me,—the care of all the Churches.' These various cares, one after another, in concourse, must have pressed heavily on the Apostle, so that to him may be applied the words of the Greek tragedian (Eumen. 129), μέριμναν οὔποτ' ἐκλιπὼν πόνου. By πασῶν ἐκκλ. are meant all the churches he had planted; and, indeed, all the churches among the Gentiles, of which, as Apostle of the Gentiles, he might be said to have the care. See Col. ii. 1.

29. τίς ἀσθενεῖ, &c.] This is, I conceive, meant to *illustrate* the μέριμνα preceding, and show the *interest* he took in all the Churches. Ἀσθ. may, with most Commentators, be understood of weakness in the faith, and πυρ., of anxiety to recover a sinning brother. Thus the sense will be: 'Who among my converts is weak in faith, and I am not also weak?' i. e. as compliant to his weakness, as if I myself were weak (see Rom. xii. 15, and 1 Cor. ix. 22); 'who is perverted in his Christian principles, or erring in Christian practice, and I burn not with grief and zeal to recover him?' The expression σκανδαλ. is meant to designate the *effect* of the preceding ἀσθενεῖ, to which it corresponds. Thus the two terms are *united* in Rom. xiv. 21.

30. εἰ καυχ. δεῖ, &c.] 'If, then, I must needs boast (see ver. 18), [as I am compelled to do,] I will boast of' τὰ τῆς ἀσθ. (for τὰς ἀσθενείας),

31 καυχήσομαι. [e] Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ οἶδεν, (ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας,) ὅτι οὐ
32 ψεύδομαι. [f] Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως
33 ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων· καὶ διὰ
θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέ-
1 φυγον τὰς χεῖρας αὐτοῦ. XII. Καυχᾶσθαι δὴ οὐ συμ-
φέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις
2 Κυρίου. [a] Οἶδα ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσ-
σάρων· (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος,

e Rom. 1. 9. & 9. 1. supra 1. 23. Gal. 1. 20. Phil. 1. 8. 1 Thess. 2. 5.
f Acts 9. 24, 25.
a Acts 9. 3. & 22. 17. 1 Cor. 15. 8.

'my sufferings and tribulations.' See Rom. viii. 26. 2 Cor. xii. 5, et al.

31. ὁ Θεὸς—ὅτι οὐ ψεύδ.] I would not, with some, refer this to what *follows*; but, with others, to what *precedes*; namely, the affecting detail of his various sufferings for the Gospel's sake, the truth of which he avers by the present solemn asseveration.

32, 33. This circumstance (which Doddridge thinks took place not when he was first converted, but when he had preached about three years in Arabia) is subjoined to the foregoing, quasi κατ' ἐπίμετρον. It is related in Acts ix. 20—25. With respect to the word σαργάνη, it may be observed that it is derived, not from σάττω, but from the Chald. סרגן, from סרג, to *twist*. The Gr. etymologist explains σαργάναι by πλέγματα γυργαθώδη; see more in Rec. Syn., from which it appears that it is uncertain whether the word here signifies a large *hamper* of wicker work, or a large stiff *fishing-net* of braided cords. Considering the σπυρίδι of St. Luke, the *former* is most probably what is meant.

But to advert to a seeming discrepancy in the accounts of St. Luke and St. Paul as to the escape in question. In the former it is said that the Apostle was let down διὰ τοῦ τείχους, '*by* the wall;' i. e., as Doddridge explains, *by the side* of it, which seems not to agree with the account of St. Paul; yet there is no discrepancy in the *original*; for διὰ may mean *through* the wall; i. e. through an *aperture* of the wall, a loop-hole, *embrasure*, or *window*; see the Note on Acts xx. 9. Such is the sense of διὰ τείχους in St. *Luke*; but St. *Paul* makes the thing clearer by using both διὰ τοῦ τείχους, and διὰ θυρίδος.

XII. The Apostle now proceeds to treat of *other* matters whereof he might boast, but which he kept apart from the former, as things of another and very superior nature; namely, the exalted Supernatural Gifts he enjoyed, and the Revelations from Heaven which had been vouchsafed to him; such as were proper to be mentioned on this occasion, as fully establishing his claim to a high superiority above his opponents and depreciators, the false Apostles. Yet, with the same prudence as elsewhere, St. Paul introduces this fresh cause for boasting with an expression meant to deprecate censure.

1. As to the varr. lect. δὲ for δὴ, and the omission of the γὰρ (approved by Griesbach and Scholz), these (as I have shown in Rec. Syn.) are evidently mere *emendations* of the ancient Critics of the Alexandrian School; and the real and *complete* sense is as follows: 'I know, indeed, that it is unbecoming in me to boast; i. e. κατὰ σάρκα (see xi. 18), [but I am compelled to do so, and I have causes enow to justify me,] *for*, to proceed, as I shall now do, to visions and revelations from the Lord,' &c. Equally remarkable omissions of clauses occur elsewhere in St. Paul's writings. The terms ὀπτ. and ἀποκαλύψεις are *not*, as some imagine, synonymous. The latter is a stronger term than the former. And Emmerling observes, that the term ὅραμα at Acts xvi. 9 unites the senses included in both these terms. Ὀπτασία, says Abp. Newcome, 'is an appearance presented to the mind of a person sleeping or waking; ἀποκάλυψ. is a suggestion of a truth or fact by the Spirit of God.' Surely, however, the use of ὀπτ. in the New Test. requires the above definition to have '*supernaturally*' prefixed to '*presented*.' As far as it was presented to any one awake, it might be called a *trance*; for, though awake, the external senses of the person were bound up; see Slade and Bp. Lowth on Isaiah i. 1. The plural in ὀπτ. is by most recent Commentators supposed to be taken *generically*; see Win. Gr. § 21. 3, Note 1. But St. Paul had probably *many* visions.

2. ἄνθρωπον ἐν Χρ.] scil. ὄντα. The best Commentators are agreed that this expression signifies a disciple or servant of Christ (as supra v. 17); the Apostle thus speaking of himself in the third person through modesty, as St. John, in his Gospel, xviii. 15. xix. 35. That the Apostle here means *himself*, appears from vv. 6, 7.

— πρὸ ἐτῶν δεκ.] On the year meant by the Apostle, the Commentators are not agreed. It will depend on the date assigned to this Epistle, which itself depends on that of the first Epistle.

— εἴτε ἐν—οὐκ οἶδα.] The Commentators explain this to mean, that, during the *rapture* in question, the Apostle lost all consciousness of any thing around him (as in the case of Peter's trance, Acts x. 9); and that his outward senses were so entirely closed, (the whole perception being by the powers of the mind,) that he could not say whether his soul was then in the body, or removed from it. It is, however, shrewdly remarked by Doddridge, that, 'what the presence of an *immaterial* soul in a body can be, distinct from the capacity of perceiving by it and acting upon it, we have yet to learn.' But whatever may be the difficulty, it must by no means be removed in the summary way adopted by some recent Commentators; i. e. by supposing the Apostle only to mean, that 'the things were represented in so lively a manner, as to leave it doubtful whether they had not been *really* seen and heard;

οὐκ οἶδα· ὁ Θεὸς οἶδεν·) ἁρπαγέντα τὸν τοιοῦτον ἕως τρί-
[b] Luke 23. 43. του οὐρανοῦ. [b] Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον· (εἴτε ἐν 3
σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·)
ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄῤῥητα ῥήματα, 4
[c] Supra 11. 30. ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. [c] Ὑπὲρ τοῦ τοιούτου καυχή- 5
σομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθε-
[d] Supra 10. 8. & 11. 16. νείαις μου. [d] Ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι 6
ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δὲ, μή τις εἰς ἐμὲ λογί-
σηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.
[e] Job 2. 6. [e] Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραί- 7
ρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκὶ, ἄγγελος Σατᾶν, ἵνα

that he was *quasi* raptus extra se,' &c. By retaining the *natural* sense, though confessing the difficulty, we, at least, are enabled (with Whitby) to 'regard this as a proof of St. Paul's belief that the soul may have perception when out of the body, and consequently have an independent existence.'

— ἁρπαγέντα — ἕως τρίτου οὐρ.] This is accommodated to the language of the Jews of that age, who held that there were three heavens: 1. the region of the atmosphere; 2. the sidereal, or place of the stars; 3. the *heaven properly so called*, the abode of God and the angels. The philological Commentators have failed to remark that this passage of the Apostle was had in view by the author of the Philopatris, in Lucian iii. 537, fin., where it is said of Paul, Γαλιλαῖος ἀναφαλαντίας ἐπίῤῥινος, ἐς τρίτον οὐρανὸν ἀεροβατήσας καὶ τὰ κάλλιστα ἐκμεμαθηκώς. The writer, too, seems to have had in mind Aristoph. Nub. 225, where Socrates says, ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

4. ἡρπάγη εἰς τὸν παρ.] It is debated whether this rapture, or vision, be the *same as the last*, or *another*. Most of the best modern Commentators are of the *former* opinion; while the ancients and several moderns (as Grotius, Bp. Bull, Whitby, Doddridge, and Rosenmuller) are of the *latter*; understanding by the παράδ. the place of departed souls. See Note on Luke xxiii. 43. Either may, in a certain sense, be true.

— ἄῤῥητα ῥήματα.] Ἄῤῥητα may signify either what *cannot* be uttered, or what *ought not* to be uttered. If the latter sense be the true one, the words following, ἃ οὐκ ἐξὸν, &c. are explanatory of the preceding; and yet ἄῤῥητα, in that sense, *required* no explanation, since it was the common signification of the word; as, for instance, when applied to the יהוה, or the Tetragrammaton, called the ἄῤῥητον ὄνομα. The former signification deserves the preference, and the sense may be, *ineffably*, *inexpressibly sublime*, such as no *human* intellect could comprehend, much less utter, '*verba* (to use the words of Horace,) *sacro digna silentio*.'

The words following, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι, signify, 'and which [if they were *capable* of being expressed,] it would not be lawful for me to communicate;' and that (Schoettg. observes) 'because the Apostle had not the authority to *declare* the mysteries revealed unto him, these having been not so much for the sake of the Church as for himself, for the strengthening of his own faith, and the alleviation of his sufferings.'

5. καυχ.] The sense is, 'I may and will boast.' Ἀσθεν., *afflictions*, as in xi. 30.

6. The sense is here only to be fully discerned by tracing the connexion with the preceding words. Taking ὑπὲρ ἐμαυτοῦ—μου from what precedes, we may express the full sense as follows: 'As to myself, I will boast of nothing but my weaknesses and afflictions, [though I *could* boast of far more. Of these I will not speak in my own name, though I might do so;] for if I *should* choose to boast of them, I should not be foolish (i. e. it would not be foolish boasting), since I should only tell the truth; but I forbear to do it, lest any one should think of me beyond what he seeth me to be, or heareth of me;' namely (as Abp. Newcome expresses it), 'desiring no other opinion of me than what is suggested by my miracles which you have seen, and my inspired doctrines which you have heard.' To have claimed merit for what had not, and could not fall under the observation of men, would have been too much like the false apostles.

7. ἐδόθη μοι σκόλοψ τῇ σ.] This is mentioned, in some measure, to lessen the *invidia*, which the above disclosure of his high privileges might excite. Ἐδόθη signifies (by a popular idiom) 'was inflicted.' On the subject of this σκόλοψ τῇ σαρκὶ much difference of opinion exists. The best Commentators, however, are, with reason, agreed that the word must be taken in the natural sense,—as denoting some very painful disorder or mortifying infirmity; *grievous afflictions* being, in all languages, expressed by metaphors taken from the piercing of the flesh by thorns or splinters. Various acute *disorders* have been supposed to be meant, as the *head-ache*, the *ear-ache*, the *stone-and-gravel*. But it would rather seem that some *chronical* distemper or infirmity is meant, and probably such as was exceedingly *mortifying* (by exposing him to the ridicule of the multitude) as well as painful, otherwise the Apostle would scarcely have felt such anxiety to have it removed. No *radical* or *natural* infirmity can be meant, since such could not be imputed to the instrumentality of Satan; not to say that to have prayed for the removal of *such*, might have savoured of presumption. The most probable conjecture (for we can rise no higher) is that of Bps. Bull and Sherlock, Whitby, Benson, Doddridge, Macknight, and Rosenmul., that it was a *paralytic* and *hypochondriac affection*

8 με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. Ὑπὲρ τούτου τρὶς τὸν
9 Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ· [f] καὶ εἴρηκέ μοι· f Phil. 4. 13 Col. 1. 11.
"Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ
τελειοῦται." Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθε-
νείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.
10 Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγ-
μοῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ,
11 τότε δυνατός εἰμι. [g] Γέγονα ἄφρων [καυχώμενος]· ὑμεῖς g Supra 11. 1, 16, 17. 1 Cor. 15. 8, 9, 10.
με ἠναγκάσατε. ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι·
οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδέν

(occasioned by the high excitement of the revelations on his frame), which occasioned a distortion of countenance, and many other distressing effects, which would much tend to impede his usefulness. This disorder might be called ἄγγελος Σατᾶν, as being partly inflicted by Satan. And, indeed, there seems an allusion to the Heb. מלאך, which is properly a past participle of the obsolete verb (at least not occurring in the Old Test.) לאך, to *send*, like *legatus* in Latin.

8. παρεκάλεσα] 'I besought.' Of this sense (exceedingly rare) I have noted one (and only one) example, in Joseph. Bell. i. 23. 5, τῆς γνώμης τὸν Θεὸν σύμψηφον—παρακαλῶ γενέσθαι. By τὸν Κύριον is (appears from the next verse) to be understood *Christ.* See Whitby, Macknight, and Smith's Scrip. Test., vol. ii. p. 229. iii. 251, who rightly notice this as an example of *prayer to Christ*, and consequently a proof of the Divinity of Christ. In τρὶς, the Commentators remark, we have a certain for an uncertain but large number, to signify *oftentimes.* So Eurip. Hippol. 46, μηδεὶς μάταιον εἰς τρὶς εὔξασθαι Θεῷ, and Job xxxiii. 29, which I would render, 'so all these things doth God work with man unto three times,' namely, by divinely sent disorders, by nocturnal visions, and by divine messengers. See supra from v. 15. In the Version of Symmachus, for δὶς τρὶς read εἰς τρίς. Our common translation *oftentimes* is rather an *interpretation* than a version, and that, I apprehend, an erroneous one. See Rosenmuller in loc.

9. εἴρηκέ μοι.] Namely, either by *vision* or by the *Bath Kol*, mentioned in 1 Kings xix. 12. Ἀρκεῖ σοι. We have here, Bengel remarks, *benignissima repulsa.* Render, 'is sufficient for thy help,' implying a *promise* of support, as supra ix. 8, 'God is *able* to make all grace abound to you.' Thus ἡ χάρις μου signifies the gracious support of God, both internally and externally. Τελειοῦται, 'plenius sese exserit,' shows itself most perfectly genuine. Ἐν ἀσθ., i. e. in the weakness of the instruments I employ.

— ἥδιστα οὖν—ἀσθ. μου.] There is some appearance of incongruity between ἥδιστα and καυχ.; ἥδιστα rather requiring ὑποίσομεν, as in 2 Mac. ii. 28, ἡδέως τὴν κακοπάθειαν ὑποίσομεν. This, however, may be removed by supposing in καυχ. a *significatio prægnans*, thus: 'Most willingly, therefore, will I bear with, nay, rather rejoice in and boast over my infirmities [than be discouraged under them].' Ἵνα ἐπισκηνώσῃ—Χρ., 'that the power of Christ may rest upon me [to strengthen and support me].'

10. εὐδοκῶ.] 'I am well pleased,' 'complaceo mihi.' Ὕβρεσιν, 'contumelies, insults.' In ἀσθενείαις we have a *general* term, which is then followed by *particular* ones, added by way of example. See Note on 2 Cor. vi. 4. Ὑπὲρ Χριστοῦ belongs to *all of these.*

— ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.] We have here a beautiful turn (similar to one in Philo, cited by Wetstein, μὴ ἀναπίπτετε, τὸ ἀσθενὲς ὑμῶν δύναμίς ἐστι); q. d. 'The more I am brought down by tribulation, the more do I experience the supports of Divine strength.' See Phil. iv. 13.

11. γέγονα ἄφρων καυχ.] As the Apostle *began* this detail of his merits and spiritual endowments with the deprecatory softening ἀνέχεσθέ μου τῆς ἀφρ., &c., and ὡς ἄφρονα δέξασθε, so he *ends* it with an apology introductory of the *reason* for it; q. d. 'Ye see, then, that I have made myself a fool in boasting. But *ye* have *compelled* me so to do, viz. by rendering it necessary to do justice to myself, and also for your good, by disabusing you of your prejudices.' It is truly observed by Fuller, in his Holy State, that 'self-praising comes most naturally from a man where it comes most violently from him in *his own defence.* For though modesty binds a man's tongue to the peace in this point, yet, being assaulted in his credit, he may stand upon his guard, and then he doth not so much *praise* as *purge* himself.' And Bishop Sanderson, in his Sermon on Job xxix. 14—17, remarks, that 'when men do us manifest wrong, it is not vanity, but charity, to do ourselves right; and whatever appearance of folly or vain boasting there may be in so doing, those are chargeable with all, who compel us thereunto, and not we.'

Καυχώμενος after ἄφρων, not found in many ancient MSS., Versions, and Fathers, is cancelled by Griesbach and Scholz, but defended by Matthæi. It may, however, be suspected of being an interpolation. Comp. xi. 16.

— ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστ.] These words show *how* the Apostle was compelled to do this; namely, by the want of that *commendation* from them which was his due, since he was nothing inferior to the chiefest Apostles. His merits and endowments ought to have been summed up by *them*, and then it would not have been necessary to praise himself.

— εἰ καὶ οὐδέν εἰμι.] Some regard this as spoken *sarcastically*, and *ex opinione pseudapostolorum*; 'though I am, it seems, a nobody.' (So Soph. Trach. 1109, κἂν τὸ μηδὲν ὦ, and Aj.

ειμι. [h] Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν 12
ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι. [i] Τί 13
γάρ ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ,
ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν
ἀδικίαν ταύτην. [k] Ἰδοὺ, τρίτον ἑτοίμως ἔχω ἐλθεῖν πρὸς 14
ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν,
ἀλλ' ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυ-
ρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. [l] Ἐγὼ δὲ ἥδιστα δαπα- 15
νήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ,
περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγαπῶμαι. Ἔστω δέ· 16
ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλ', ὑπάρχων πανοῦργος, δόλῳ
ὑμᾶς ἔλαβον. [m] Μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ 17

h Rom. 15. 19. 1 Cor. 9. 2. supra 6. 4. & 11. 6.
i 1 Cor. 9. 12. supra 11. 7, 9.
k Acts 20. 33. infra 13. 1. 1 Cor. 4. 14, 15. & 10. 33.
l Supra 1. 6. & 6. 12, 13. Col. 1. 24. 2 Tim. 2. 10.
m Supra 7. 2.

767, *κἂν ὁ μηδὲν ὤν*.) But more natural and probable is the usual view, by which the words are understood as spoken seriously, and as expressive of genuine humility; his own weaknesses being considered apart from the strength of his Lord. Compare 1 Cor. xv. 8—10.

12. *τὰ μὲν σημεῖα.*] Μὲν, for *μέντοι*, *saltem.* Τοῦ ἀπ. is rightly rendered by Wahl, 'of the Apostle;' for the Article is not without its force, but has the *hypothetical* use. See Bp. Middl., Gr. Art. ch. iii. § 2. So we say, 'he gave proofs of *the* general, or the hero.' In this view Dr. Henderson (on Insp. p. 263) observes, that 'by the Article a peculiar degree of emphasis is imparted to the word *ἀποστόλου*; q. d. 'the proofs of a true Apostle.' Κατειργ., 'have been effected,' scil. *ὑπ' ἐμοῦ*. Here by *σημεῖα* are denoted *documenta*, *proofs*, as in Matt. xvi. 3. Rom. iv. 11. 1 Cor. xiv. 22, and Thucyd. i. 10. Ἐν *πάσῃ ὑπομονῇ* is taken as supra vi. 4, *ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ*; or *ἐν ὑπομ.* may be taken for *ὑπομενόντως*, *perseveringly*, as in Luke viii. 15. Rom. viii. 25. Heb. xii. 1. Here *σημ.*, *τέρ.*, and *δυν.* are associated, like *δυν.*, *τέρ.*, and *σημ.* at Acts ii. 22, where see Note. Compare Rom. xv. 19.

13. Having shown that no signs of an Apostle were wanting in him, he inquires whether there be any *other* deficiency which should leave them inferior to other churches; q. d. '[What have you to complain of?] for in what,' &c. At *ὃ* supply *κατά*. Ἡττ. here signifies to be in an inferior condition; of which sense some examples are cited from the Classical writers. Ὑπὲρ is for *μᾶλλον ἤ*. *Αὐτὸς ἐγὼ* is, I think, *emphatic*; q. d. '*I* myself have not, whatever others may have.'

— *χαρίσασθέ μοι τὴν ἀδ. τ.*] 'forgive me this wrong.' Ἀδικία in this sense occurs no where else in the New Test., though occasionally in the Classical writers, and in Joseph. Antiq. xvi. 4. 3, fin., *ὡς ἔχειν τῇ ἀδικίᾳ τοῦ δεδωκότος*, 'to the injury of him who gave it.' Here we have a most keen sarcasm.

14. This and the next verse may be considered parenthetical; v. 16 being closely connected with v. 13. The scope of the passage is to exclude any misrepresentation of the false teachers,—that he was only urging his past moderation, to pave the way for future demands upon them. Thus the sense is, 'I have not been burdensome to you [heretofore]; and when I come to you again, [as I am now for the third time purposing in mind to do,] I *will* not be burdensome to you.' So xi. 12, *ὃ δὲ ποιῶ καὶ ποιήσω*. The best Commentators are agreed that *τρίτον* is to be referred to *ἑτοίμως ἔχω*; since it appears from i. 15 that his last visit could only be the *second*.

After *τρίτον* is, in many MSS. and some Versions, Fathers, and early Fathers, added *τοῦτο*, which has been received by Griesbach and Scholz; but, I think, wrongly, since internal evidence is quite against it; for while we may easily account for its *insertion*, namely, from xiii. 1, we can by no means for its *omission*; not a single MS. being there without it, though many MSS., Versions, and Fathers have there added *ἰδοὺ*, manifestly from the present passage: insomuch that no Editor there has admitted it. But *τοῦτο* is on the very same footing.

—*οὐ γὰρ ζητῶ—ὑμᾶς*] q. d. 'I seek not your substance, but only desire the salvation of your souls.' In *γὰρ ὀφείλει—τέκνοις* there is an adagial sentence (perhaps formed on Ezek. xxxiv. 2), expressed *populariter*, and referring to what is natural, and in the regular order of things.

15. *ἐγὼ*] 'I for my part.' See Note on 1 Cor. v. 3. *Δαπανήσω καὶ ἐκδαπ.*; q. d. 'I am ready to spend my time, substance, health, strength,—nay, my very *life* for your sake.' Ἐκδαπ. signifies 'to be utterly exhausted by labours,' &c. Thus the expression is similar to that at Acts xx. 24, *ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ*. It is a fine remark of Theodoret and Theophylact, that 'what is here said is at once *accusatory* and yet *conciliatory*. He heals the pain he might inflict by charging them with *want of affection to him*, by intimating *his great affection for them*.'

16. *ἔστω δὲ—ἔλαβον.*] The Apostle here speaks in the person of his calumniators, making their words his own. *Δόλῳ ὑμᾶς ἔλαβον* is supposed by almost all Commentators to mean, 'I took you in, made a gain of you, by artifice and stratagem.' The sense, however, seems simply to be, 'I practised, it seems, upon you a piece of refined artifice, and sought to accomplish my selfish purpose by the instrumentality of *another person*.'

17. Here *τινα—δι' αὐτοῦ* is put, by a *popular* mode of expression, for *διὰ τινὰ ἐκείνων, οὓς*, &c.

18 ἐπλεονέκτησα ὑμᾶς; [n] Παρεκάλεσα Τίτον, καὶ συναπέστειλα n Supra 8. 6, 16, 18, 22.
τὸν ἀδελφόν. μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ
πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;
19 [o] Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τοῦ o Supra 5. 12. & 11. 31. 1 Cor. 10. 33.
Θεοῦ, ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοὶ, ὑπὲρ
20 τῆς ὑμῶν οἰκοδομῆς. [p] Φοβοῦμαι γὰρ, μήπως ἐλθὼν, οὐχ p 1 Cor. 4. 21.
οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· supra 10. 2. infra 13. 2, 10.
μήπως ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, καταλαλιαὶ, ψιθυρισμοὶ,
21 φυσιώσεις, ἀκαταστασίαι· [q] μὴ πάλιν ἐλθόντα με ταπεινώσῃ q Infra 13. 2.
ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρ-
τηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ
καὶ ἀσελγείᾳ ᾗ ἔπραξαν. a Supra 12. 14.
1 XIII. [a] ΤΡΙΤΟΝ τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στό- Num. 35. 30. Deut. 17. 6. & 19. 15.
ματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν Matt. 18. 16. John 8. 17.
2 ῥῆμα. [b] Προείρηκα καὶ προλέγω, (ὡς παρὼν τὸ δεύτερον, b Supra 12. 21. & 1. 23.

18. παρεκάλ. Τίτον, &c.] This has reference to what was said supra viii. 6. 18. The Apostle appeals to *facts*, which they themselves could not deny; and the interrogation at μήτι ἐπλεον. implies a strong negation. The sentence, arranged according to the regularity of *Western* composition, would run thus: 'Did Titus, whom I requested to go to you, or the brother whom I sent with him, make a gain of you?' This the Apostle follows up with a sentence in which the consequent is put for the antecedent. He does not *say*, 'No, they walked in my steps,' but delicately substitutes, 'Have we not walked in the same spirit,—pursued the same disinterested course?' Τὸν ἀδ. should be rendered '*the* brother,' i. e. the one whom ye well know. See Note supra viii. 18—21.

19. πάλιν δοκεῖτε—ἀπολ.] This, he says, that the anxiety which he shows to justify himself in all respects may not be ascribed to improper motives,—whether timidity or selfishness. The πάλιν refers to iii. 1. v. 12. Now the Apostle does not reply to this by a strong negation, οὐχὶ, but leaves that to be *implied*,—by stating, with a solemn protestation, that his views, in acting and writing as he has done, have been solely their edification and spiritual benefit.

Here Scholz reads and points, from several MSS. and some early Editions, κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ, λαλοῦμεν τάδε πάντα, ἀγαπητοὶ, &c. But though the sentence thus runs more freely, it has less of the Pauline character.

20. This is meant to further apologize for his refutation of the calumny circulated against himself, and for the language of reprehension above addressed to them. Οἵους ϑέλω, i. e. *reformed*. In οἷον οὐ ϑέλ. there is, as at x. 2, *punishment* hinted at, which is more fully expressed at xiii. 2, οὐ φείσομαι. At ἔρεις, ζῆλοι, &c., repeat φοβ. μήπως and ὦσι, 'lest there be found.' The change of construction may be attributed to *delicacy*; since, if the Apostle had finished the sentence as he had begun it, he must have used, instead of *nouns denoting vices*, nouns denoting the *persons guilty* of those vices; q. d. lest, namely, 'I should find you zealots, quarrelsome, backbiters,' &c.; as Rom. i. 30. The terms ἔρεις, ζῆλ., ϑυμ. denote the more violent forms, and καταλαλιαὶ and ψιθ. the milder modifications, of anger and ill-will. Φυσιώσεις denotes a *party spirit*; and ἀκαταστασ. refers to that confusion which must thence arise. Compare James iii. 16. Ψιθυρισμοὶ is used in the same sense by Plut. Conj. Præc. 40.

21. Here the Apostle hints at something *worse*, *immorality*. Πάλιν may be taken either with ἐλθόντα, or with ταπεινώσῃ. But the former seems preferable. Μή με ταπειν. ὁ Θεός μου π. ὑ., 'lest my God should humble me in respect of you;' i. e. lest I should be mortified, and grieved to find, in some of you, so little profit of my labours. Πενθ. πολλ., &c. The sense is '[lest] I may have to bewail many who have not repented, and forsaken their sins.'

XIII. In this Chapter the Apostle proceeds to intimate his purpose to inflict punishments supernaturally on those who persisted in resisting his authority. And after exhorting them to self-examination, and to anticipate his correction by timely reformation, he concludes with exhortations, salutations, and benedictions.

1. τρίτον τοῦτο ἔρχ.] 'I am *preparing* and intending to come.' See Note supra xii. 14.

—— ἐπὶ στόματος δύο—ῥῆμα.] The purport of these words has been not a little disputed. Many suppose the meaning to be, 'When I come, every matter or complaint respecting impenitent offenders shall be decided according to the rule laid down in the Law (Numb. xxxv. 30. Deut. xvii. 6. xix. 13), and sanctioned by the Gospel (see Matt. xviii. 16), that by the testimony of two or three witnesses,' &c. Some ancient and several modern Commentators, however (as Grotius, Hammond, and Locke), understand by these *witnesses* the Apostle's admonitions in his two Epistles. The meaning, however, seems to be, as Mr. Scott explains, that 'when at length he shall come, he will proceed against them according to that Lord, or to the rule laid down by Christ for his disciples;' Matth. xviii. 15—18.

καὶ ἀπὼν νῦν,) [γράφω] τοῖς προημαρτηκόσι, καὶ τοῖς λοι-
c Matt. 10. 20. 1 Cor. 9. 2. ποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι· [c] ἐπεὶ 3
δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς
d Phil. 2. 7, 8. 1 Pet. 3. 18. οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. [d] Καὶ γὰρ εἰ ἐσταυρώθη 4
ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς
ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως
e 1 Cor. 11. 28. Θεοῦ εἰς ὑμᾶς. [e] Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, 5
ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς
Χριστὸς ἐν ὑμῖν ἐστιν; εἰ μήτι ἀδόκιμοί ἐστε. Ἐλπίζω δὲ 6
f Supra 6. 9. ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. [f] Εὔχομαι δὲ 7
πρὸς τὸν Θεὸν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν· οὐχ ἵνα ἡμεῖς
δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ
ὡς ἀδόκιμοι ὦμεν. οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, 8
g Supra 11. 30. & 12. 5, 9, 10. ἀλλ' ὑπὲρ τῆς ἀληθείας· [g] χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθε- 9

2. *προείρηκα καὶ προλέγω.*] Meaning, 'I have just told and warned you, and I now say it beforehand:' in which there is a *Chiasmus*, well pointed out by Bengel; for this is put for πολλάκις ἔλεγον, νῦν λέγω at Phil. iii. 18, and προλέγω ὑμῖν καθὼς καὶ προεῖπον, Gal. v. 21. With respect to ὡς παρὼν νῦν, the best Commentators are agreed that the sense is, 'as if I were present the second time, though now, as yet, absent.' Τὸ δεύτ. is for εἰς τὸ πάλιν, like εἰς τὸ ἔπειτα. The construction is cleared by the parenthesis. Γράφω is wanting in several MSS. of the Western recension, and is cancelled by Griesbach, Tittman, and Vater; rightly; as we can better account for its *insertion* than its *omission*.

3, 4. On the construction, punctuation, and sense of these verses some difference of opinion exists. Many recent Commentators connect ἐπεὶ δοκιμὴν—Χριστοῦ at ver. 3, with ἑαυτοὺς πειρ. at ver. 5, thus making the former contain a *protasis*, and the latter an *apodosis*, and throwing the intermediate words into a parenthesis. But though this method yields a good sense, it seems too artificial; nor is the Apostle accustomed so accurately to complete a sentence, interrupted by a somewhat parenthesis. The common mode of pointing and taking the words seems to be more natural, and yields full as good a sense. The import of ver. 3 may be thus expressed: 'Especially since some of you boldly demand a proof of Christ's speaking in me, as his Apostle; though this hath been already confirmed by evidence of the strongest kind, namely, by His mighty power working in and through me in various ways.' By δοκ. is meant, as Newcome observes, 'a proof to be evidenced by the exercise of my authority.' Δυνατεῖ, for δύναμιν ἔχει, viz. in the working of miracles, either to cure, or to inflict disorders, and by the communication of spiritual gifts. This δύναμις, exerted through the instrumentality of Paul, attested his Divine legation as Apostle. Nay, his very success in converting them to the Gospel, so that they had received the Spiritual Gifts, was also another testimony that God worked with Paul. See Whitby.

4. *καὶ γὰρ εἰ ἐσταυρώθη*, &c.] Meaning, 'For though Jesus was crucified, as if he had been only a weak helpless man, and was despised as unable to 'save himself;' yet he was raised from the dead, and lived in glory, 'by the power of God,' to 'put all enemies under his feet.''

5. *ἑαυτοὺς πείρ.*, &c.] Instead of presumptuously demanding proofs, where none ought to be required, he bids them try and examine *themselves;* and if they be but in the faith, they will find sufficient evidences of his Divine legation, in the spiritual gifts and general reformation produced through his preaching, as well as to prove Christ to be in them, by His power. But that would prove his own Divine mission.

— *ἢ οὐκ ἐπιγ.*, &c.] The sense seems to be, 'Do ye not know concerning yourselves, and find that Jesus Christ is in you?—unless, indeed, ye be not genuine Christians, but deserving rejection, and therefore destitute of proof that Christ is in you.' It would seem that the Apostle here uses ἀδόκ. in a double sense *per paronomasiam.* In the *latter* of the two, the word is used in the next verse.

6. *γνώσεσθε—ἀδόκιμοι.*] Meaning, it would seem, 'But I trust that ye will find and know that *we*, at least, are not ἀδόκιμοι; i. e. destitute of the proof of Divine power in us.'

— *εὔχομαι δὲ*, &c.] The full sense may be expressed as follows: 'However, I pray that ye may do nothing evil, and deserving of punishment; [for it is my wish and purpose] not that our Divine commission be by that means approved; but [rather] that *ye* may do what is right and good, and that *we* may thereby be, as it were, without that proof, by not having to exercise the power,' viz. of punishing offenders.

8. *οὐ γὰρ δυνάμεθα—ἀληθείας.*] As much as to say, '[Ye need fear no injustice or partiality;] for our decisions must be agreeable to the truth which is in Jesus, being preserved from error by the same Being who entrusted us with this mighty power.' Ἀλλ' ὑπὲρ τῆς ἀλ. is, as Emmerling observes, for ἀλλ' ὀφείλομεν πάντα ποιεῖν ὑπὲρ τῆς ἀλ.: see 1 Tim. iv. 3. Ἡ ἀλήθ. must here mean true religion, a signification frequent in the New Test.

9. *χαίρομεν γὰρ—δυν. ἦτε.*] This has refer-

νῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν
10 ὑμῶν κατάρτισιν. [h] Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρ- h 1 Cor. 4. 21. supra 2. 3.
ὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι & 10. 2, 8. & 12. 20, 21.
ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.
11 [i] Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, i 1 Cor. 1. 10. Rom. 12. 16,
τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε! καὶ ὁ Θεὸς τῆς ἀγάπης καὶ 18. & 15. 5. Phil. 2. 2.
12 εἰρήνης ἔσται μεθ' ὑμῶν. [k] Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ 1 Pet. 3. 8. Heb. 12. 14. k Rom. 16.
13 φιλήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. Ἡ χάρις τοῦ 16. 1 Cor. 16. 20.
Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοι- 1 Thess. 5. 26.
νωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. ἀμήν. 1 Pet. 5. 14.

ence to the preceding ἵνα ὑμεῖς, &c. The sense being, 'Nay, so far are we from wishing to give proof of our power, by having to punish your irregularities, that we rather rejoice when we are [thus] weak (i. e. *seem* weak, by not having our power shown by the proof) and ye are strong [in faith and good works].'

— τοῦτο δὲ—κατάρτ.] Meaning, 'This [it is that] we not only wish, but even pray for; [namely] your reformation and perfection, that we may have no *cause* to exercise severity towards you.' Κατάρτισις signifies properly the setting of a broken bone, or the curing of a distorted limb. Here it denotes 'your restoration to a sound and perfect state.'

10. διὰ τοῦτο—χρήσωμαι.] This is, as Theophylact observes, meant to apologize for the objurgatory and minatory language he had employed; namely, as wishing that it would have to be extended no farther than *words*, and not shown in *deeds*. The remainder of the verse contains a repetition of what was said at x. 8.

11. καταρτίζεσθε.] Meaning, it would seem, 'strive after reformation and perfection :' the term corresponds to κατάρτισιν at ver. 9. So our Lord says, Matt. v. 48, ἔσεσθε οὖν τέλειοι· by which can only be meant, 'aim at, strive after being perfect.' That God hath *His* part in this work, as well as man, is clear from Hebr. xiii. 21, καταρτίσαι (scil. ὁ Θεὸς) ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ.

— παρακαλ.] 'take comfort ;' or, as some explain, 'comfort each other.' Τὸ αὐτὸ φρονεῖτε, 'aim at concord in your religious sentiments, avoiding dissensions and factions.'

The Apostle then fortifies his exhortation by proposing a strong *motive* to the cultivation of this unanimity and concord ; namely, that the God of all love, the author and source of all love, who is himself the giver of peace and all other blessings, will be with them ; namely, for their protection against all who seek to interrupt that peace and disturb concord.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

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a Ver. 11, 12. Acts 9. 6. Tit. 1. 3. Acts 2. 24, 32. & 3. 15. & 4. 10. & 10. 40. & 13. 30, 34. & 17. 31. Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Eph. 1. 20. Col. 2. 12. 1 Thess. 1. 10. Heb. 13. 20.

I. [a] ΠΑΥΛΟΣ, ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' 1
ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ

THIS was among the earliest of the Epistles of St. Paul, being written about A. D. 52 or 53; nay, some say, 48 or 49. The Galatians had been converted to Christianity six or seven years before, chiefly, if not entirely, by St. Paul; but after his departure, Judaizing teachers had crept in, who maintained the necessity of circumcision and the observance of the precepts of the Mosaic Law; and, in order the more effectually to work their purposes, had undermined his authority, representing that he was *no Apostle*, having only a *deputed* commission from the Apostles and elders at Jerusalem; who had always, they said, required or encouraged an adherence to the Mosaic Law. To counteract these errors, St. Paul, in the present Epistle, *first* proves his Apostleship,—by showing that he had received it directly from God, appealing to the history of his conversion, and his subsequent conduct: *secondly*, he proceeds to refute the notion of the necessity of an observance of the Jewish Law to salvation; showing not only that those who embrace the Gospel are freed from its observance, but also, that whoever depends on it for acceptance with God, will lose all the benefits to be expected therefrom. *Thirdly*, he *vindicates* the doctrine he taught,—of justification by faith without the works of the Law,—and shows the folly of the Galatians in going about to subject themselves to the Law, whereby they would forfeit the benefits of the Covenant of Grace. *Fourthly*, after giving them various instructions, and exhortations to walk worthy of their high calling, and especially to make a right use of their Christian freedom, he concludes with a brief summary of the topics above discussed, terminating in an Apostolical benediction.

Hence it is plain that the present Epistle relates to the very same subject as that to the *Romans*,—justification by faith only; though a difference is perceptible in the *manner* of treating the subject,—arising, Paley thinks, 'from the difference in St. Paul's situation.' In *this* to those whose Church he had *founded*, he rests much upon *authority;* in that to the *Romans*, where he was not personally known, nor his authority established, he appeals solely to *argument*. Besides this, there are other points of difference which are well stated by Dr. Macknight, in his preface to this Epistle. The Epistle to the *Galatians*, he shows, 'was intended to prove, against the Jews or Judaizers, that men are justified by *faith*, without the works of the Law of Moses; whereas the Epistle to the *Romans* treats of justification on a more enlarged plan, being meant to prove, both against Jews and *Gentiles*, that neither the one nor the other can be justified meritoriously by performing works of Law, or any law of works, but that all must be justified *gratuitously* by faith, through the obedience of Christ. Accordingly the two Epistles supply a complete proof that justification is not to be obtained meritoriously, either by rites and ceremonies (though of Divine appointment) or by works of morality, but that it is entirely a free gift, proceeding alone from the mercy of God in Christ.'

To proceed from the *subject* and *scope* to the *manner*,—here, too, there is a considerable difference between the two Epistles; for while in the Epistle to the *Romans*, the *matter* far excels the *manner*,—and, from extreme brevity, a considerable obscurity prevails throughout; in the present, though there is much of conciseness, and, from a similar boldness of expression and peculiarity of treating a subject, much of difficulty exists,—yet here far more of plan and regularity, and a sort of *consummateness* is found. In short, to use the words of Winer, in his Prolegomena, 'Nihil facile addiderit quispiam, quod argumentorum incredibilem vim augeat; nihil demserit, quod absonum aut debile; nihil trajecerit, quod alieno loco positum videatur. Bene omnia composita absolutaque sunt, æquabiliter fluunt, et his, qui legant, assensum pæne extorquent.'

I. 1—5. In these verses is contained the *inscription* and the *salutation*. In treating of the former, clearness will be imparted to a somewhat involved sentence, by placing the words οὐκ ἀπ'

2 ἐγείραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοι,
3 ταῖς ἐκκλησίαις τῆς Γαλατίας· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
4 Θεοῦ Πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [b] τοῦ b Matt. 20. 28.
δόντος ἑαυτὸν ‡ περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται Rom. 4. 25. infra 2. 20.
ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Eph. 5. 2. Tit. 2. 14. Heb. 9. 14.
5 Θεοῦ καὶ Πατρὸς ἡμῶν· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν John 15. 19. 1 John 5. 19.
αἰώνων. ἀμήν.
6 [c] Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέ- c Infra 5. 8.
7 σαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον. [d] ὃ d Acts 15. 1. 2 Cor. 11. 4. infra 5. 15.

*ἀνθρώπων—ἐκ νεκρῶν* between marks of parenthesis. The scope of this parenthetical portion is, to show the *grounds* of St. Paul's claim to Apostleship, which, it seems, had been called in question. Instead, therefore, of merely saying (as in the Epistles to the Corinthians and those to the Colossians and Ephesians), *διὰ θελήματος Θεοῦ*, he enters more at large into the thing,—showing what he is *not*, as well as what he *is*. In this parenthesis *ἀποστελλόμενος* must be supplied from the preceding. See Note on 2 Cor. xii. 7, *ἄγγελος Σατᾶν*. *Ἀπ' ἀνθρ.* and *δι' ἀνθρ.* are *not*, as Koppe and Borger suppose, synonymous. [*Ἀπὸ* signifies 'on the part of;' and *διὰ*, 'by the agency or mediation of.'] Thus the sense is, 'not commissioned from *men*, but from God; not by the agency of man, but by Jesus Christ.' It is plain that *ἀνθρώπου* points to the *Divine* origin of Christ. Hence the passage was justly regarded, by Origen and the other Fathers, as one among those which prove the Deity of our Lord.

— *διὰ Ἰ. Χρ. καὶ Θεοῦ Π.*] i. e. [of Divine appointment.'] So Abp. Newcome well explains, 'by the ministration of Christ, who appeared to me, and ultimately by the act of God.' The reason for adding *τοῦ ἐγείρ. αὐτὸν ἐκ νεκρῶν* was, doubtless, (as Calvin, Koppe, Borger, and Winer point out,) to show the *grounds* on which Jesus was proved to be the Son of God and supreme Ruler of the Church, especially as on this rested St. Paul's claims to a Divine legation.

2. *ἀδελφοί.*] This (as I have shown at large in Recens. Synop.) cannot mean, what some modern Commentators (even Borger and Schott) assign as the sense, 'brother Christians;' but (as all the ancients, and almost all the moderns explain) must signify, 'brother ministers.' Compare 1 Cor. i. 1. 1 Thess. i. 3. Phil. iv. 21. *Πάντες*, on which the other interpretation is chiefly grounded, is often applied to a *small* number, as *three* or *four*. *Ταῖς ἐκκλ.*, meaning, 'all of them contained in the province.'

3. *χάρις ὑμῖν, &c.*] See Note on Rom. i. 7.

4. *τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμ. ἡ.*] Meaning, 'who gave himself up to death, as an expiation for our sins,' i. e. as an expiatory sacrifice for them. A circumstance, as Chrysostom observes, introduced by way of setting forth the vast superiority of the Gospel over the Law, in respect to this expiation for sin. Compare 1 Tim. ii. 6. Tit. ii. 14. 1 Macc. vi. 44.

Here, for *ὑπὲρ*, I have, with Matthæi and Scholz, edited, from many of the best MSS. and some Fathers and early Editions, *περί*; not, however, so much from external authority, as from internal evidence; *ὑπὲρ* being manifestly a gloss on *περί*.

— *ὅπως ἐξέληται—πονηροῦ*] 'in order that he might [thereby] deliver us from this present evil world;' i. e. from conformity to its corrupt manners, and the condemnation consequent thereon. *Ἐξαιρεῖσθαι* signifies to rescue any one from evil, and, by implication, bring him to good. By *τοῦ ἐνεστ. αἰῶνος* we are to understand the present state of things in the world (marked by sin and misery), *this* present world, as compared with the *future* and heavenly one, where sin and sorrow shall be done away. See also Rom. xii. 2. In the same sense we, in the Lord's prayer, entreat to 'be delivered from evil.'

— *κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Π. ἡ.*] 'agreeably to the will of God, even our Father,' i. e. as the efficient cause of our salvation. See 2 Cor. i. 3. Col. iii. 17. A formula frequent in St. Paul's writings, in which there is much significancy.

5. *ἡ δόξα.*] This is rendered by Wakefield, 'the glory of his deliverance and salvation.' The common version, however, is defended by Acts vii. 2, *ὁ Θεὸς τῆς δόξης*, from which it seems that *δόξα* is one of those nouns, which, when used in their most abstract sense, take the Article. See Bp. Middl. Gr. Art. ch. v. § i. Besides, as Winer and Schott have seen, the Article is always used when the subject of the discourse is *God*. So it is found in a similar doxology at Rom. xi. 36. xvi. 27. Eph. iii. 21. Phil. iv. 20. 2 Tim. iv. 18. 1 Pet. iv. 11.

6. The Apostle now passes at once to an attack on the gross errors in doctrine into which the Galatians had fallen,—errors so serious and fundamental, that they might be said to form *another* Gospel. Accordingly he commences his subject in the language of astonishment at their conduct; and with reason, because they had the fullest means of being better informed. *Μετατίθεσθαι* signifies, in the Middle voice, *properly*, 'to change one's place;' and *figuratively*, 'to change one's side, and go over to another.' Thus we may render, 'that ye are gone over, or are going over from him.' *Τοῦ καλ.* *may*, with several Commentators, be referred to *Christ;* though, as the office of calling is elsewhere ascribed to *God*, the ancient and most modern Expositors are right in so applying it here; but, in fact, there is a *breviloquentia* (as at *ἐν ἁγιασμῷ* in 1 Thess. iv. 7), of which the full sense is, 'who hath called you, that you should be and continue in the state of grace by Christ.'

*Ἐν χάριτι* is by most modern Commentators taken for *εἰς χάριν*. But the ancient and some

οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ
[e 1 Cor. 16. 22.] θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. [e] Ἀλλὰ 8
καὶ ἐὰν ἡμεῖς, ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν
[f Rev. 22. 18.] παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. [f] ὡς προειρή- 9
καμεν, καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ'
[g 1 Thess. 2. 4. James 4. 4.] ὃ παρελάβετε, ἀνάθεμα ἔστω. [g] Ἄρτι γὰρ ἀνθρώπους πείθω, 10
ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἔτι ἀνθρώ-
ποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

eminent modern Expositors, as Koppe and Winer, render, 'by or through the grace of Christ,' i. e. unto salvation; as Rom. v. 15. 2 Cor. i. 12. 2 Thess. ii. 16: which latter mode is preferable. Εἰς ἕτ. εὐαγγ., i. e. '*as it were* another,' being so corrupted by admixture with Judaism.

7. ὃ οὐκ ἔστιν ἄλλο· εἰ μὴ, &c.] There is some difficulty in tracing the *construction*, and consequently in ascertaining the exact *sense* of the words. The ancient and most modern Commentators, supposing ὃ to refer to εὐαγγ., take εἰ μὴ as put for ἀλλὰ, *attamen;* the sense being either, 'Which, however, is not another Gospel, but there are some,' &c.; or, 'Which, however, is not another Gospel, not worthy of that name, nor indeed the Gospel at all; but, notwithstanding, there are some,' &c. Others, however, as Grotius, Calvin, Crellius, Locke, Bornemann, and Winer, regard ὃ as referring to the whole matter in question (πρᾶγμα), and suppose that the Apostle is giving a reason for their defection, and excusing it by throwing the blame on others.

This latter mode of taking the passage, however, would suppose the Apostle to have expressed his meaning very imperfectly; for, as Prof. Schott observes, he ought thus to have written ὃ οὐκ ἔστιν ἄλλο, ἢ ὅτι τινές. And indeed there would be something not a little far-fetched in the sentiment. As to the *former* interpretation, it is rejected by Prof. Schott, on the ground that εἰ μὴ is no where put for ἀλλὰ, nor used in any other sense than *nisi*. That it is so used, seems decided by 1 Cor. vii. 17, and Rom. xiv. 14. *How* the idiom arises, has been before explained; yet it does not follow, because it *may* be so taken, *where requisite*, that it *should* be so taken here. Understanding ὃ οὐκ ἔστιν ἄλλο in the first-mentioned sense (which is the most natural, and agreeable to the context), I should prefer, with Abp. Newcome and Schott, to regard it as a parenthetical clause, corrective of the foregoing assertion; q. d. 'the Gospel is not sometimes one thing, and sometimes another, but always the same.' (Heb. xiii. 8.) Thus εἰ μὴ will, as Schott remarks, refer to ϑαυμάζω; and though the correct use of the moods and tenses would require ϑαυμάζοιμι, ὅτι, &c., εἰ μή τινες ἦσαν οἱ, &c., yet the Apostle probably preferred the use of the *Indicative* and the *Present*, because it was more suited to his *purpose* (that of reprehension), and the *certainty* of his persuasion as to their lapsed state.

— ταράσσ. ὑμᾶς, &c.] Ταράσσειν is here used, as at Acts xv. 24, in the sense 'to perturb the mind, and pervert the understanding,' by throwing in perplexing doubts. Μεταστρέψαι has here its primitive sense; i. e. 'to change the nature of any thing, by the introduction of something else with which it will not amalgamate;' alluding to the mixture of the Law of Moses with the Gospel. So Aristotle, cited by Wetstein, τὰ τοῦ Ξεν. μεταστρ.

8. ἀλλὰ] *quinimo;* as in Luke xii. 7, and sometimes in the Classical writers. In ἢ ἄγγ. ἐξ οὐρ. we have *supposed*, what is next to an impossibility, for illustration's sake. Chrysostom has shown that the words have reference to the other Apostles, especially Peter and James, whose authority was, no doubt, often pleaded (though falsely) for retaining the rites of the Mosaic Law. Παρ' ὃ, 'contrary to what.' So Rom. xii. 3. xvi. 17. Acts xviii. 13.

— ἀνάθεμα ἔστω.] Ἀνάθεμα does not properly differ from ἀνάθημα, being indeed only a *later form*. The earlier and purer writers used ἀνάθημα, and almost always in a *good* sense, to denote any thing *set apart*, or *consecrated*. The *new* form, too, was sometimes used in a good sense, though generally in a *bad* one, to denote any thing devoted to curses; literally, 'separated from use.' See more in the Note on 1 Cor. xvi. 22.

9. Here there is a repetition, arising from earnestness, and used in order to show his settled judgment. Παρελάβετε, 'received or learnt [of us].' See Phil. iv. 9.

10. ἄρτι γὰρ—Θεόν;] There is here an abruptness of transition, and a brevity, which has occasioned some obscurity, and led to variety of interpretation. But the best Expositors, ancient and modern, are in general agreed in regarding the passage either as an *apology* for the foregoing language, which might be thought to savour of vanity, or as an *appeal* to *themselves*, whether what the false teachers affirmed of him (namely, that he suited his doctrine to the humours of men), was not a mere calumny. Both senses may be admitted; the latter as implied in the former. Ἄρτι refers to the whole time which had passed since his conversion to Christianity; q. d. 'now that I have so long preached the Gospel, and suffered so much for its sake.' Πείθω is, by a frequent idiom, to be taken either of *endeavour*, meaning, 'am I now endeavouring to sway the assent of *men* to my own private notions?' or, rather, of purpose and intention. So, just after, ἀρέσκειν ζητῶ; The *interrogation* involves a strong negation.

— εἰ γὰρ ἔτι—ἤμην] 'For if I were yet, or still, pleasing men, I should not be a servant of God.' The γὰρ refers to the negation implied in the preceding interrogation; q. d. 'No; for,' &c.

11. The connexion here has been thought doubtful; nay, some are of opinion that there is none, but that a *new* subject is commenced,

11 [h] Γνωρίζω δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον τὸ εὐαγγε- h 1 Cor. 15. 1, 3. supra ver. 1.
12 λισθὲν ὑπ᾽ ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· [i] οὐδὲ γὰρ i Eph. 3. 3.
ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ, οὔτε ἐδιδάχθην· ἀλλὰ
13 δι᾽ ἀποκαλύψεως Ἰησοῦ Χριστοῦ. [k] Ἠκούσατε γὰρ τὴν ἐμὴν k Acts 8. 3. & 9. 1. & 22. 4.
ἀναστροφὴν ποτὲ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ᾽ ὑπερβολὴν & 26. 9. Phil. 3. 6.
14 ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν· καὶ 1 Tim. 1. 13.
προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν
τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρι- l Acts 9. 15. & 13. 2.
15 κῶν μου παραδόσεων. [l] Ὅτε δὲ εὐδόκησεν [ὁ Θεὸς,] ὁ Rom. 1. 1. Jer. 1. 5.
ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς m Matt. 16. 17. 2 Cor. 4 6.
16 χάριτος αὐτοῦ, [m] ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοὶ, ἵνα infra 2. 8. Eph. 3. 8.

namely, the proof of his Apostleship. I am, however, induced to think, with Schott, that it is connected with the preceding verse, and also with ver. 7; what is there said being *here* more fully treated of, and what is written up to this verse serving to pave the way for introducing the grand subject, which is treated on at ch. i. & ii.,—his Apostolical dignity and authority.

— γνωρίζω δὲ, &c.] The δὲ should be rendered *autem, now*. The idiom by which there is a transposition of ὅτι is frequent, and may here, Schott thinks, have been made use of, in order to place a highly important topic in the most prominent point of view.

Γνωρίζω seems here to signify *commonefacio*, as in a kindred passage at 1 Cor. xv. 1, or *significo*. Κατὰ ἄνθρ. is for ἀνθρώπινον, meaning, 'is not of human origin, nor composed of human precepts received from men, or taught by men.' So Plutarch, cited by Borger: ἐκεῖνο δὲ οὐκ ἔστι καθ' Ἡσίοδον, οὐδὲ ἀνθρωπίνης ἔργον σοφίας, ἀλλὰ Θεοῦ.

12. δι' ἀποκαλ.] scil. παρέλαβον καὶ ἐδιδάχθην; meaning (as Markland shows) that he had derived it immediately from Jesus Christ himself, and therefore had no need of instruction from the other Apostles. There is also, no doubt, a reference to the mysterious nature of certain things revealed,—namely, the peculiar doctrines of the Gospel. The chief of these revelations are supposed to have been communicated to St. Paul when in Arabia.

13. The γὰρ refers to a clause omitted; q. d. '[It is scarcely necessary to show this by reference to the well-known events of my early life;] *for* ye have heard,' &c. Or the γὰρ may be *exegetical*; what is subjoined being meant as a *proof* of the foregoing assertion, from a brief narrative of Saul's course of life previous to his conversion, and of the circumstances which attended it. Ἀναστροφὴ here is synonymous with βίωσις at Acts xxvi. 4, and signifies manner of life, character, and conduct; as often in the Old and New Testaments, and sometimes in the later Classical writers. The ποτὲ is for προτέραν, which occurs in Ephes. iv. 22. 'The argument,' Rosenmuller observes, 'is, that from his former life, it is plain that he must have received his doctrine by Divine revelation. For since he was such a persecutor of the Christian religion, how could he have been so suddenly changed, had not a Divine revelation influenced him?'

— καθ' ὑπερβ.] for σφόδρα, or rather it is a stronger term. The expression τὴν ἐκκλ. τοῦ Θεοῦ is employed to set in a strong point of view the criminality of his conduct, and also that of the Jewish persecutors of that time. Ἐπόρθουν is a more forcible term than ἐδίωκον, and should be rendered, 'laid it waste,' namely, by dragging its professors to execution. See Acts ix. 21.

14. προέκοπτον ἐν τῷ Ἰουδ.] 'made proficiency in a knowledge of the rites and forms of the Jewish religion;' see Note on Rom. xiv. 11. Πολλοὺς συνηλ., 'many of my age,' and, by implication, fellow-students. Ἐν τῷ γένει μου, 'among those of my own nation.' Verbals, like ζηλ., have the force of adjectives, taking their regimen, whatever that be, and consequently admit an adverb. Ζηλωτὴς νόμου and νόμων is an expression frequently occurring in the Apocrypha. Here Wetstein aptly compares Josephus, Ant. xii. 6. 2, εἴ τις ζηλωτής ἐστι τῶν πατρίων ἐθῶν, καὶ τῆς τοῦ Θεοῦ θρησκείας, ἑπέσθω μοι. The τῶν πατρ. παραδ. serves to show what was especially meant by Ἰουδαϊσμῷ. The expression is one well adapted to denote the Judaism of the *Pharisees*, as a religion handed down from their fathers, and containing, together with what was of Divine institution, much of *human tradition* merely, and what pretended to no more than human authority, namely, that of their forefathers. Comp. Matt. xv. 2. Mark vii. 3. Acts xxvi. 4. Πατρ. here, like the πατρ. in the above passage of Josephus, is for πατροπαράδοτος.

15. ὁ ἀφορ. με.] Meaning, it would seem, 'who separated [and, by implication, destined] me to preach the Gospel;' see Acts xiii. 2. xxii. 14. sq. Rom. i. 1. Ὁ Θεὸς is wanting in four MSS., the Syr. Version, and some Fathers, and is by Griesbach and Schott thought to be probably an interpolation; but it is more likely that it was accidentally omitted because of the ὁ—ὁ.

Ἀφορ. must be referred (with the best Commentators, ancient and modern) to the *foreknowledge* of God. At any rate the term cannot, as Dr. Hammond shows, with any good reason be understood of any irrespective decree of the Apostle's person to heaven and bliss. On the expression καλ. see Theophylact in Rec. Syn.

16. ἀποκαλύψαι—ἐν ἐμοί.] Some explain '[was pleased] to propagate the religion of His Son by me.' An interpretation, however, liable to not a few objections. And to *sink* the meaning of ἐν ἐμοὶ (with Koppe, Calvin, and Borger) would be uncritical. The ancient Commentators, and of the moderns, Winer, Schott, and Scott,

εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· εὐθέως οὐ προσανεθέ-
μην σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς 17
τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ
πάλιν ὑπέστρεψα εἰς Δαμασκόν. [n] Ἔπειτα μετὰ ἔτη τρία 18
ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς
αὐτὸν ἡμέρας δεκαπέντε· [o] ἕτερον δὲ τῶν ἀποστόλων οὐκ 19
εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. [p] Ἃ δὲ γράφω 20

n Acts 9. 26.
o Mark 6. 3.
p Rom. 1. 9. & 9. 1. 2 Cor. 1. 23. & 11. 31. 1 Thess. 2. 5. 1 Tim. 5. 21. 2 Tim. 4. 1.

seem right in regarding this as a strong expression, for 'in my mind and heart.' Ἀποκ. has reference to what was said at ver. 12; and, indeed, vv. 13, 14, are, in some measure, parenthetical. The words following state the *purpose* of this revelation,—that he should propagate the religion of His Son to the *Gentiles*, not confining it to Jews,—and consequently rejecting *Judaism*, as a religion for the world at large.

Εὐθέως (as Koppe and Winer remark) properly belongs to ἀπῆλθον in the next verse; though, in consequence of the long clause interposed, a change of construction is introduced by ἀλλά. Προσανατίθεσθαι signifies properly 'to *commit* any thing to another,' and especially to deposit any *secret*, or communicate any information to another, lay one's case open to him, to refer it to him, *confer* with, and *consult* him upon any matter. So Diod. Sic. xvii. 116, cited by Wetstein, τοῖς μάντεσι προσαναθέμενος περὶ τοῦ σημείου. Σαρκὶ καὶ αἵμ. may mean 'any *man*' (by a tacit opposition to *God* and *Christ* before named), not even the Apostles, who are just after *particularly mentioned:* though some (as Koppe, Schulz, and others) take it to signify, 'in consilium non adhibui sensus et affectus humanos.' Both senses may be included; q. d. 'I neither consulted with men, nor conferred with the dictates of my own mind and feelings;' or rather, 'of my own, or any human, *reason*.' A view of the sense supported by the authority of Œcumenius and Hyperius, of whom the latter observes, 'per carnem et sanguinem generaliter homines et humana ratio intelligitur.' So Matt. xvi. 17, σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ Πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. By τοὺς πρὸ ἐμοῦ ἀποστ. it is intimated that, at the time of the revelation in question, he received such information, as placed him on a footing with the *Apostles*,—even those who had been invested with that office by Christ himself; nay, even *above* them, since he had received *his* illumination in a more extraordinary manner than they had.

17—19. On the circumstances here adverted to, see Acts ix. 25—28, and Notes, and especially the Note in Recens. Synop. on the present passage. The discrepancies, which occur in the two accounts, may, in a great measure, be attributed to the difference of the circumstances in which the *general historian* is placed, as compared with those of the *writer of a personal narrative*. The former necessarily speaks in *general* terms; the latter descends to *particularities* of time, place, and persons; see Paley. As to the journey into Arabia not being mentioned by St. *Luke*, it may very well be accounted for on that principle; see Recens. Synop. So little, indeed, is *here* said, that to exactly adjust the chronology of the Apostle's life is next to impossible. As to the reconcilement of the diversity, which seems to subsist between the Apostles, in order to settle the chronology, no method that I have yet seen can well be thought quite satisfactory. I may, therefore, be permitted to suggest, that there seems to be nothing in the words of St. Paul to lead us to suppose that his stay in Arabia was otherwise than *short;* nor need we suppose that the *journey* was a very long one. It was probably taken, in a great measure, for the purpose of *restoring his health;* since it is said at Acts ix. 19 that he ἐνίσχυσεν, which implies that he was *then* only in a state of *convalescence*. And at *this very period* (when, according to the words of St. Luke, we find he had remained at Damascus some days) I would fix the *first* journey into Arabia, which, as having occupied but a very short time, and affording no circumstances of moment, St. *Luke omits*, continuing his narration with εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε. And surely the propriety of the term εὐθέως will scarcely be affected by this short interposed journey. Certain it is, that the words καὶ εὐθέως—Χριστὸς must refer to *another* narrative. For I cannot acquiesce in the opinion of Kuinoel, that with the ἱκαναὶ ἡμέραι may be numbered the ἡμέραι τινὲς mentioned at ver. 19. The *state of the Apostle's health* would not admit of his *immediately* resuming his evangelical labours at Damascus; and *that*, as we see, is *not* at variance with St. Paul's account. Finally, I would understand the words of St. Luke, ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, of the whole time of St. Paul's *second* sojourn at Damascus; which, by his own account here, must have extended to not much less than three years. Or we may suppose the narrative of what took place in his second stay at Damascus, to commence at ver. 22, Σαῦλος δέ, &c. And though that may seem scarcely warranted by the words, yet it must be remembered, that the expression ἡμέραι, by an Hebraism, has often only the general signification of *time*, and that ἱκανὸς is a term of extensive application, and is often used of a somewhat long period. Upon the whole, there can be little difficulty in understanding St. *Luke's* words of as considerable a time as St. *Paul's* require.

18. ἱστορῆσαι Πέτρον.] Ἱστορεῖν signifies either 'to ascertain any *thing* by inquiry, or any *person* by personal examination;' but sometimes, as here, 'to visit for the purpose of becoming acquainted with any one by personal communication.' So Josephus, Bell. vi. 1. 8, ὃν (scil. Julianum) ἱστόρησα, 'whom when I came to know and be with.' See Acts ix. 26, 27.

19. Ἰάκωβον.] To *which* of the three Jameses this is to be referred, Commentators are not agreed; see Recens. Synop. The most probable opinion seems to be that of most Commentators, ancient and modern, that this James was not *brother*, but cousin or *kinsman*, of our Lord, and

21 ὑμῖν, ἰδοὺ, ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι. [q] Ἔπειτα q Acts 9. 30.
22 ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· ἤμην
δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας
23 ταῖς ἐν Χριστῷ· μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ διώκων
ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν πίστιν ἥν ποτε ἐπόρθει·
24, 1 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν. II. [a] Ἔπειτα διὰ δεκα- a Acts 15. 2.
τεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα,
2 συμπαραλαβὼν καὶ Τίτον. [b] Ἀνέβην δὲ κατὰ ἀποκάλυψιν, b Acts 19. 21. Phil. 2. 16.
καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι,
κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω, ἢ
3 ἔδραμον. [c] Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕλλην ὢν, ἠναγ- c Acts 16. 3. 1 Cor. 9. 21.

a son of Alpheus; an opinion maintained formerly by Winer, who, however, is now not disinclined to think that ἀδελφ. should here be taken in its usual sense *brother*. And this, he supposes, was James the Bishop of Jerusalem.

20. Here we have a solemn asseveration, by oath, of the truth of what had been said, similar to those at Rom. ix. 1. 2 Cor. xi. 31. Ἰδοὺ, 'mind!' Before ὅτι supply ὄμνυμι. The argument, as Whitby observes, is this: 'Having, therefore, preached the Gospel so long before I saw them, and staying so little while with them, and going then only to *see*, not to *learn of* them, it cannot be conceived I should receive my instructions how to preach the Gospel from them.'

21. Συρίας.] By *Syria* is here to be understood (as appears from Acts ix. 30) that *part* of Syria called *Phœnice*. (Winer.)

22. Ἰουδαίας.] Meaning 'the country of Judæa,' as opposed to its capital, Jerusalem.

23. ἀκούοντες ἦσαν.] The Commentators usually consider this as standing for ἤκουον. But there is rather a reference to the thing as *customary*. Instead of ἀκούοντες, grammatical propriety would have required ἀκούουσαι. But here we have a construction πρὸς τὸ σημαινόμενον, frequent in the best writers. It is chiefly adopted where (as here) there would be an incongruity in the use of the feminine; the nature of the subject requiring the dignity of the masculine gender.

24. ἐν ἐμοὶ] 'on my account,' for the mercy of God is shown in my conversion.

II. The Apostle here continues the proof of his Divine commission, vv. 1—10; and then, in illustration of the nature and extent of it, recounts (vv. 11—14) his expostulation with even St. Peter. This enables him to introduce the argument of *justification by faith*, the principal subject he meant to treat of in this Epistle.

1. διὰ δεκατεσσάρων ἐτῶν] 'after the lapse or intervention of 14 years.' This use of διὰ for διαγενομένων occurs also in Mark ii. 1, and Acts xxiv. 17. On the chronological difficulty involved in the words, see Recens. Synop., Paley, Borger, Winer, and Schott. For δεκατ. they read τεσσάρων; rightly, I think. The interpretation of πάλιν depends upon the view adopted of the preceding.

2. ἀνέβην κατὰ ἀποκάλ.] Koppe and Borger show that this account is *not* inconsistent with that at Acts xv. 2; for though he went up, as *appointed* by the Antiochians, yet his determination to comply with their request (which he had many reasons to decline) might be, and, it appears, *was* from a Divine order.

— ἀνεθέμην αὐτοῖς τὸ εὐ.] 'I set forth, or laid before them the Gospel;' by which seems to be meant the setting forth those prominent points, as to the disuse of the rites of the Mosaic law, the free admission of the Gentiles without binding them thereto, and perhaps some of the mysterious doctrines of the Gospel, which seem to have been especially treated on by St. Paul; on all which accounts he might well style it *his Gospel*. At τοῖς δοκοῦσι we may supply εἶναί τι, which is *expressed* at ver. 6. In the Classical writers, indeed, the word is generally omitted. So Porphyry, cited by De Rhoer, opposes τὰ πλήθη to τοῖς δοκοῦσι. The expression is well explained by Theodoret, ἔνσημοι, 'persons of' mark, the Apostles and Presbyters; see ver. 9. This was done 'privately,' because (as Abp. Newcome observes) 'many could not bear the doctrine, that the Gentiles had a right to admission into the Christian Church, and that all converts were exempted from Jewish observances.'

— μήπως—ἔδραμον.] Meaning, as most modern Commentators suppose, 'lest, by not making this communication, I might be misrepresented by my calumniators, and misunderstood by the Apostles;' through whose discountenance the good effects, both past and future, of his labours would be diminished. Far more natural, however, is the sense assigned by Chrysostom, Theophylact, Œcumenius, Hyper., Cameron, and Borger, 'lest I should be really thought to labour, or have laboured in vain;' i. e. erroneously, and under mistake; which was what his calumniators pretended.

In τρέχω we may observe an agonistic metaphor, for μοχθέω, which occurs in the well-known adage, Ἀνὴρ ἄβουλος εἰς κενὸν μοχθεῖ.

3. ἀλλ' οὐδὲ Τ., &c.] The connexion is well laid down by Winer as follows: 'But so far were they from setting me right, that they did not even order Titus, though a Greek, to be circumcised:' an irrefragable proof that they did not believe in the necessity of circumcision, but thought with Paul on that subject. Ἀναγκάζεσθαι is often used, as here, of the *moral* compulsion of strong persuasion or urgent remonstrance.

κάσθη περιτμηθῆναι. [d] Διὰ δὲ τοὺς παρεισάκτους ψευδα- 4
δέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν
ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσων-
ται . . . οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ 5
ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. [e] Ἀπὸ δὲ 6
τῶν δοκούντων εἶναί τι, ὁποῖοί ποτε ἦσαν, οὐδέν μοι δια-
φέρει· πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ
οἱ δοκοῦντες οὐδὲν προσανέθεντο· [f] ἀλλὰ τοὐναντίον, ἰδόντες 7

d Acts 15. 24.
e Deut. 10. 17. 2 Chron. 19. 7. Job. 34. 19. Wisd. 6. 7. Acts 10. 34. Rom. 2. 11. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
f Acts 13. 46. Rom. 11. 13. 1 Tim. 2. 7. 2 Tim. 1. 11.

4, 5. *διὰ δὲ τοὺς παρεισάκτους*, &c.] A certain difficulty here presents itself, arising from imperfect construction; nay, the sentiment itself has been objected to, on the ground that if Titus remained uncircumcised on account of the false brethren, it may be inferred, that if there had been *no* false brethren, he *would* have been circumcised, which runs counter to the Apostle's argument. To remove this difficulty, several of the more recent Commentators maintain the sense to be, that Titus *was* actually circumcised. They would lay a strong emphasis on the foregoing expression at ver. 3, *ἠναγκάσθη* (as denoting that the circumcision, though not *compelled*, was judged *expedient*), and removing the words *οἷς οὐδὲ* here (though without any evidence, external or internal), suppose the meaning to be, 'We consented for a short time, thus more effectually consulting the permanent interests of the Gospel.' But to this violent method of removing the difficulty it will not be necessary to have recourse, if, as we very well may, we connect *διὰ δὲ τοὺς παρεισάκτους* not with the words *preceding*, but with those *following*. Some verb, indeed, will then seem wanting; and accordingly Rosenmuller, Borger, and Iaspis would repeat *ἀνέβην* or *ἀνεθέμην*: a mode, however, which involves something far too arbitrary and factitious to be safely admitted; and the same may be said of that adopted by Winer, who would interpret *διὰ δὲ*, 'quod autem pertinet ad,' and take *οἷς* for *τούτοις*. It would rather seem that there is an *anacoluthon*, occasioned by the introduction of the parenthetical clause *οἵτινες—καταδουλ.*; or rather, that thereby not only the thread of the construction is abandoned, but some word or phrase, which the Apostle would otherwise have used, is altogether lost, though easy to be supplied from the context; namely, *οὕτως ἐποίουν*, with reference to his whole conduct on that occasion, both in going up to Jerusalem, and in the measures he adopted when there. I have pointed accordingly.

To consider the passage in detail;—*παρεισάκτους* signifies, 'who had been introduced,' or 'had insinuated themselves into the society;' by a use of *παρὰ* also found in *παραδύω*, *παρεισέρχομαι*, &c. 'The persons in question are,' observes Chandler, 'called false brethren as being artful and designing men, who meant to ensnare the Apostle, and take some advantage, from his doctrine or conduct, to the prejudice of Christian liberty.' By *ἡμᾶς* is meant not only Paul and Titus, but the congregation at large in Antioch. *Καταδουλώσωνται*. Literally, 'that they might make us their slaves;' for *καταδουλ.*, in the Middle voice, signifies 'to make any one a slave to oneself;' and hence corresponds to the Hebr. העביד in Exod. i. 14. and vi. 5. The reading *καταδουλώσουσιν*, found in several of the ancient MSS., is plainly an *emendation*, proceeding from some who did not well discern the strong force of the Middle verb. In *οὐδὲ πρὸς ὥραν* we have a *popular* form of expression, meaning 'not for an instant,' i. e. not at all. *Τῇ ὑποταγῇ*, for *πρὸς ὑποταγὴν*, i. e. *ὥστε ὑποτάσσεσθαι*, which is a much stronger term than *εἴκειν*. This 'not yielding to them' is to be understood of the matter in dispute, the necessity of the law to salvation. The Apostle, it seems, was inclined to yield, as far as was allowable, in tenderness to weak consciences; but was resolved not to abandon the momentous matter in dispute. This firmness was adopted *ἵνα ἡ ἀλήθεια—ὑμᾶς*: i. e. 'that the pure and unadulterated Gospel might remain with the Gentiles, and not be perverted or destroyed by Judaizing teachers.' By *ὑμᾶς* we are to understand not the Galatians only, but the Gentile Christians in general; q. d. 'you Gentiles.'

6. In this verse again there is an *anacoluthon*; the Apostle intending to write *ἀπὸ τῶν δοκούντων—οὐδέν μοι προσανετέθη, οὐδὲν προσελαβόμην*; though, by reason of a somewhat long parenthesis, he drops the thread of the construction, and thus changes the Genitive into a Nominative, as it were resuming what was said before the parenthesis; the *γὰρ* being *resumptive*.

— *τῶν δοκούντων εἶναί τι.*] Render, 'those who were of repute,' or thought to be of consequence. So Josephus, Antiq. xix. 6. 3, *οἱ δοκοῦντες ἐξέχειν*, and Bell. i. 5. 3, *οἱ δοκοῦντες προέχειν*. Philo, Vit. ii. p. 537. 20, *δόξας τὶς εἶναι κατ' ἀρχὰς, οὐκέτ' ὁμοίως αὖθις ἐσπουδάζετο*. Herodian vi. 1, *τοὺς δοκοῦντας, καὶ ἡλικίᾳ σεμνοτάτους*.

— *ὁποῖοί ποτε*] *qualescunque*. Meaning to say, that 'let their dignity or reputation be as great as it might, it was not *so* great as to render it necessary for him to be taught by them.'

— *οὐδέν μοι διαφέρει.*] Meaning, 'it does not affect my authority as an Apostle.' So Ælian, Var. Hist. i. 25, *ἐμοὶ οὐδὲν διαφέρει*. On the expression *πρόσωπον ἀνθρώπου οὐ λαμβάνει*, see Note at Acts x. 34.

— *οἱ δοκοῦντες οὐδὲν προσανέθεντο.*] We have here a *paronomasia*; q. d. 'those who were thought something [great], added nothing to me;' i. e. to my knowledge of the Gospel. This (as Calvin and Hyperius show) is brought in not from any vain-glorious spirit, but by way of asserting the weightiness of his doctrinal authority; the words furnishing another argument that the doctrine he had taught was consummate and in no respect deficient; implying, perhaps, 'made no alteration in the Gospel I had taught.'

ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς
8 Πέτρος τῆς περιτομῆς· ([g] ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς
ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη·)
9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ
Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς
ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας· ἵνα ἡμεῖς εἰς τὰ ἔθνη,
10 αὐτοὶ δὲ εἰς τὴν περιτομήν. [h] μόνον τῶν πτωχῶν ἵνα μνη-

g Acts 9. 15. & 13. 2. & 22. 21. supra 1. 16. Eph. 3. 8.

h Acts 24. 17. Rom. 15. 25. 1 Cor. 16. 1. 2 Cor. 8. 1. & 9. 1.

7. *ἀλλὰ τοὐν.*] Meaning, 'nay, so far from teaching me any thing, or supposing that they had any thing to teach me, they acknowledged my Divine commission, and, seeing that I was instructed, &c., they gave the right hand of fellowship [as Apostles] to me and Barnabas.' At *πεπίστ.* supply *ὑπὸ Θεοῦ*; for a divine communication is implied. See 1 Cor. ix. 17. Rom. iii. 2, and Notes. *Τὸ εὐαγγ. τῆς ἀκροβυστίας* signifies the preaching of the Gospel to the uncircumcised. The nouns *ἀκροβυστία* and *περιτομὴ* are frequently, as here, put for the participles *οἱ περιτετμημένοι*, &c. St. Peter was *chiefly*, but not entirely, occupied with the Jews; and St. Paul chiefly, but not *wholly*, with the Gentiles: the former had for his assistants principally James and John; the latter, Barnabas, himself divinely appointed to this office, whom the Greeks have, therefore, not ill styled the *fourteenth Apostle*.

8. This verse is parenthetical, and the *γὰρ* has reference to a clause omitted; q. d. '[And this is very true;] for he who,' &c. *Ἐνεργεῖν* properly signifies, 'to work an effect in, or on, any thing or person;' and, as Winer observes, is often used 'de efficaciâ Dei, quæ ad rem Christianam pertinet,' as iii. 11. Eph. i. 11. Phil. ii. 13. 1 Cor. xii. 6. He aptly compares a similar construction in Prov. xxxi. (xxix.) 12, *γυνὴ ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθόν*. The *ἐν* has reference to the *immediate* and *extraordinary* mode in which each of the two Apostles was appointed to his peculiar charge. *Εἰς ἀπ. τῆς περ.* is for *εἰς τὸ ἀπόστολον αὐτὸν εἶναι τοῖς περιτετμημένοις*; and *εἰς τὰ ἔθνη* is for *εἰς ἀποστολὴν τῶν ἐθνῶν*.

9. *γνόντες.*] This, and *ἰδόντες* at ver. 7, are in apposition with the Nominative cases to the verb *ἔδωκαν*, which are *Ἰάκωβος, καὶ Κηφᾶς, καὶ Ἰωάννης*. *Τὴν χάριν*, scil. *τῆς ἀποστολῆς*, as *χάριν καὶ ἀποστολὴν* in Rom. i. 5. *Χάρις* may have reference to the supernatural *χαρίσματα* necessary to the discharge of the office; or we may, with Borger, render, 'the favour bestowed upon me in conferring the Apostleship.'

— *οἱ δοκοῦντες στύλοι εἶναι* is incorrectly rendered, 'who *seemed* or *appeared*,' &c.; for there is nothing of *doubt* meant, though, to take *δοκ.* (as many do) for *οἱ ὄντες*, is too arbitrary. The full sense intended is, 'those who were justly reputed to be.' In *στύλοι εἶναι*, scil. *ἐκκλησίας*, or *τῆς πίστεως*, there is an architectural metaphor, wherein the Christian society is compared to an edifice, such as the Temple at Jerusalem, of which the main pillars are the Apostles. See 1 Cor. iii. 16. 1 Tim. iii. 15. Eph. ii. 21, 22. 1 Pet. ii. 5. So Maimon. cited by Wetstein calls the Prophets 'columnæ generis humani in rectâ fide.' Eurip. ap. Wetstein calls male offspring *στύλοι οἴκων*; and Philo, cited by Borger, says that good men *κίονες εἰσὶ, δῆμον ὅλον ὑπερείδοντες*.

— *δεξιὰς ἔδωκαν—κοινωνίας.*] Indicating not merely (as Rosenmuller and Koppe imagine) *friendship*, and *consent* in doctrine, but chiefly, *acknowledgment of his Apostleship* in common with themselves; which it seems to have been a principal purpose of St. Paul to bring them to acknowledge. The *giving the right hand* is to be regarded as a symbolical action, denoting *union*, whether of *fellowship* in any office, or of *compact* as to any matter. So Virgil, Æn. vii. 266, 'Pars mihi pacis erit *dextram tetigisse* tyranni.' Here, it would seem, both *fellowship* (implying parity in office and dignity) and *compact* are meant; the former principally, the latter secondarily. And, indeed, such seems adverted to in *ἵνα*, &c. following. The full sense, then, is: 'They formally acknowledged us as fellow-Apostles, and it was agreed that the Gospel should be preached by us in common, so that we should go to the Gentiles, and they to the circumcision.' The phrase *δεξιὰν δοῦναι* is found both in the New Test. and Sept., and also in the Classical writers. At *ἡμεῖς* and *αὐτοὶ* supply *εὐαγγελιζώμεθα* and *εὐαγγελίζωνται*, from *τὸ εὐαγγέλιον* at v. 7.

After *ἡμεῖς* several ancient MSS. and some Versions and Fathers have *μὲν*, which has been admitted by Griesbach, Matthæi, Tittman, Schott, and Scholz, but injudiciously; since internal evidence is quite against it. It was, I doubt not, inserted by the Alexandrian critics, in order to make the correspondence with the following clause *αὐτοὶ δὲ*, &c. more direct.

10. *μόνον τῶν πτωχῶν ἵνα μνημ.*] Supply *αἰτοῦντες* or *παρακαλοῦντες*: an ellipsis, frequent after *μόνον* or *πλὴν*, and before *ἵνα*; as 2 Cor. viii. 7. Eph. v. 33. Compare v. 13. 1 Cor. vii. 39. The complete sense is: '[They did not wish to impede or circumscribe our liberty of action as Apostles, by any rules or directions of theirs, but] they *only* desired that we would *be mindful of the poor*.' In *μνημ.* (as in זכר, Ps. viii. 4. and Luke xxiii. 42) there is, as often, an ellipsis of some verb of *relieving* or *helping*, from delicacy omitted. By *τῶν πτ.* must be understood, not the poor *generally* (for as almsgiving held a very high place in the Jewish as well as Christian religion, that would have been needless to urge on St. Paul), but those of *Judæa* in *particular*. See Recens. Synop., where is pointed out the *reason* for this injunction, and the expediency, and even justice, of the relief of the poor Christians in Judæa by the Gentiles.

— *ὃ καὶ ἐσπούδασα—ποιῆσαι.*] Koppe and other Commentators here recognise a *pleonasm* in *αὐτὸ τοῦτο*, which they compare with a similar use of the Hebrew demonstrative זה after the relative אשר. While others (as Winer, Borne-

μονεύωμεν· ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Ὅτε δὲ 11
ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντ-
έστην, ὅτι κατεγνωσμένος ἦν. πρὸ τοῦ γὰρ ἐλθεῖν τινὰς 12
ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον,
ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περι-
τομῆς. καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι· 13
i Acts 10.28. ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. [i] Ἀλλ' 14
ὅτε εἶδον, ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ
εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων· "Εἰ σὺ,
Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς καὶ οὐκ Ἰουδαϊκῶς, ‡ τί τὰ

mann, and Schott) suppose an *anacoluthon;* the ὃ being suspended on ποιῆσαι, and the αὐτὸ brought in, κατ' ἐπανόρθωσιν, to explain the pronoun relative. There may, however, be no more than a *blending of two constructions* (viz. ὃ ποιῆσαι ἐσπ. and καὶ αὐτὸ τοῦτο ἐσπ. ποιῆσαι), which has usually an *intensive* force. Render, 'Which very thing I was of myself even desirous to do.'

11. ὅτε δὲ ἦλθε Π. εἰς Ἀ.] On the *time* of this visit (not mentioned in the Acts) the learned are not agreed. It was, no doubt, after Paul's return from Jerusalem to Antioch; and it is, with most probability, supposed by Koppe to have taken place a short time after that period, and been made for the purpose of personally inspecting the state of the Antiochian Church, and, by his authority and influence, composing the yet remaining differences in it. Κατὰ πρόσωπον has the same sense as ἔμπροσθεν πάντων at v. 14. The phrase ἀνθίστημι κατὰ πρόσ. occurs also at 2 Chron. xiii. 7, 8, and Deut. vii. 24. Ἀντέστη seems to carry with it the double sense of *withstanding* and *confuting*.

— ὅτι κατεγνωσμένος ἦν.] Render, 'because he deserved to be condemned,' i. e. severely censured; participle for adjective, as ψηλαφωμένῳ at Hebr. xii. 18. His conduct (as Chandler observes) was highly reprehensible, because it was against knowledge, and tended to the subversion of Christian simplicity.

12. ἐλθεῖν τινὰς ἀπὸ Ἰ.] The persons were, no doubt, Jewish converts and Judaizers. The words do not necessarily imply that they were *sent* by James, though we cannot infer *less* than that they had his *consent* for their journey; and probably they had some letters from him to Peter and to Paul. They seem to have been some of the persons characterized at v. 4. By ἐθνῶν the best Expositors understand, not Pagans, but Gentile Christians. Συνήσθ. must here chiefly denote *eating with;* though it may include the sense of *associating with*. The determination of the dispute on the lawfulness of the former required a speech from St. James, and a decretory Epistle from the Apostles. Acts xv.

— ὑπέστελλε.] Here there is no occasion to supply ἑαυτὸν, since ἑαυτὸν just after seems to be meant for both ὑπ. and ἀφ.; the latter of which terms is the stronger. Τοὺς ἐκ περιτ. Meaning the Jews, or the Jewish converts, as Acts x. 45.

13. συνυπεκρίθ.] Lit., 'dissembled with him,' 'practised the same dissimulation with him.' The word is properly an histrionic term, and occurs only in the later writers. Two examples of it are adduced by Wetstein from Plutarch and Polybius, yet not as followed by a pronoun in the dative. Of this, however, I have noted an instance in Joseph. Bell. i. 29. 1, αἷς συνυπεκρίνατο Ἀντ.

— ὥστε καὶ Βαρνάβας συναπήχθη, &c.] These words show the *effect* of this conduct of Peter. In συναπήχθη we have a metaphor taken from any one's being hurried away along with a crowd, as it were by a torrent. The same expression occurs at 2 Pet. iii. 17, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες.

14. οὐκ ὀρθοποδοῦσι πρὸς, &c.] Ὀρθοποδεῖν signifies properly 'to direct one's footsteps aright;' but is here used figuratively to denote that they did not act uprightly, and agreeably to the true spirit of the Gospel, which forbids disingenuousness; namely, by thus compromising the truth contained in it.

— ἐθνικῶς ζῇς] 'livest like the Gentiles,' i. e. in non-observance of the Mosaic Law. Ἰουδαΐζειν is for Ἰουδαϊκῶς ζῆν, 'to observe the Jewish Law.' Ἀναγκ. denotes the moral compulsion of strong influence; for Peter seemed to employ his influence, at least by *example*, to induce the Gentile converts to submit to circumcision, and put themselves under the Jewish Law. The Apostle's argument (observes Dr. Chandler) is as follows: 'If we who are Jews, and born under the Law, have nevertheless believed in Christ for justification, then it is evident that we think justification is not to be obtained by the Law of Moses, but by believing in Christ. But we have believed in Christ for justification: therefore we think justification is not to be obtained by the Law of Moses, but by believing in Christ.' Again, 'If we, who are Jews, believe that justification cannot be had by the Law of Moses, but by faith in Christ, then we are to be blamed to compel the Gentiles to conform to the Law of Moses for justification. But we believe that justification cannot be had, &c.: therefore we are to be blamed for compelling,' &c.

For τί several MSS. and some Versions and Latin Fathers have πῶς, which is edited by Griesbach, Tittman, Vater, Winer, Schott, and Scholz; but perhaps on insufficient grounds. Versions are, in such a case, no good evidence; and the MSS. in question are not many in number, and being of the Western recension, might be corrupted from the Vulgate 'quomodo.' It is true that πῶς is the most difficult reading; and

15 ἔθνη ἀναγκάζεις Ἰουδαΐζειν; ἡμεῖς, φύσει Ἰουδαῖοι καὶ οὐκ
16 ἐξ ἐθνῶν ἁμαρτωλοί· [k] εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος k Ps. 143. 2. Rom. 1. 17.
ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ· καὶ & 3. 20, 28. & 8. 3. infra 3. 11.
ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ
πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαι-
17 ωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ. Εἰ δὲ ζητοῦντες
δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί,—

as it is very unusual in this expostulatory sense, *τί* might seem to be a gloss; yet had *πῶς* been originally written, it is impossible to suppose it should have been so generally altered to *τί*.

15. It is not agreed, among Editors and Commentators, whether the Apostle's address to Peter terminates at v. 14, or is carried forward; and if so, *where* it terminates. Many think it is continued to the end of the chapter; while some suppose it to terminate at v. 17; others, at v. 16; others, again, at *νόμου* in v. 16; and others, at v. 14. Weighty reasons are alleged in support of almost all the above opinions, especially the first and last. The question is, I apprehend, one that cannot be brought to any absolute decision. For, as observes Schott, 'in ipsâ quidem serie et indole sententiarum hujus sectionis, nihil apparet, quo alterutrum certo comprobetur.' The *scope* will, in either case, be precisely the same; namely, to maintain the doctrine that a man is not justified by the works of the Law, but by the faith of Christ. In the *one*, it will be part of the address from Paul to Peter; in the other, it will be a general statement of the reasons on which Paul acted in thus addressing Peter. But it would seem, that if we suppose the address to extend beyond v. 14, (and the nature of the construction obliges us to do so; for otherwise, as Winer observes, the Apostle would certainly have added some word, to *indicate* that he was addressing the Galatians, as *ἡμεῖς οὖν ἀδελφοί*, &c.) we cannot suppose it to terminate at least until v. 17. Though, whether it terminates there, or at the end of the chapter, I would not positively affirm. In the former case, vv. 18—21 may be regarded as meant to be a further illustration of what the Apostle then said on the subject of justification by faith alone. And thus there will be, as Est. remarks, 'latens recessus à Petro, et ingressus ad materiam principalem,' i. e. a paving the way to the *direct* address to the Galatians, at iii. 1; a view, it may be observed, confirmed by the transition from the use of the *plural* to the *singular* number. Upon the whole, while, on the one hand, it would seem most simple and natural to suppose, with almost all the ancient and most modern Expositors, that at v. 15, seqq. the speech of Paul is concluded; so, on the other hand, it is more suitable to the manner of the Apostle to suppose that 18—21 contain a *transition*, as above.

— *ἡμεῖς, φύσει*, &c.] *Ἡμεῖς* ought to be construed with *εἰδότες* a little further on; the two words forming nominatives absolute, put for a verb and particle. For want of perceiving this (which, indeed, seems to have escaped the Commentators), the ancient Critics subjoined *δὲ*, which has been injudiciously received, from a comparatively few MSS., by Griesbach, Tittman, Schott, and Scholz. At *Ἰουδαῖοι* supply *ὄντες*; this corresponding to *Ἰουδαῖος ὑπάρχων* in the preceding verse. Render: 'since we, who are Jews by nature or birth;' a sense of *φύσει* sometimes found in the Classical writers. So Plato, 245, D. *φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες*. In *ἐξ ἐθνῶν ἁμαρτωλοὶ* we have a periphrasis for *ἐθνικοὶ ἁμαρτωλοί*; this being a customary appellation of the Gentiles (as *οἱ ἅγιοι* of the Christians) with reference chiefly to the *idolatry* and gross immorality closely connected with their very religion.

16. On the doctrine here inculcated see Rom. iii. 20, 28, and Notes, and compare infra iii. 17—19. *Ἐὰν μὴ*, for *ἀλλά*.

— *καὶ ἡμεῖς*] 'Even we, I say, notwithstanding our Jewish privileges;' q. d. 'much more should the Gentiles, so far below us in that respect.' In the next clause we have (as Estius observes) by means of *διότι*, connected with the preceding, not (as some suppose) an inference from the foregoing, but a further inculcation of the same position; which is thus considered as confessedly true.

— *οὐ πᾶσα σάρξ*.] Meaning, 'no human being.' A form of expression quite Hebraic. See Note on Matt. xii. 25. The reason for this inability in the Law will appear from what is said in various parts of the Epistle to the Romans.

17. The Apostle now proceeds to *confirm* the foregoing position. Previously, however, to adducing any direct argument in proof of it, he preoccupies a scruple, or doubt, as if the doctrine might seem to give a license to sin. An objection to which the Apostle answers, *first*, by a solemn disavowal; and *then* propounds two solutions of the difficulty; 1. (v. 18) indirect, and deduced from the nature of contraries; it being absurd and impossible that Christ, who is confessedly the author of *righteousness*, should be the author of *sin*;—2. (v. 19) *direct*; in which the objection is more fully done away, by an argument deduced from the condition of the unregenerate, who are thereby spiritually dead. (Hyperius.)

— *ζητοῦντες δικαιωθῆναι ἐν Χρ.*] Meaning, (as the best Commentators are agreed,) 'while we seek to attain justification from Christ, resting all our hopes of it on him.' *Εἰ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί*, 'if we be found sinners;' i. e. 'if it be discovered that we are sinners;' which we must be, if we undertake to perform the whole of the Jewish Law. Meaning, 'if we are found to be still in our sins,' i. e. unjustified; namely, by clinging to the Law, and having recourse to it for expiation.

After this, regularity would have required *ἄρα Χρ. ἁμαρτίας διάκονος*, 'then it will follow that Christ is the author of sin' (i. e. of a dispensation which leaves men under the guilt and punishment of sin); a sort of *reductio ad absurdum*: and such is edited by Borger, Vater, and Winer;

l Rom. 6. 11, 14. & 7. 4, 6 & 8. 2. & 14. 7, &c. 2 Cor. 5. 15. 1 Thess. 5. 10.
m Rom. 6. 6. supra 1. 4. infra 5. 24. & 6. 14. Eph. 5. 2. Tit. 2. 14.

ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο! Εἰ γὰρ ἃ 18
κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συν-
ίστημι. [l] ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ 19
ζήσω. [m] Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ 20
δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ
τῇ τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος

but as *μὴ γένοιτο* follows, which is, every where else in St. Paul's writings, preceded by an interrogation that cannot be admitted; and it is better to suppose, with Schott, that the Apostle *stops short* in the *conclusion* which he was going to draw, and changes it into the more spirited form of an *interrogation*, employing ἆρα, 'nonne?' not ἄρα, which enabled him to subjoin the strongest exception to such a conclusion, by *μὴ γένοιτο*!

18. *εἰ γὰρ ἃ κατέλυσα*, &c.] The first person singular is here used through delicacy, though the first person *plural* would be more suitable; a *general* assertion being intended. In *κατέλ.* and *οἰκοδ.* we have an *architectural* metaphor, taken from unwise builders, who pull down and build up again without due consideration, and thereby betray their own folly. By *οἰκοδομῶ* is meant, 'I observe, or countenance its observance, as necessary to justification;' and by *κατέλυσα*, 'I pronounce ineffectual for justification.' *Παραβάτην ἐμαυτὸν συνίστημι*, 'I set forth or declare myself a transgressor [of the Law];' i. e. (as Whitby explains) by not trusting in it for justification; or (as Newcome) 'by resting my acceptance with God on a Law which places me in the class of transgressors.' A sense of *συνίστημι* occurring also at Rom. iii. 5. v. 8. 2 Cor. vi. 4, and sometimes in the later Classical writers. 'The argument (observes Chandler) is this: "If I make the Law necessary to justification, after having renounced it for faith in Christ, as unable to justify me, then I am a transgressor of the Law for having thus renounced it. But to separate from the uncircumcised Christians, and compelling them by my example to be circumcised, is making the Law necessary to justification; though, as a Christian, I have renounced it for faith in Christ. Therefore I am a transgressor of it for having renounced it."'

19. *ἐγὼ γὰρ διὰ νόμου—ζήσω.*] On the force of *ἐγὼ*, see Note at 1 Cor. v. 3. On the sense of the remaining words, no little difference of opinion exists. That by *νόμῳ* is meant *the law of Moses*, is generally admitted; but on the purport of *νόμου* the Expositors are not agreed. Some ancient and modern ones take it to mean 'the Christian religion,' called infra vi. 2, *ὁ νόμος τοῦ Χριστοῦ*, and Rom. iii. 28, *νόμος πίστεως*, and ix. 31, *νόμος δικαιοσύνης*. This makes, indeed, a good sense in itself, yet one by no means suitable to the context; and it would indispensably require the *Article*, and also some substantive added. There can be little doubt that both *νόμῳ* and *νόμου* refer to one and the same thing; by which we obtain a weightier sentiment, namely, 'I, for my part, by the very Law itself (i. e. by the tenour of the Law, which condemned imperfect obedience, and, from its extreme strictness, left no hope of perfect obedience), am dead to the Law, i. e. am freed from the obligation to obey it, for justification.' See Calvin, Beza, Chandler, Winer, and Schott.

It is strange that Bp. Middleton (after Macknight) should so strenuously contend for *νόμῳ* and *νόμου* being rendered 'law,' (i. e. law of every kind) merely because there is no Article. For as the Mosaic Law is, in a great measure, the subject of the whole context, the Article might very well be omitted as unnecessary; and consistency requires the same thing to be meant throughout, as the Apostle is arguing in continuity. Besides, to see how inadmissible is the learned Prelate's interpretation, we have only to consider the extreme violence which it compels us to put on the phrase *διὰ νόμου*, in explaining it, as he does, 'by the *imperfection belonging to* law,' or (as Macknight) 'through breaking the law,'—both manifest glosses.

The words following, *ἵνα Θεῷ ζήσω*, are added by way of intimating that 'his *purpose* in dying to the Law, was not to lead a more lawless and careless life, but to live unto God; to serve, honour, and obey him with the zeal and cheerfulness of one justified by Him through faith in Christ.'

20. In this verse the Apostle more fully developes the sentiment of the preceding one.

— *Χριστῷ συνεσταύρωμαι*, &c.] i. e. 'omnis vita, quam ego antehac tanquam Judæus egi, adeoque omnia studia et officia, quibus ista vita regebatur (*τὸ ζῆν τῷ νόμῳ, τῇ ἁμαρτίᾳ, τῇ σαρκὶ*) nulla amplius sunt: novam nunc, ut homo Christianus, ingressus sum vitam (*τὸ ζῆν τῷ Θεῷ, τῷ Χριστῷ, τῇ πίστει*).' (Winer.) Such, too, is the view of the sense adopted by Chrysostom, Theophylact, Œcumenius, and, of the moderns, by Est., who, closely following them, well explains, 'per baptismum, qui symbolum est mortis et sepulturæ Christi; Christo commortuus sum et consepultus sum.'

— *ζῶ δὲ—Χριστός.*] This is usually explained, 'Nevertheless, I live; [or rather] not *I* live, but *Christ* liveth in me.' If this view be correct, there is in *οὐκ ἔτι ἐγὼ* a sort of *epanorthosis*, as at 1 Cor. xv. 10, *ἐκοπίασα, οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις*. Yet here it may be observed we have not *οὐκ*, but *οὐκ ἔτι*; and such a use of *δὲ* were somewhat strained. Moreover, the sense thus arising is unsuitable to the words immediately preceding; for in what sense St. Paul could, in this context, say he *lived*, it is difficult to see. Hence it is better, with several eminent Translators and Expositors, to interpret, 'Vivo autem non amplius ego.' So the Pesch. Syr. renders it, 'deinceps nequaquam ego vivo.' By Christ's living in him is meant living in him by the power of his Spirit and grace, thus communicating a divine life to his soul. There is an allusion to that transformation to the image of God and Christ which is implied in regeneration. Compare Rom. xii. 2. Col. iii. 10.

The next words are exegetical of the preceding clause; the purport of them being, as Hyperius observes, 'to explain in what consisted that life

21 ἑαυτὸν ὑπὲρ ἐμοῦ. [n] Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ n Heb. 7. 11.
γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν."
1 III. [a] Ὦ ἈΝΟΗΤΟΙ Γαλάται! τίς ὑμᾶς ἐβάσκανε, a Infra 5. 7.
[τῇ ἀληθείᾳ μὴ πείθεσθαι]; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χρι- b Acts 2. 38. & 8. 15.
2 στὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος. [b] Τοῦτο μόνον θέλω & 15. 8. Eph. 1. 13.

which we are to live unto God, namely, faith in the Son of God.' Meaning, 'The life which I now live in the flesh I lead not on carnal principles, but subserviently to faith in the Son of God, depending solely upon Him, and the atonement made by the sacrifice of himself for me unto salvation, and abandoning all legal justification.' In τοῦ ἀγαπήσαντός με—ἐμοῦ there is an Hendiadys for, 'who so loved me as to yield himself up to death for me.'

21. οὐκ ἀθετῶ τὴν χ. τ. Θ., &c.] The sense of the passage is, from brevity, somewhat obscure; and it may best be represented in a *paraphrase*, as follows: 'By thus arguing, I do not frustrate the grace of God in the Gospel [which I should do, if I were to aim at obtaining justification by the Law]; for if justification in the sight of God, so as to be admitted into covenant with him, and consequently to become heirs of future glory (ver. 5), can arise from observing the Law, then there was another way to the divine favour on earth and in heaven than by the death of Christ; then the old covenant of the Law superseded the necessity of the new covenant by Christ.' Δωρεὰν, 'causelessly, or ineffectually:' so corresponding to חנם in Job i. 9, and Ezek. vi. 10, though the word is sometimes rendered μάτην.

III. Having previously vindicated his Apostleship, and briefly stated his doctrine of the method of justification by faith, the Apostle now proceeds to speak more authoritatively, and comes closer home to that important point, entering more fully into the subject of the abrogation of the Law. He argues, 1, with reference to the case of the *Galatians*; 2, from that of *Abraham*, showing the Law to have been only preparatory to the Gospel. And in order further to excite the attention of those whom he is addressing, he *apostrophises* them, employing an epithet (ἀνόητοι), which need not be *pressed upon*, even could it be *proved* that the Galatians *were* a stupid people; for *insult* we cannot imagine to have been intended by the Apostle; see Note on Acts xvii. 22. In short, we may suppose them to be called ἀνόητοι simply with reference to the *levity* and *inconstancy* whereby they had deserted the doctrines of the Apostle, which they had professed and engaged to follow, being so *foolish* as to suffer themselves to be deceived by the arts of false teachers. Agreeably to the description given of them by Themistius, Orat. xxiii., who ascribes to them the same characteristics as those of their ancestors, the *Galli* (and transmitted to their posterity, the modern French), namely, a quickness of apprehension, but united with *levity* and *inconstancy*; with which they are charged by Strabo, l. iv. p. 299. Nay, Callimachus, H. Del. 184, applied nearly the same epithet to them, as being ἄφρονι φύλῳ.

1. τίς ὑμᾶς ἐβάσκανε;] This is usually rendered, 'Who has bewitched you?' *incantavit*? Preferable, however, is the version of the Vulg., Pesch. Syr., and Calvin, *fascinavit*? since, from the words following, οἷς κατ' ὀφθαλμοὺς, there seems an allusion rather to the sleight of *jugglers* than to witchcraft. Such, too, is, I find, the view adopted by Macknight, and long before by Hyperius, who remarks, that the term is used properly to denote 'those who so impose on the senses of men, and especially the sight, that a thing appears in another form to what it really bears.' Thus, by a metaphor taken from the gross delusion produced on the vision by fascination, the term is used figuratively of that gross deceit practised on the understanding, by which that seems to be true, which is really false. Ἐβάσκανε is an Hellenistic form for the purer Greek ἐβάσκηνε, which is, indeed, found in some of the more recent MSS. and the Ed. Princ. and Erasmus; but is manifestly a *correction*. Τῇ ἀλ. μὴ πείθ. is dependent on ὥστε understood. By μὴ πείθ. τῇ ἀλ. is meant, as Grotius observes, not retaining the true doctrine once delivered to them, namely, justification through Christ alone. This clause is, indeed, not found in several ancient MSS. of the Western recension, some Versions, and many Fathers, and has been rejected by most Critics, and cancelled by Griesbach and Scholz, as introduced from v. 7. Yet that it should have been thus introduced is not very probable, the words being not absolutely necessary to complete the sense. It may rather be supposed that they were thrown out by those Alexandrian critics who wished to make the allusion, above pointed out, more distinct, and also to remove a certain harshness in the construction. Little studious, however, as to such matters, the Apostle chose to insert both clauses, in order to show in what sense he intended βασκάνειν to be here taken, and to confirm and illustrate what went before; for, as Hyperius well observes, 'fascinatio impedit, ut nequaquam res vera perspicitur, sed aliquid supposititium, aut superinducta imago seu ficta similitudo, falsa species.' Thus to *remove* the words would be to take away the chief force and *point* of the reproof.

— οἷς κατ' ὀφθαλμοὺς—ἐστ.] In προγράφειν we have a pictorial term, used with reference to paintings publicly (προ) exhibited. Here, however, it is used metaphorically; and the best Expositors are agreed that the sense of the clause is, 'You, to whom the great doctrine of the crucifixion of Christ [and the atonement by *his* blood, and not the rites of the Mosaic law] has been so plainly set forth [and fully expounded both in its causes and effects]:' which had been done partly by *preaching* (see 1 Cor. i. 23, and ii. 2) and partly by the lively representation of Christ crucified, in the *Eucharist*.

2. Having thus rebuked them, the Apostle proceeds to argue with them. (Chandler.)

— τοῦτο μόνον θέλω μαθεῖν, &c.] From the examples adduced by Wetstein this appears to have been a common formula, resorted to for the purpose of bringing an argument to a speedy

μαθεῖν ἀφ' ὑμῶν· ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ
ἀκοῆς πίστεως; Οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, 3
c 2 John 8. νῦν σαρκὶ ἐπιτελεῖσθε; c τοσαῦτα ἐπάθετε εἰκῆ; εἴ γε καὶ 4
εἰκῆ. Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν 5
δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

decision, by demanding an answer to one principal question, such as should, of itself, be sufficient to determine the whole matter at issue. The interrogation here has great spirit; and the Apostle's argument may be stated, in the words of Dr. Chandler, as follows: 'Those who are justified by faith in Christ need not conform to the law of Moses for justification; but Christians are justified by faith. Therefore, &c. That Christians are justified by faith is thus proved. Those who have received by faith that spirit from God, which is the great evidence of their justification, are justified *by faith;* but Christians have received. Therefore, &c.'

The argument is, as Hyperius remarks, 'one *ex signo*, i. e. from experience of the manifest effect of faith.' By τὸ Πνεῦμα must, as the best Expositors are agreed, be understood, not so much the ordinary gifts of the Spirit, as the extraordinary and supernatural ones by the laying on of hands (compare Acts x. 44, ἐπέπεσε τὸ Πνεῦμα, &c.), whereby the gift of tongues was communicated. 'It was (says Hyperius) expedient that, by such external signs the doctrine of the Gospel should be confirmed and propagated as widely as possible. Accordingly those gifts of the Spirit were communicated, as the full evidence that those who received them were the people of God.'

The full import of the words, which imply more than they express, is well stated by Chandler as follows: 'Did ye receive that Spirit, which was the fullest evidence of your being justified, accepted, and received as the children and people of God, by conformity to the law of Moses, or by embracing the doctrine of the Gospel? If by embracing the doctrine of the Gospel, then you became justified by embracing that doctrine, and consequently need not conform to the law of Moses, in order to obtain justification.'

— ἀκοῆς πίστεως.] 'Ακοῆς is by many said to stand for ὑπακοῆς. But it rather denotes the *hearing*, or being *instructed in* (as Rom. x. 17); and πίστις here signifies 'the *Gospel*, as opposed to the Law.' So in 1 Thess. ii. 13, λόγον ἀκοῆς is equivalent to τὸν λόγον τὸν ἀκουόμενον. Ἔργων is prefixed to νόμου, as in a kindred passage of Rom. ix. 32, in order to hint at the *nature* of the Law, as one of *works;* and ἀκοῆς to πίστ., because, as the Apostle says, Rom. x. 17, 'faith cometh by hearing [the word of God preached].'

3. ἐναρξάμενοι—ἐπιτελεῖσθε;] 'After having begun in the Spirit, do ye finish with the flesh?' i. e. having begun with a spiritual religion (one whose truth was attested by the Holy Spirit), are ye finishing with a carnal and ceremonial one? do ye take up with those external ordinances of the Law, which were mere forms, and only typical of the internal and spiritual gifts of the Gospel? There is great δεινότης in this way of putting the thing, in which we have, as Hyperius observes, an *argumentum ex absurdo per collationem;* and the infinite inferiority of the flesh to the Spirit is taken for granted. Compare John vi. 63.

4. τοσαῦτα ἐπάθετε εἰκῆ;] We have here another argument, the exact force of which depends upon the sense assigned to ἐπάθετε, which is a term used not only of *evil* but of *good*, in which latter acceptation almost all the more recent Commentators have taken the word, understanding it of the favours and benefits before mentioned; i. e. 'Have ye experienced so many spiritual benefits, tokens of Divine favour, to no purpose?' A sense, indeed, agreeable to the context; yet not *required* by it. Crellius, Bos, and Wolf have ably maintained the interpretation adopted by the ancient and earlier modern Expositors, 'have ye suffered so many evils' (i. e. persecutions), which yields an equally apt and a much stronger sense; for, as Hyperius remarks, we usually value that which has been acquired by great danger. And it is an excellent way to move men's affections, to set before them the difficulty, labour, and toils already endured in order to the attainment of some desired object. We do not readily commit an act by which all our previous labour will seem expended in vain. Against the other interpretation a most serious objection lies, that, although some few instances have been adduced from the *Classical* writers of πάσχω used, without the addition of εὖ or such like, in a good sense, yet not one has been produced from either the New Test. or the Sept. Whereas examples of πάσχειν in a *bad* sense, without any addition, are common in both the Scriptural and Classical writers; not to mention that thus the expressions εἴ γε and εἰκῆ (scil. πεπ.) have more *point* and significancy.

Here, then, the Apostle diversifies the argument, first, by asking whether, after possessing such high and distinguished *spiritual graces* and solid benefits, they will take up with mere external rites, only *typical* of them; q. d. 'Shall the *benefits* ye have received by the Gospel be changed into empty ceremonies?'

— εἴ γε καὶ εἰκῆ.] This has certainly not, what many have imagined, the force of *amplification* (as if involving a sort of threat), but rather (as the best Expositors, Chrysostom, Theodoret, Theophylact, Œcumenius, Calvin, Hyperius, Estius, Crellius, and others, are agreed) of *mitigation* or correction; q. d. 'If, indeed, it should be proved by the event that they have been suffered in vain,' which I will not suppose. Thus he expresses a *hope* in them, that they would see their errors and amend them.

5. Here we have, as Hyperius observes, a *third* hortatory reason, deduced from the purpose and good pleasure of God to give the Spirit; nearly the same argument as at ver. 12, here repeated for greater emphasis.

— οὖν.] The particle is here *resumptive*, and may be rendered *Now*. 'Επιχορηγῶν is by most recent Commentators considered as a participle put for a finite verb, by an ellipsis of ἦν.

6 [d] Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς d Gen. 15. 6. Rom. 4. 3.
7 δικαιοσύνην. [e] Γινώσκετε ἄρα, ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν James 2. 23. e Rom. 4. 11,
8 υἱοὶ Ἀβραάμ. [f] Προϊδοῦσα δὲ ἡ γραφὴ, ὅτι ἐκ πίστεως 12, 16. f Gen. 12. 3. & 18. 18.
δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραάμ· Ὅτι & 22. 18. & 26. 4.
9 * ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. Ὥστε οἱ Acts 3. 25.
10 ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. [g] Ὅσοι g Deut. 27. 26.
γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσί· γέγραπται
γάρ· Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι
τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ

But it seems better to regard the sentence, with the ancients and most moderns, as highly elliptical; something in the latter member ἐξ ἔργων —πίστεως being to be supplied from the former one,—namely, ἐπεχορήγησε from ἐπιχορηγῶν, and ἐνήργησε from ἐνεργῶν. The full sense is well expressed by Schott as follows: 'Does he who ministereth to you the Spirit, and giveth you the power of performing mighty deeds, [ordain all this to pertain to you] by works accommodated to the Law of Moses, or by the hearing of that doctrine which requires faith [in Christ]?'

6—9. The Apostle here (as in Rom. iv. 1, seqq.) supports the doctrine of justification by faith, by a reference to the example of Abraham, the Father of the faithful, and illustrious for the many signal proofs he gave of faith in God. See the Note on the passage of Romans.

6. καθὼς Ἀβραὰμ, &c.] Καθὼς may have here its usual *illustrative* and *comparative* force, *quemadmodum*. It also involves an οὕτως, with reference to the thing compared; q. d. 'Even *as* Abraham had faith in God, and it was counted unto him for righteousness; *so* it is in your case.' *You* must have entire confidence in God; wherein the correspondence of the two cases especially consists.

7. γινώσκετε] 'know ye,' i. e. 'I would have you to know, be assured of this.' A form also occurring at Matt. xxiv. 43. Luke x. 11. xii. 39, and sometimes in the Sept.

— οἱ ἐκ πίστεως.] This is supposed to be a phrase like οἱ ἐκ περιτομῆς for οἱ περιτετμημένοι, and equivalent to οἱ πιστεύοντες. It seems, however, to be a *stronger* expression; meaning, 'those who rest on faith,'—genuine faith, as Abraham's was, and rest on that *only*, as he did, and seek to be justified alone by it; they are alone the true [spiritual] children of Abraham. On the force of υἱοὶ see Note on Romans iv. 1, and Rom. ix. 7.

8. Having taught, in a *general* way, that men are justified by faith, in like manner as was Abraham, the Apostle now, descending to *particulars*, shows that the *Gentiles* as well as Jews are included; that no one might imagine, that the justification by faith, which Abraham obtained, and which was promised to his seed, did not pertain also to the Gentiles. (Crellius.) In the same manner, too, the passage is explained by Calvin.

By ἡ γραφὴ we are to understand, *per prosopopœiam*, the *Holy Spirit*, who inspired the words; as Rom. iv. 3. John vii. 38. Προϊδοῦσα, 'having foreseen and foreknown.' Δικαιοῖ, '*is* to justify;' i. e. *would* justify: a not uncommon sense of the present tense. Προευηγγ. τῷ Ἀ. The sense is, 'announced before [the giving of the Law, nay, even before the birth of Isaac] the glad tidings.' Προευαγγ. is a very rare term; but it is found in Philo.

— ἐνευλογηθήσονται — ἔθνη.] The citation is founded neither on the Hebrew nor the Sept.; and indeed seems formed from two different passages, ἐνευλογ. ἐν σοὶ from Gen. xii. 3, and πάντα τὰ ἔθνη from Gen. xxii. 18, where τῆς γῆς is added. Instead of εὐλ., ἐνευλογ. is rightly edited by Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz, from many MSS. and all the early Editions. Ἐν σοὶ, בְּךָ; i. e. as Newcome explains, by the birth of Christ among thy descendants.

9. ὥστε οἱ ἐκ πίστεως—Ἀβρ.] The Apostle here simply repeats the general conclusion at v. 7. Render: 'So then those [only] who have a like genuine faith with believing Abraham are to be blessed [with him];' namely, by having their faith counted for righteousness. It is well pointed out by Calvin and Hyperius, that πιστῷ is highly emphatic; for, as he observes, 'nulla personæ qualitas in rationem hic venit, nisi fides.' In short, (to use the words of Bishop Warburton, Works, vol. vi. p. 14,) 'the Apostle is here convincing the Galatians, that the Gospel of Christ is founded on the same *principle* with that which justified Abraham,—namely, *Faith*.'

10—14. Here the Apostle urges *other* arguments in proof of the doctrine of justification by faith; the one at ver. 10, taken from the constitution of the law itself, being, as Hyperius observes, an *argument ab effectu legis plane contrario*; or, as Calvin terms it, *de repugnantibus*. It is shown that those who sought to be justified by their observance of the law, so far from obtaining the *blessedness of Abraham*, abode under the *curse of the law*, and were liable to Divine punishment. The argument, when expressed in logical form, is (as Borger states it) this, 'Those who trust to the Law for salvation must completely observe it; for vengeance is denounced against the transgressors of it.' But *all* have transgressed it; therefore all are liable to its punishment.

10. ὅσοι ἐξ ἔργων νόμου εἰ.] This must, from the force of the context, mean, 'those who depend on the works of the law for salvation.' Alluding to the opposite, vv. 7. 9, οἱ ἐκ πίστεως. Ὑπὸ κατάραν ε., 'are under curse,' namely, that of the broken law; are ἐπικατάρατοι, as in the passage of the Old Test. then quoted, to show the reason of the thing. The citation does not

h Hab. 2. 4. Rom. 1. 17. & 3. 20. supra 2. 16. Heb. 10. 38.

i Deut. 21. 23. Rom. 8. 3. 2 Cor. 5. 21.

j Heb. 9. 17.

ποιῆσαι αὐτά. [h] Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ 11
τῷ Θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. Ὁ 12
δὲ νόμος οὐκ ἔστιν ἐκ πίστεως· ἀλλ' ὁ ποιήσας αὐτὰ
[ἄνθρωπος] ζήσεται ἐν αὐτοῖς. [i] Χριστὸς ἡμᾶς ἐξηγό- 13
ρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν
κατάρα· (γέγραπται γάρ· Ἐπικατάρατος πᾶς ὁ κρε-
μάμενος ἐπὶ ξύλου·) ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ 14
Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ
Πνεύματος λάβωμεν διὰ τῆς πίστεως. [j] Ἀδελφοὶ, (κατὰ 15
ἄνθρωπον λέγω) ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς

quite correspond with either the Hebrew or the Sept.; but the sense is the same. Ἐμμένειν is used, both in the Scriptural and Classical writers, with a Dative of some noun expressing, or implying, *engagement*, or *obligation*, and may be rendered, 'to abide by an engagement, continue in its observance.' Τοῦ ποιῆσαι is equivalent to εἰς τὸ, or ὥστε π.

11. Here is adduced another argument (and that *from the nature of contraries*) to prove that no man is justified by the law. 'Having shown (says Theophylact) that the law maketh *accursed*, but faith *blesseth*, the Apostle now shows also that faith alone *justifieth*, and not the Law; and he brings in the words of the Prophet Habakkuk to attest the truth of what he is saying.' The argument being (as Bp. Warburton states it, Works, vol. v. p. 400) this: 'That no one can obtain eternal life by virtue of the Law is evident from one of your own Prophets [Hab.], who expressly holds, that the just shall live by faith. Now, by the *Law* no rewards are promised to *faith*, but to *works only*.'

— ὅτι δὲ ἐν νόμῳ—δῆλον.] The δὲ may be rendered *autem*, or *porro*. Ἐν νόμῳ, 'by the observance of the law as a condition.' Δικ. is nearly equivalent to εὐλογεῖσθαι at ver. 9. Δῆλον, scil. ἐστι; namely, from the tenour of the Christian covenant.

— ὅτι ὁ δίκαιος ἐκ π. ζ.] At ὅτι supply γέγραπται. The passage is also cited at Rom. i. 17, and Hebr. x. 38. Some, as Macknight and Knapp, would construe, ὁ δίκαιος ἐκ πίστεως ζήσ. But it is well observed by Bp. Middleton, that 'that would require ὁ δίκ. ὁ ἐκ π., or else ὁ ἐκ πίστεως δίκ., and would then yield a weak and inappropriate sense. Whereas to affirm that the good man, he whose obedience, though imperfect, is sincere, shall reap life everlasting from faith (as opposed to a law of works) and from faith alone, is a most important declaration; and it agrees exactly with the context.'

12. ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως.] Render, 'But (autem) the law is not of faith;' i. e. depends not on faith, has nothing to do with it. In οὐκ ἐκ πίστεως (where the πίστεως is emphatic) is implied ἀλλ' ἐξ ἔργων; though that is suggested in the ἀλλὰ following, which belongs, I conceive, both to the clauses omitted, and to the one to which it is affixed, where it may be rendered *imo*.

On the logical argument in this and the foregoing verse see Hyperius and Chandler.

Ἄνθρωπος after αὐτὰ, not found in several MSS. of the Western recension, and several Versions and Fathers, is probably from the margin, being introduced either from the Sept. or from Rom. x. 5.

13. Here we have a further argument, derived from the *intent* and *object* of Christ's death.

— Χριστὸς ἡμᾶς ἐξηγόρασεν, &c.] q. d. 'we are justified by faith, and not by the works of the law, *because* Christ hath redeemed us;' literally, 'hath bought us off from the curse of the law;' there being an allusion to the *price paid*. Ἐξαγοράζειν, as used of a person, often signifies, 'to liberate a captive by the payment of his ransom;' where the ἐξ denotes the liberation. It is not agreed whether ἡμᾶς has reference to the *Jews* only, and by 'the law' be meant the law of Moses; or to both the *Jews and the Gentiles*, and by *the law*, the law of nature as well as the law of Moses is to be understood. The latter opinion is ably maintained by Grotius, Whitby, and Macknight, and is, on various accounts, preferable. Γενόμενος, 'by becoming.' Κατάρα, for κατάρατος (abstract for concrete), 'obnoxious to punishment.' The general sense of the passage is thus traced by Bp. Pearson on the Creed, Art. iv.: 'Christ hath redeemed us from that general curse, which lay upon all men for the breach of any part of the law, by taking upon himself that particular curse laid only upon them who underwent a certain punishment of the law to which was affixed a crime.' Deut. xxi. 23.

14. ἵνα εἰς τὰ ἔθνη, &c.] Meaning, 'with the intent that the blessing [promised to the posterity] of Abraham, [of justification by faith] might come, by (or through) Jesus Christ, unto the Gentiles [also].' Ἵνα τὴν—πίστεως. Render, 'that so we (both Jews and Gentiles) might receive the promise of the Spirit (i. e. the promised Spirit) through faith;' i. e. (as Abp. Newcome explains) on the sole condition of faith; see Rom. iv. 9. 16. It is to be borne in mind, that the gift of the Spirit was all along foretold by the Prophets as a part of the covenanted blessing.

15—18. Here the Apostle further illustrates the argument from THE NATURE *of the Abrahamic covenant*, which, he means to say, was in no respect made void; the law subsequently promulgated having by no means taken away its force. This is illustrated by an example taken from *human* affairs, or what is the usual practice of *men*; for such is the force of the formula κατὰ ἄνθρωπον λέγω, so used also at Rom. iii. 5. vi. 19, and often in the Rabbinical writers.

16 ἀθετεῖ ἢ ἐπιδιατάσσεται. [k] Τῷ δὲ Ἀβραὰμ ἐῤῥήθησαν αἱ
ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει· καὶ
τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός· καὶ
17 τῷ σπέρματί σου, ὅς ἐστι Χριστός. [l] Τοῦτο δὲ λέγω·
διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν, ὁ μετὰ
ἔτη τετρακόσια καὶ τριάκοντα γεγονὼς νόμος οὐκ ἀκυροῖ,
18 εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. [m] Εἰ γὰρ ἐκ νόμου ἡ
κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγ-

k Gen. 12. 7. & 15. 5. & 17. 7. & 22. 18. supra v. 8.
l Gen. 15. 13, 16. Exod. 12. 40, 41. Acts 7. 6.
m Rom. 4. 13, 14. & 8. 17.

15. ὅμως ἀνθρώπου.] Commentators need not, as they have done, have stumbled at the ὅμως, or proposed to read ὁμῶς; see Note on 1 Cor. xiv. 7. The word is rightly rendered by Borger, Winer, and Schott, *quamvis*, and in our common version *though*, a signification often found in the Classical writers. In such cases, the difficulty arises from two clauses being blended together; and accordingly the true force of the word will best appear by *dividing* them. Thus here: 'No one disannuls or alters a covenant, though it be but a *man's* covenant.' Ἀθετεῖ, for ἀκυροῖ at ver. 17. Ἐπιδιατάσσεται is rightly explained by Schleusner and Borger, 'adds new and contrary conditions or stipulations.' So Josephus, Bell. ii. 3, uses ἐπιδιαθήκη. Here διαθήκη is by some explained *fœdus;* by others, *testamentum.* The former interpretation is preferable. But Winer seems to best express the sense by the general term *dispositionem*, which will include *both.* Κεκυρ., 'when established by attestation.'

16. τῷ δὲ Ἀβρ.] The example is now *applied* to the promise or covenant of God with Abraham. The plural in ἐπαγγ. may refer to the *repetition* of the original engagement. To the Apostle's interpretation of τῷ σπέρματι, and to the mode of taking σπέρμασι, adopted by him, several recent Commentators have presumed to take exception; maintaining that σπέρμα in the promise to Abraham is not meant, as Paul takes it, of the *Messiah*, but of *Christians in general.* But the former view is ably vindicated by Beza, Whitby, and especially Koppe, Borger, and Schott, who have shown that the interpretation is found in the Rabbinical writers, and that the mode of argumentation here adopted is quite *Jewish*, and therefore suitable to the occasion; and, moreover, that this does not at all affect the *general* argument,—since the Apostle only asks this postulate, that the promises made to Abraham had *all* of them a reference to the Messiah. As to the assertion made by recent Commentators, that זרע and σπέρμα were never used in the plural, except to denote the seeds of vegetables, it is quite untenable. The use of the *Old Test.* will not prove that זרע was never used to denote *sons*, or *families.* And as to σπέρμα, it is used elsewhere *in the plural* for *sons*, in Soph. Œd. C. 599, and occasionally elsewhere in the sense *races* or *families.* Ὃς has reference to σπέρματι, with which it agrees *in sense.*

17. We have here a continuation of the argument *à similitudine de testamento sive fœdere* commenced at ver. 15, but interrupted by some parenthetical matter at ver. 16, and now resumed and concluded.

— τοῦτο δὲ λέγω.] 'I mean by that example to show.' A form also occurring at 1 Cor. i. 12, and elsewhere, which has usually a resumptive and continuative force. By the προ in προκεκυρωμένην we are to understand, 'before the existence of the Mosaic law.' Εἰς Χριστὸν, 'with respect to Christ and his salvation.' As to the chronological question connected with the number 430, it is of no consequence to the Apostle's argument; but it is, I think, sufficiently settled by supposing (with most Expositors) that the Apostle is computing not from the *ratification*, but from the *original making* of the promise, mentioned at Gen. xii. 3.

— οὐκ ἀκυροῖ] literally, 'does not annul,' i. e. cannot. Εἰς τὸ, for ὥστε. Καταργεῖν is thought by some a *Cilicism.* But it may be rather regarded as a *provincialism* in general.

18. The Apostle having shown that the great promise, 'In thy seed shall all the nations of the earth be blessed,' referred to the Messiah, and, by consequence, that his promise could not be annulled by the law of Moses, which was given four hundred and thirty years after it, draws the proper inference at ver. 18, to which all his reasoning tended,—namely, that justification, righteousness, and acceptance with God, could not be by the observation of the law of Moses. (Chandler.) See also the statement of the sense as laid down by the same Commentator, which is supported by the elaborate discussion of the logic of the passage by Hyperius.

— ἡ κληρονομία.] Meaning the blessing mentioned at ver. 14, 'salvation secured, as by inheritance, on Abraham, and believers in general.' At ἐκ νόμου supply ἐστὶ, 'does not come by the observance of the law [or by our own works and merits].'

— οὐκέτι ἐξ ἐπαγγ., &c.] i. e. 'is not obtained by the promise of God to Abraham, that it should come through Jesus Christ.' 'The reason (says Abp. Newcome) is, because obedience to law makes reward a matter of debt; whereas, in fact, the inheritance, or Abraham's reward, was a free gift by promise.' The sense of the verse is admirably illustrated by Bp. Bull in his Harm. Apost. p. 46. He shows *why* the Apostle here places the law in opposition to the promise, and points out the real scope, which (as Beza saw) was to tacitly meet an objection on the part of the Jews, as to what had been said in the verse preceding; q. d. 'the law and the promise cannot stand together, nempe ut hæreditas ex Lege simul et promissione detur; cùm justitia Legis (loquitur κατὰ ἄνθρωπον, ver. 15) meritum inducat et gratiam excludat, adeoque gratuitæ promissioni repugnet, nempe si Lex justificandi causâ data fuisset.' Κεχάρ. is used, and not ἐδίδου, either to suggest the gracious kindness of God, or that it was made *gratis*, and without merit, or *both* senses; the latter as suspended on the former. See Bp.

n Deut. 5. 5. John 1. 17. Acts 7. 38, 53. Rom. 4. 15. & 5. 20. & 7. 8.

γελίας κεχάρισται ὁ Θεός. [n] Τί οὖν ὁ νόμος; Τῶν παρα- 19
βάσεων χάριν ‡ [προσ]ετέθη, (ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ
ἐπήγγελται,) διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου. Ὁ δὲ 20
μεσίτης ἑνὸς οὐκ ἔστιν· ὁ δὲ Θεὸς εἷς ἐστιν. Ὁ οὖν νόμος 21

Bull, ubi supra. Δι' ἐπαγγ., 'by virtue of a positive promise or engagement.'

19. Here an *objection* is anticipated, and the answer given. Τί οὖν ὁ νόμος; 'What purpose, then, did the law answer? and why promulgated, if justification be not of works, but of faith?' The answer is, τῶν παραβ. χάριν προσετέθη, where, by the brief, and consequently obscure, expression, παραβάσεων χάριν, the best Expositors understand, 'that they might be convicted of sin in committing those vices (the heinous nature of sin being by the law set in the strongest point of view, and the power of conscience roused; see Rom. iii. 20); and that thus they might be taught to seek after a more effectual method of obtaining pardon.' On this subject, however, Hyperius has treated with his usual ability, observing, that 'brief as the expression is, it is sufficient for the purpose, since we have here glanced at the force of all law and its twofold end; for law is given *on account of transgressions*; i. e. both to the knowing or recognising, and to the restraining of them; since to thus know transgression is the *spiritual* end of law, whereby it informs the inner man; to which St. Paul alludes at Rom. iv. 15, "where there is no law there is no transgression," and ver. 20, "the law was given to make sin abound" (i. e. that sin might *appear* to be sin), and vii. 7, "I had not known sin but by the law." On the other hand, to *restrain* transgression is the *political* end of the law, whereby it reduces to order the outward man. And *both* these ends may be supposed to be had in view in the present instance.' Such, too, was the view adopted by Dr. Chandler, who remarks, that 'the law was given upon account of transgressions, not only as given to discover to the Jews what things were offensive to God, and would render them guilty in his sight, and thereby designed to settle the boundaries between moral good and evil, virtue and vice; but also, 2dly, [to restrain transgression,] as it ordained the severest punishments against all offenders;' see Rom. iv. 15. vii. 8—10, and compare 1 Cor. xv. 56. So that the law of Moses was given upon account of transgressions, as the great design of it was to point out to the Jews what things were offensive to God, and to preserve them from the commission of those sins, by annexing the severest punishments to those who committed them.

— ἄχρις οὗ ἔλθῃ, &c.] Supply ὥστε διαμένειν. These words seem meant to suggest, that the Law was only intended to be temporary, and preparatory to the Gospel, (as in many respects shadowing it forth, and showing its necessity,) which was to be ushered in when the Seed (i. e. the *Messiah*, see supra v. 16,) should come, unto whom both Jews and Gentiles, being engrafted by faith, would become the spiritual seed of Abraham. Instead of προσετέθη, 5 MSS. of the Western recension, the Vulgate, and other Latin Versions, and some Fathers, chiefly Latin, have ἐτέθη, which is edited by Griesbach, Knapp, and Winer. But the authority adduced is far too weak; and the reading is plainly an *alteration* of those who did not perceive the force of προσ., which (as is well pointed out by Bp. Warburton, Works, vol. v. p. 5) is this: 'it was *superadded* to the Abrahamic covenant, and introduced between that and the Christian dispensation.' So Rom. v. 20, νόμος παρεισῆλθε, where see Note. Some, however, of the correctors and critics, above alluded to, seem to have rejected the προσ., as thinking that προστίθημι is no where else used of a law. That, however, would be no good reason for cancelling it. But, in fact, the phrase προστιθέναι νόμον occurs at least *twice*, as far as my *own* knowledge extends, namely, Herodot. ii. 136, and Thucyd. ii. 35. 'Επήγγελται may be taken impersonally, or ἐπαγγελίας be supplied from ἐπαγγελίας just before. The words διαταγεὶς δι' ἀγγέλων are closely connected with προσετέθη. Render, 'promulgated by or through the intervention of the angels;' the meaning of which will appear from the Note on Acts vii. 53. 'Εν χ. μεσίτου, 'by the intervention of a mediator; namely, *Moses*.' For it has been fully shown by Schoettgen in loc. that סרסור, *the Mediator*, was the common appellation given to Moses in the Rabbinical writers; by whom the Law is often said to have been given 'by his hand as mediator.'

20. ὁ δὲ μεσίτης—εἷς ἐστιν.] This is confessedly one of the most obscure passages in the New Test., and perhaps, above all others, 'vexatus ab interpretibus,' if it be true, as Winer affirms, that there are no less than 250 modes of explanation, most of which are stated and reviewed by Koppe, Borger, Keil, Bonitz, Weigand, and Schott. In a work of this nature it is impracticable to do more than advert to the grounds on which any proposed interpretation deserving of notice may be founded, and to point out that which has the greatest semblance of truth. Previously to doing this, I would call the attention of the reader to *seven rules of interpretation*, which are laid down by Prof. Schott, and which may serve as a clue to guide him through the labyrinth of jarring interpretations; and by showing what is *not* the true one, may direct him to that which *is* such.

'1. The words ὁ δὲ μεσίτης here express the *universal notion* of *any mediator*, as the expressions at John x. 11, ὁ ποιμὴν ὁ καλός; and Rom. i. 17, ὁ δὲ δίκαιος [on which use of the Article, whereby it is subservient to hypothesis, see Bp. Middleton, ch. iii. § 2, and Winer's Gr. Gr. p. 91, Ed. 3]; and therefore do not suggest the idea of any one in particular; certainly not *Christ*, but rather *Moses*. For although what is said merely concerns *any* mediator, yet the Apostle doubtless meant what is here affirmed to be applied to what had been just said of the Mosaic Law promulgated by a mediator. 2. That connexion of the words which, at the first glance, spontaneously presents itself, namely, ὁ μεσίτης (subject) ἑνὸς οὐκ ἔστιν (predicate), is to be adhered to by expositors, and not to be changed for any other, when there is no urgent necessity. 3. The Genitive ἑνὸς must necessarily be referred to the Genitive

κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; Μὴ γένοιτο! εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἂν ἐκ νόμου ἦν

of some substantive to be supplied in thought [as μέρους, πράγματος, or such like]. Care, however, must be taken not to supply what neither the nature and disposition of the thing spoken of, nor the *series orationis*, may seem to spontaneously bring in. 4. The connexion of each member of the sentence, and the nature of the Apostle's style of argumentation, requires that in each member of the sentence the signification of εἷς should be the *same*. 5. The one member, in like manner as the other, either contains an *universal sentiment* to be transferred to the present case, or contains an *enunciation pertaining to certain times*. 6. Even if it should be *granted* that the former contains an universal sentiment, which, agreeably to the meaning of the Apostle, ought to be transferred to the question concerning the Law of Moses, yet the Apostle is by no means to be supposed to have said in the latter member what was only to be applied to the question as to the promise given to Abraham. Nay, by the words ὁ δὲ Θεὸς εἷς ἐστιν he must have meant to affirm something *universal;* which *either*, in like manner as the former enunciation, ought to be transferred to the *Mosaic Law* only; *or* must be transferred at once to the *Law* and the *promise*. Otherwise, the argumentation which is intimated at ver. 20 would be neither perspicuous nor coherent. 7. The first words of the verse following (21), ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; (an interrogation succeeded by a form of serious denial, μὴ γένοιτο!) certainly require that the whole of ver. 20 should be supposed to contain a *primary* sentiment, of that kind which gave occasion to the interrogation proposed and refuted in the subsequent verse. Moreover, the negation μὴ γένοιτο! so *takes up* the interrogation before propounded, that it is plain that this interrogation has by no means the force of *denial*, but is a mere *doubt*, proceeding from some one who, using such a kind of argument as is contained in ver. 20, would be justified in collecting that the promise given to Abraham might be taken away by the Law subsequently given.'

Having applied the searching test of the above rules to almost all the expositions which have any claim to attention, the learned Professor concludes with rejecting them all as unfounded. To those my limits forbid me to advert, except to notice *that one* which seems to be *least* objectionable, and was adopted by Paræus, Crellius, Capell., Locke, Whitby, Chandler, Noesselt, and A. Clarke, and which may be expressed in the following paraphrase: 'Now a mediator is not [cannot in the nature of things be] a mediator of one [party only in any covenant], but of two [at least]. But God, who gave the promises to Abraham, is one party only [belonging to the Abrahamic covenant]; q. d. the other party (consisting of believers of all nations, Gentiles as well as Israelites) was not concerned in the promulgation of the Law; and therefore the *original* covenant, not having been dissolved by *both* the contracting parties, remains in full force.' 'The words of the latter member (says Chandler) are in opposition to what went before, and are meant to point out the different *reasons* of God's giving the promise to Abraham, and the law to the Jews,—from the totally different manner of their delivery. The law was given because of *transgression*, as appears by its being delivered in a terrific manner by the ministry of angels and the hands of a Mediator. But God, who gave the inheritance to Abraham by promise, is one, the only party concerned in the delivery of it; He gave it *himself*, without the ministry of angels or Mediator, and, by consequence, not upon account of transgression, but as a token of friendship, and as the reward of Abraham's faith.' Yet even this interpretation will, I apprehend, not quite stand the test above adverted to. Upon the whole, the most satisfactory view of the sense seems to be that propounded by the very learned Framer of the above rules, in the following Note: "The intent of the Apostle is, I conceive, to affirm the paramount authority and dignity of the Sinaitical Dispensation above any human covenant, from a consideration of the nature, not indeed of the *Lawgiver*, Moses, but of *God*, the *Author of the Law*. And though the expression εἷς, viewed by itself alone, would not signify *any thing* or *person unchangeable*, yet this idea of one who is *all-consistent, and who ever remains the same*, may very well, in a context like the present, be united with the proper and usual signification of the word; compare Rom. iii. 30. Philipp. i. 27. So also in vv. 15. 17, seqq., mention had been made of the alteration or abrogation of a Dispensation or Covenant. These things considered, there is surely no objection to assigning to the word εἷς in both members of ver. 20, the sense of *immutability* or *perfect consistency*, [in which case εἷς will stand for ὁ αὐτὸς, 'one and the same.' So Thucyd. iii. 38, ἐγὼ αὐτός εἰμι τῇ γνώμῃ. Ed.] With respect to the expression εἶναί τινος, it is here, I conceive, used in the same signification as at 1 Cor. i. 12. iii. 4, *à partibus alicujus stare, ei addictus esse*, 'to be of any one's party.' Thus the sense will be, 'A mediator indeed belongs not to *one* person or party only [and that unchangeable];' q. d. 'in human concerns, where a mediator is wanting, there are of course *two* parties, between whom a mediator may act, whether the transaction be between *two persons* only, or there be a large number of persons constituting either or both parties. Hence, from the Sinaitical Law being promulgated ἐν χειρὶ μεσίτου (ver. 19), it does not follow that it is of perpetual authority. *And yet God is one*,—he remains ever a God *unchangeable;* the covenant of the Sinaitical Dispensation was not of human but Divine authority; nor did it depend on the will of man, but of God, who is unchangeable.'"

In this last mode of explication, then, I must, upon the whole, acquiesce, as the least objectionable of the many that have been proposed. Yet it is almost impossible to prove any interpretation to be the true one, from the want of sufficient data whereon to judge, the words themselves being so very few, and consequently obscure. The sentiment, indeed, is not expressed with sufficient clearness to enable any one to fix it with certainty; and that, doubtless, for the reason suggested by Hyperius, that the Apostle did not think it necessary to more fully develope the sentiment, because, we may suppose, it was

o Rom. 3. 9. & 11. 32. ἡ δικαιοσύνη. [o] Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ 22
ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ
τοῖς πιστεύουσι. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον 23
ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀπο-
p Matt. 5. 17. καλυφθῆναι. [p] Ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς 24
Rom. 10. 4. Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν· ἐλθούσης δὲ τῆς 25

one which the Galatians had often before heard; and hence it was sufficient for him to recal it to their memory by a single word.

21. A doubt is now proposed, arising from what the Apostle had said at ver. 20 respecting the authority of the Sinaitical law, as evinced from the nature of God;—namely, whether the Sinaitical law, being of Divine authority and command, was meant to so limit (or change) the promise given to Abraham, that that should no longer be a promise, of which the fulfilment belonged only to the free grace of God. This doubt (or rather objection) the Apostle removes, by giving them to understand, that although each Dispensation of God (the law and the promise) is different in its own nature and efficacy from the other, yet there is no such inconsistency between them, as that the *law* should take away the *promise*; nay, that each coheres with the other, by a connexion divinely ordained, whereby the law served to pave the way for the Christian Dispensation; finally, that the law does not interfere with the promise, but tends to *confirm* it. (Schott.) The removal of the above objection is, as Hyperius shows, in the present verse *indirect*; in the next, *direct*.

— εἰ γὰρ ἐδόθη, &c.] '*if* there had been given,' &c. Implying, as Winer shows, at the end of the sentence some clause expressing that such was *not* the case; see Note on Rom. vii. 9, 10, and compare infra iii. 23. This, then, is as much as to assert that the law of Moses could not give life: and yet at Rom. vii. 10, St. Paul says that 'the commandment was ordained to life.' Here, however, as Chandler shows, no real contrariety exists; for though the law of Moses proved in its *effects*, through the wickedness of the Jews, a law of condemnation, and so could not give life, yet the original *design* of it was to prevent the transgressions of the Jews, and secure to them the Divine favour in all temporal blessings. And yet it could not give life, because it pronounced, 'Cursed is he that continueth not in all things written in the law to do them.'

22. Here we have, as Hyperius observes, 'the second and *direct* answer to the foregoing objection, and that deduced from the proper office and end of the law. The law is not opposed to the promise, since it excludes not from the benefit of the promise, nay, it rather leads men to joyfully embrace the promises.'

— συνέκλεισεν.] Many interpret, 'hath included.' A sense, however, too feeble. It is better, with Borger and Winer, to explain, 'has shown or declared all to be subject to the dominion of sin,' brought them under it. So Hyperius: 'Scriptura enim, vel lex scripta, declarat hominibus, quod sint rei.' The full sense, then, is: 'Nay [so far from that], the Scriptures declare all men [of all nations, both Jews and Gentiles] to be sinners brought under condemnation, and therefore amenable to wrath and punishment.' Similarly, at Rom. vii. 23, sin is compared to a *tyrant*, who holds men captive, and to whose dominion all are subject. So Demosthenes has κατακλείειν τῷ νόμῳ: see more in the Note on Rom. xi. 32. Τὰ πάντα alludes to the ἔθνη, which will serve to account for the neuter gender being used.

— ἵνα ἡ ἐπαγγελία ἐκ πίστ., &c.] Ἐκ πίστεως is for ἡ ἐκ πίστ. οὖσα. The clause may be rendered, 'in order that the promised blessing, which depends on faith in Jesus Christ, might be given to them that believe in him.' Comp. Rom. iii. 22.

23. This verse forms the *second* part of the above confutation, wherein the Apostle teaches that believers in Christ are freed from the law. (Hyperius.) Two similitudes are here made use of; one to a *prison*, the other to a *pædagogus*.

— πρὸ τοῦ ἐλθεῖν τὴν πίστιν] 'before the faith (i. e. the dispensation which requires faith in Christ as indispensable, meaning the Gospel covenant) was introduced;' see Rom. iii. 27. xi. 6. The words following, ἐφρουρούμεθα συγκεκλεισμένοι, &c., are illustrative of the metaphor in the preceding συνέκλεισεν, the comparison being to persons shut up in a place from which they cannot get out. The sense is well expressed by Winer, 'lege obstricti custodiebamur, asservabamur in.' So 1 Pet. i. 5, τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους εἰς σωτηρίαν.

— εἰς τὴν μέλλουσαν πίστιν ἀποκ.] Meaning, 'until the promulgation of the faith, which was afterwards to be revealed.'

24. ὥστε ὁ νόμος παιδαγωγὸς, &c.] Here we have, as Hyperius observes, an argument deduced from analogy. And as the law was before compared to a *jailer*, so it is here likened to a παιδαγωγὸς, by which term is not to be understood a *schoolmaster* (for that would have been διδάσκαλος), but the *pædagogus* or person (usually a freedman or slave) who *conducted* children to and from school, attended them out of school hours, formed their manners, superintended their moral conduct, and in various respects *prepared* them for the διδάσκαλος; see Chrysostom, cited by Borger; and Plutarch, de Educ. § 13. In short, the leading idea here intended, is that of *bringing unto*, and *preparing for*, as the Law did in respect of the Gospel, namely, by its doctrines, moral precepts, types, and prophecies, all leading men to the Gospel, by showing the imperfection of the Law, and the impracticability of performing any law of works; see Note on Matt. v. 17; hinting also at the *restraint* and *discipline* under which boys were held till they reached manhood, and at the necessarily incomplete knowledge until then communicated to them; intimating that those under the law were νήπιοι as compared to the τέλειοι of the Gospel.

26 πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. [q] Πάντες γὰρ υἱοὶ q John 1. 12. Rom. 8. 15.
27 Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· [r] ὅσοι γὰρ infra 4. 5. r Rom. 6. 3.
28 εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. [s] Οὐκ ἔνι & 13. 14. s John 17. 21.
Ἰουδαῖος οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος· οὐκ Rom. 10. 12. 1 Cor. 12. 13.
ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Eph. 2. 14, 15.
29 Ἰησοῦ. [t] Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, Col. 3. 11. t Gen. 21. 12. Rom. 9. 7.
1 καὶ κατ' ἐπαγγελίαν κληρονόμοι. IV. Λέγω δὲ, ἐφ' ὅσον Heb. 11. 18.
χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου,
2 κύριος πάντων ὤν· ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους,
3 ἄχρι τῆς προθεσμίας τοῦ πατρός. [u] οὕτω καὶ ἡμεῖς, ὅτε u Col. 2. 20.
ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι.

25. *οὐκέτι ὑπὸ παιδ.*] i. e. 'because it is no longer *necessary* to us, and therefore no longer obligatory upon us;' as in the case of boys when grown up. The better covenant being established, the introductory one, of course, ceases.

26. There is here, as Hyperius and Calvin remark, a *second* argument to prove the unsuitableness of their being perpetually bound to the law; namely, that they are sons of God, and consequently free.

— *πάντες.*] Meaning, 'all of every nation,' both Jews and Gentiles. *Υἱοί ἐστε*, i. e. 'are admitted to a sort of sonship by adoption,' with the adjunct notion of liberty from slavish and unnecessary restraint.

27. *ὅσοι γὰρ εἰς Χριστὸν*, &c.] Meaning, 'I say sons, and sons of God; for as many of you as, having received baptism, profess the Christian religion [whether circumcised or uncircumcised] are united with Christ by the closest bond.' See Bp. Beveridge in D'Oyly and Mant's Fam. Bibl.

On the phrase *ἐνδύσασθαι Χρ.* see Note on Rom. xiii. 14. With reference to the present passage, it is said by Greg. Naz., *Χριστὸν ἐνδέδυμαι, Χριστὸν μεταπεποίημαι διὰ τοῦ βαπτίσματος.*

28. Here we have, not, what Borger imagines, a mere repetition of what was said at ver. 26, but a further developement of the idea, and that (as Hyperius shows) by pre-occupying the objections of the Judaizers.

— *οὐκ ἔνι Ἰουδαῖος*, &c.] Meaning, 'there is under the Gospel no discrimination in privileges; no distinction of *nation*, none of *condition* nor sex,—but ye are all *one family*, by the religion of Christ Jesus—all alike entitled to the same benefits, those of sincere believers.' See Note on Rom. ix. 7, 8.

29. *εἰ ὑμεῖς Χρ.*] scil. *υἱοί*. *Τοῦ Ἀ. σπέρμα*, i. e. the true spiritual seed. *Καὶ κατ' ἐπαγγ. κληρ.*, 'and heirs by Divine promise [of the blessings attached thereto],' without any need of legal performances.

IV. In continuation of the argument in the foregoing chapter, the Apostle now proceeds to show the superior excellence and freedom of the state of believers under the Gospel, as compared with that in which they were placed under the law. And, after reproving the Galatians for not adhering firmly to the latter, he illustrates the difference between the two dispensations, by tracing them as figuratively represented in the two branches of Abraham's posterity, *Sarah's* and *Hagar's*. He commences, however, with glancing at an *objection*, prominently brought forward at Rom. iii. 1; q. d. 'If this be the case, what advantage hath the Jew, or what profit is there in circumcision?' This the Apostle overrules by arguing, that *supposing* them to be the heirs of Abraham, yet this will not at all invalidate his account of their condition under the law. And this he illustrates by a familiar and popular example suggested by the sonship, or inheritance, just before mentioned.

1. *λέγω δέ.*] On this formula see Note supra iii. 17. Here it serves to introduce a *continuation* of the argument, and an *illustration* of the reasoning in the preceding chapter; wherein first the state of God's Church under the law is compared to that of a *minor*, whose father is dead, and who, though he be, by legal right, the owner of the whole inheritance, yet, while in his non-age, is in a situation little differing, in respect of restraint, from that of a servant; and so continues, until the period appointed by his father for putting him into possession of his inheritance.

— *νήπιός ἐστιν*] 'is a minor.' So the word is used in the *Classical* as well as Scriptural writers.

2. *ἐπιτρόπους καὶ οἰκονόμους.*] I would render, not, 'tutors and governors,' but '*guardians* and *managers*.' From the minor's being said to be *under* them, it is not necessary to infer (as many recent Commentators have done) that such *οἰκονόμοι* were *care-takers* of the minor, as well as stewards; for of *that* no sufficient proof is adduced. *Ὑπὸ* may merely refer to his having no control over their management.

— *τῆς προθεσμίας.*] Supply *ἡμέρας*, 'the period previously fixed.' *Τοῦ πατρὸς* is for *ὑπὸ τοῦ πατρὸς*, which is more easily accounted for, since *προθ.* being, in some measure, an adjective, may stand for a participle, and thus take a genitive.

3. *ἡμεῖς.*] Meaning, both Jewish and Gentile Christians. *Νήπιοι*, i. e. children in the knowledge of God, unable to attain that accurate and complete knowledge of Divine things, which pertains to *ἄνδρες τέλειοι* spoken of at Eph. iv. 14.

— *στοιχεῖα τοῦ κόσμου.*] *Στοιχεῖα* denotes figuratively, 'the elements, or rudiments, of any branch of knowledge;' consequently implying that which is superficial, and only suited to the less informed; not intended to be permanent, but to give way to the more complete knowledge of a further advanced period of study; see Col. ii. 8.

[v] ῞Οτε δὲ ἦλθε τὸ πλήρωμα τοι χρόνου, ἐξαπέστειλεν ὁ Θεὸς 4
τὸν Υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον·
[w] ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολά- 5
βωμεν. [x] ῞Οτι δέ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα 6
τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον· Ἀββᾶ, ὁ
πατήρ! [y] ῞Ωστε οὐκέτι εἶ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱὸς, καὶ 7
κληρονόμος Θεοῦ διὰ Χριστοῦ. [z] Ἀλλὰ τότε μὲν, οὐκ εἰδότες 8

v Gen. 49. 10. Dan. 9. 24. Eph. 1. 10.
w John 1. 12. supra 3. 26.
x Rom. 8. 15.
y Rom. 8. 16, 17.
z 1 Cor. 8. 4. & 12. 2. Eph. 2. 11, 12.

Here it designates, in conjunction with the qualifying term τοῦ κόσμου, that state of religious knowledge which subsisted both among Jews and heathens before Christ, and which was, from its external and ceremonial character, suited indeed to the capacities of the recipients, but was only calculated to last for a time. The Apostle means to suggest the inference, that, however useful might be the law of Moses, or the law of nature (each as *introductory* dispensations, more or less perfect), the obligation to *both* must cease when the more perfect religion of the Gospel was promulgated, by which they were alike superseded. On the force of δεδουλ., see Note at iii. 26.

4, 5. Here is carried forward the illustration drawn from the ἐπιτρ. and οἰκον., q. d. 'For as the *son* is, for a time, subject to the governance of masters, but when the προθεσμία is accomplished, becomes his own master; so *we*, so long attached τοῖς στοιχείοις τοῦ κόσμου, are liberated from them, by the Son of God being sent into the world for the purpose of delivering us.' (Borger.)

4. πλήρ. τοῦ χρόνου.] The phrase occurs also in Gen. xxv. 24. xxix. 21, and denotes the end of an appointed time. So τὸ πλήρ. τῶν καιρῶν, Eph. i. 10. Thus ὅτε τὸ πλήρ. τ. χρ. ἦλθε is equivalent to ὅτε ἐπληροῦτο ὁ χρόνος. The expression occurs in the Classical as well as the Scriptural writers. It here denotes the time appointed by the Father for delivering all nations from the bondage mentioned at ver. 3.

— ἐξαπέστειλε τὸν Υἱὸν, &c.] Ἐξαπ. is *not*, as Borger supposes, synonymous with ἀπέστ., but is a more significant expression; especially where (as here and at Exod. iii. 10. 13, and Acts xxii. 21) it is used of legates sent *forth* with a Divine commission. Here, however, there may be an allusion to the Son being, as it is said at John i. 18, εἰς τὸν κόλπον τοῦ Πατρός. This had, I find, occurred to Semler, who remarks how irreconcileable this is with the opinion, that Christ had no existence before he was born of a woman.

— γενόμενον] 'born;' a signification found in Rom. i. 3, and sometimes in the Classical writers. Γενόμενος ἐκ γυν. is a Hebrew phrase formed on ילוד אשה in Job xiv. 1, and elsewhere. It here intimates that Christ was endued with the whole of the *human nature*; see Phil. ii. 7. Ὑπὸ νόμον some render 'subjectum legi;' others, 'sub lege;' i. e. for Ἰουδαῖον. Both senses, however, may be included; the latter *primarily*, the former *secondarily*. At τοὺς ὑπὸ νόμον, ver. 5, supply ὄντας, or δεδουλωμένους, from the preceding, 'under the dominion and condemnation of the law,' whether of Moses or of nature. See Rom. iii. 20.

5. ἵνα τοὺς ὑπὸ νόμον ἐξαγ.] These words state the *purpose* for which Christ was sent; namely, to buy off and liberate those who were under the condemnation of the law, and restore them to perfect freedom; see Note supra iii. 13. The ἵνα following denotes the *end* or effect of what Christ did. On the phrase τὴν υἱοθεσίαν ἀπολαμβάνειν, see Note at iii. 26, and Rom. viii. 15. 23.

6. ὅτι δέ ἐστε υἱοί.] Wakefield and Borger explain, 'And to show that ye are sons.' An ellipsis, however, too harsh. It is true that the Apostle seems to mean to assert their having received the Spirit as an evidence of their sonship. But that may be *implied* as follows: 'And because ye are sons, God has [in token thereof] sent,' &c. So Calvin remarks: 'Prius adoptatum esse a Deo, quam habere a Spiritu Dei testimonium adoptionis; sed effectus signum est causæ.' 'The same argument (observes Mr. Locke) from their having the Spirit, St. Paul uses to the Romans, Rom. viii. 16. And on reading 2 Cor. v. 5, and Eph. i. 11—14, it will be found that the Spirit is looked upon as the seal and assurance of the inheritance of life to those *who have received the adoption of sons*.' This will sufficiently defend the usual interpretation of τὸ Πνεῦμα against those recent Commentators, who lower it to '*animus* Christianus.' Here the best ancient and modern Expositors alike recognise the express mention of the three Persons of the Trinity, with the due distinction. 'The Son (as Bp. Pearson observes) is distinguished from the Father, as first sent by Him; and the Spirit of the Son is distinguished both from the Father, and from the Son, as sent by the Father, after He had sent the Son. And this our Saviour hath taught us several times, John xiv. 26. xv. 26. Hence we conclude that the Holy Ghost, although He be truly and properly God, is neither God the Father, nor God the Son.'

Κρᾶζον here signifies 'teaching and enabling us to cry out [in prayer]' with filial confidence, Ἀββᾶ! addressing God as a Father; see Rom. viii. 15. Perhaps there is an allusion to the distinction between Slaves and Sons, or others of the family,—that the former were not allowed to use the title of Abba in addressing the master of the family, while the latter enjoyed that privilege. Why the Chaldee term Ἀββᾶ should have been used as well as the Greek, Expositors are not agreed. The opinion of Winer seems most probable,—that the *Chaldee* term was used, because the Jewish prayers ordinarily commenced with Ἀββᾶ; and that the *Greek* was meant for those who did not understand the Chaldee term.

7. Here we have the *conclusion;* see ver. 1. Compare Rom. viii. 17. iii. 29, where see the Notes. Εἶ is supposed to be for ἔστε. But it would rather seem that the singular is adopted to make the application, by its individuality,

9 Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς· [a] νῦν δὲ, γνόν- a 1 Cor. 8. 3. & 13. 12.
τες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε Col. 2. 20.
πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν
10 δουλεύειν θέλετε; [b] Ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ b Rom. 14. 5. Col. 2. 16.

more forcible. There is a similar transposition in Rom. xii. 19, 20. 1 Cor. iv. 6, sq. In the ὥστε it is *implied* that the person in question has received the Holy Spirit given through the Son, to seal believers as the children of God. Κληρ. Θ. Meaning, partaker of the blessings bestowed by God on men through Christ, viz. justification and redemption, which are very often denominated an inheritance, to denote certainty of possession.

8—10. Considering the exalted nature of this condition, as sons of God, obtained for them by Christ, how highly, the Apostle now shows, is to be reprobated the temerity of those who again drew back to the former servile state; with reference chiefly to that part of the Galatian congregation which had formerly been Pagan. (Schott.)

There is here (as is indicated by the ἀλλὰ) a *conversio sermonis*; the *Gentile* Christians being especially addressed. In vv. 8, 9, we have a fine *contrast* drawn between the *pristine* state of the persons in question (when involved in gross idolatry, through ignorance of the nature of God), and their *present* condition, when knowing and being known of God. This is done to place in a strong point of view their folly in wishing to return to their former state of servitude to the law.

8. ἀλλά.] Of this particle no satisfactory account is given by the Commentators. It seems to belong to ἐδουλεύσατε taken a *second* time; the full sense being, 'Ye did, indeed, then worship those who were no gods; but however ye did it through ignorance of God, which ye have not now to plead.' By τότε we are to understand the time when they were ὑπὸ τὰ στοιχεῖα τοῦ κόσμου δεδουλ. ver. 3.

— τοῖς μὴ φύσει οὖσι θεοῖς.] Most modern Commentators (understanding φύσει as opposed to νόμῳ, or θέσει, or δόξα) explain it to mean, 'those who are not gods by nature, but only such in the opinion of men;' so answering to the οἱ λεγόμενοι θεοὶ of 1 Cor. viii. 5. This view, however, scarcely reaches far enough. It would rather seem, according to the opinion of the ancient and some eminent modern Expositors, as Wolf and Elsner, that the expression has reference to the nature and essence of the only *true God*, as opposed to *factitious* deities, or imaginary beings having no real existence. So Hierocles, in Aur. Carm. p. 170 (cited by Elsner), says of Pythagoras: ὃς οὐκ ἦν τῶν ἀθανάτων θεῶν, οὐδὲ τῶν φύσει ἡρώων, ἀλλ' ἄνθρωπος ὁμοιώσει θεοῦ κοσμηθεὶς, and p. 228, οὐ φύσει ἀθάνατος θεός. The sense first-mentioned may, indeed, be included. So Calvin well annotates: '*Naturam* hic posuit pro re ipsa, vel pro substantia. Nam quicquid de Deo imaginantur homines, figmentum est ac nihil: itaque dii sunt opinione omnia idola, re ipsa nihil.' And Hyperius: 'Unus, summus, Deus est natura Deus, cujus proprium est, servare, beare, juvare, velle et posse, id quod nullis creaturis potest tribui. Itaque nulli sunt alii dii natura, sed solum stulta persuasione hominum.'

The reading of several of the most ancient MSS., and some Fathers and early Editions, τοῖς φύσει μὴ οὖσι, is, it is clear, only an emendation of those who, by this change of position, sought to avoid a seeming *acknowledgment* of them as gods in some sense. But no change is necessary, since the words may be so construed: and they cannot be better rendered than they are in our common Version, 'which by nature are no gods.' So Deut. xxxii. 21, αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεῷ, i. e. τῷ φύσει μὴ ὄντι θεῷ. Had Abp. Newcome seen this, he would not have altered 'no-gods' into '*not* gods.' Nor would Dr. Macknight have here translated as he did, 'those who are not gods by nature;' which is making the words seem to admit that they *were* gods in *some* sense.

The μὲν of this verse, and the δὲ of the next, are intended to more forcibly contrast their *former* with their *present* state.

9. μᾶλλον δὲ] 'or rather.' A *formula corrigendi*, occurring also at Rom. viii. 34, and frequently in the Classical writers. For we have here, as Hyperius remarks, 'amplificatio cognitionis rerum spiritualium quam Galatæ assecuti fuerant, per correctionem interposita.' Γνωσθέντες is best explained by Grotius, Luther, and others, 'acknowledged by God as his sons, and approved to be such by the Spiritual gifts imparted to them.' See supra iii. 5. 1 Cor. viii. 3. 2 Tim. ii. 19. Wisd. iv. 1.

— πῶς ἐπιστρέφ.; &c.] 'how is it that ye are turning back?' &c. The Apostle expresses his wonder that they, who have been set free from the bondage of atheism, or polytheism, should *return* to bondage; even to a dispensation, which, however of Divine institution, was not of *sufficient efficacy* to procure them salvation; for that is all that is meant by the terms ἀσθενῆ and πτωχὰ, of which the latter is a further illustration, under another metaphor, of the idea contained in the former; see Grotius, Crellius, Doddridge, and Theophylact. How the law of *Moses* was *weak*, appears from Hebr. vii. 18, 19. x. 1; and how the *law of nature* was such, appears from the Epistle to the Romans, passim. For that the Apostle has *both* in view there is little doubt, and such is the opinion of the best Expositors. In πάλιν ἄνωθεν I would not, with Koppe and others, recognise a pleonasm for the simple πάλιν; though the forms πάλιν ἐκ δευτέρου and πάλιν αὖ might seem to countenance it. There is no necessity here to resort to any such principle; for the context very well admits of the full sense, namely, '*again*, as at the first;' as though ye had never been Christians. So Hyperius, after ably pointing out the emphatical nature of all these several terms, adds, 'Facit enim ad vehementiam ἀναδίπλωσις illa *iterum*, *ab integro*.'

10. Here the Apostle illustrates by examples this δουλεύειν στοιχείοις πτωχοῖς.

καιροὺς καὶ ἐνιαυτούς· φοβοῦμαι ὑμᾶς, μήπως εἰκῆ κεκο- 11
πίακα εἰς ὑμᾶς.

c 2 Cor. 2. 5.
d 1 Cor. 2. 3. 2 Cor. 11. 30.

[c] Γίνεσθε ὡς ἐγὼ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοὶ, δέομαι 12
ὑμῶν! οὐδέν με ἠδικήσατε. [d] Οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς 13

— *ἡμέρας—ἐνιαυτούς.*] We may render, 'So then ye observe days and months, and times and years!' Or if, with the Arabic Version, Wakefield, Buttmann, Chandler, and Scholz, we take the sentence interrogatively (by which, Chandler observes, the reproof is stronger, and the expression more tender), 'Do ye then observe?' &c. But the declarative mode has more of dignity, and perhaps propriety; since, as Hyperius remarks, the Apostle thus explains what he meant by the term *elements;* and, by one particular kind of legal observances, means various others to be understood. Such, too, is the view taken by Calvin.

*Ἡμέρας* refers to the Sabbaths; *μῆνας* to the novilunial festivals; and *ἐν.* to the Sabbatical and Jubilee years, Passover, &c. By *καιροὺς* are supposed to be designated the stated festivals. *Παρατηρεῖν* here signifies 'to superstitiously observe, by scrupulously distinguishing certain days from other days.' In illustration of which, Wetstein compares Jamblich. viii. 4 (speaking of the Egyptians), *μήτε ἄλλο τι προσλαμβάνοντες, ἢ μόνον καιροῦ παρατήρησιν.*

11. In *φοβοῦμαι*, &c., Borger and Winer think there is a kind of *attraction; ὑμᾶς*, which belongs to the clause following, being thrown back to the preceding one. Thus, by a very common Grecism, it will mean, 'I am afraid I have bestowed on you labour in vain.' Here, however, it is better not to resort to any such idiom, since that would somewhat lower the sense, which is far stronger according to the usual manner of rendering. The Apostle first expresses that he is in fear of them, and then subjoins the *nature* and *extent* of that fear. As Chandler observes, he does not wholly give them up as lost, though he expresses great concern for their danger. This will especially appear, if we attend to the strict propriety of the idiom here; for the force of *μήπως* with the *Indicative* is (as Winer observes) to show that the writer or speaker supposes the thing feared to have already taken place. So Thucyd. iii. 53, *νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν.* Here, however, it is sufficient to understand extreme fear of a thing, as almost sure to take place. 'The language is (observes Theodoret) that of a parent, who remembers the pains he has taken with his children, but does not see the fruit.'

12—16. Having thus justly reproved the inconstancy of the Galatians, the Apostle now subjoins an exhortation, in which he most affectionately adjures them to return to the right path, and imitate his example; reminding them of the time *past*, when they had most reverently and thankfully received the doctrine he preached to them. (Schott.)

12. *γίνεσθε ὡς ἐγὼ*, &c.] The exact import of these words has been somewhat disputed. Several Commentators (as Beza, Grotius, Calvin, Hyperius, Morus, Wolf, and Whitby) take it to be, 'love me with the same affection as I do you.' While the ancient Interpreters in general, and, of modern ones, Hammond, Doddridge, West, Rosenmuller, Semler, Koppe, Iaspis, Schleusner, Scott, Winer, and Schott, at *κἀγὼ ὡς ὑμεῖς* supplying *ἐγενόμην*, assign this sense: 'Follow my example, in renouncing the law for the Gospel. I was once as zealous for the law as you now are; but now I live as do the *Gentiles*, and *not as do the Jews.* Do you, who are not *Jews*, but *Gentiles*, live in like manner, as men released from the law.' Yet this requires no little violence to be done to the words. And, although this supplying of *ἐγενόμην* may seem unobjectionable as to the *principle*, that of supplying from a preceding verb in another tense or even mood of that verb, yet here it involves considerable harshness; and the sense thus arising is frigid and unsuitable to the context, the character of which is that of the deepest pathos. For, as Beza well remarks, 'in hac re noluit dicere Paulus se illorum similem esse, sed prorsus dissimilem:' and he truly observes, that such a sentiment as the above is quite foreign to the scope of the Apostle. Considering, then, the nature of the context, especially vv. 15, 16, it cannot be doubted that some sentiment of deep affection is meant to be expressed in this very brief and therefore obscure address, wherein the entreaty it contains is evidently that of one desiring continuance and reciprocity of affection on the part of another; comp. 2 Chron. xviii. 15. And taken in conjunction with ver. 16, we may regard the whole as an assurance that *his* love for *them* was unaltered, and an entreaty that theirs to him may be what it formerly was, and his now *is.* Beza well compares the Latin idiom, by which an intimate friend is called *alter ego*, or *alter idem.* So Cicero, in writing to Atticus says, 'Deinde te, quasi me alterum quæro,' where the *quæro*, like the *ὡς*, is (as Beza says) intended to soften the harshness of a bold expression. I cannot omit to mention that the transposition of the phrase of entreaty, *δέομαι ὑμῶν, ἀδελφοί*, from the first part of the sentence, which is its usual place, to the last, strongly marks the pathos, in promoting which the *hyperbaton* has great force, a figure excellently treated of by Longinus, de Sublim. sect. xxii., where he says, that the hyperbaton is *οἱονεὶ χαρακτὴρ ἐναγωνίου πάθους ἀληθέστατος.* For, he adds, 'as those who are angry, indignant, or jealous, or suffering under any other strong affection, easily run into hyperbaton, so, in the best writers, excited feeling carries them to what are nature's works; for then is art perfect when it seems to be nature.' He then quotes as an example a passage of Herodot. vi. 11, *ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα, ἄνδρες Ἴωνες*, where *ἄνδρες Ἴ.* ought to have come in at the beginning of the sentence. The omission there of the words to which *γὰρ* refers (supplied by Longinus thus, *νῦν καιρός ἐστιν ὑμῖν πόνους ἐπιδέχεσθαι*), is to be traced to the same cause as in very many passages of St. Paul and of Thucydides.

— *οὐδέν με ἠδικήσατε.*] q. d. 'I have no grievous injuries to complain of at your hands, and therefore, in speaking so plainly as I must do, I am not actuated by any feeling of resentment.'

14 σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον· [e] καὶ τὸν πει- e Mal. 2. 7.
ρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ
ἐξεπτύσατε· ἀλλ᾽ ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χρι-
15 στὸν Ἰησοῦν. Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ
γὰρ ὑμῖν ὅτι, εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες
16 ἂν ἐδώκατέ μοι. Ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;
17 [f] Ζηλοῦσιν ὑμᾶς, οὐ καλῶς· ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, f 2 Cor. 11 2.

We have here, as Calvin, Crellius, and Hyperius point out, a pre-occupation of an objection. And the connexion of these with the following words may be thus traced: 'I harbour no resentment against you, but rather *affection* for you, from a remembrance of past kindness received from you; for when I was labouring under much bodily infirmity, ye did not despise me [on that account], but,' &c. Δι' ἀσθ. τῆς σαρ., 'under weakness of body,' for ἐν ἀσθενείᾳ. The exact import of this expression ἀσθένεια τῆς σαρκὸς has been not a little disputed. But the interpretation generally adopted seems the best; by which it is understood of great infirmity and sickness of body, even such as to make his personal appearance mean and contemptible to the multitude. This is in the next verse called πειρασμὸς ἐν τῇ σαρκί.

14. τὸν πειρ. μου τὸν ἐν τῇ σ.] Most Expositors, ancient and modern, take this expression to refer to the *persecutions* and *afflictions* which Paul underwent. But to that interpretation insuperable objections have been urged by Whitby, Doddridge, Macknight, Scott, and Borger, with whom, and also Newcome and Iaspis, I would understand it to denote the same with the *corporeal trial* called 'the thorn in the flesh' at 2 Cor. xii. 7. Compare 2 Cor. x. 10. Πειρ. μου—ἐξουθ. οὐδὲ ἐξεπτ. means, by a common *hypallage*, 'to set at nought and scorn me on account of my trial.' Ἐξεπτ. is a stronger term than ἐξουθ. So Æschin. p. 31, δυσχεραίνει καὶ καταπτύει δωροδοκίας. The words ὡς ἄγγελον Θεοῦ ἐδέξ. do not (as most recent Commentators suppose) denote merely great personal respect; but also, and perhaps chiefly, such an obedient admission of the Apostle's doctrines, as if they were promulgated by an angel of God,—nay, even Jesus Christ himself in person, and not by deputy.

15. τίς—ὑμῶν;] Œcumenius, Locke, Wolf, Doddridge, Koppe, Borger, Iaspis, Winer, and Schleusner, rightly regard this as not meant to be *interrogatory*, but *exclamatory;* i. e. 'How great was your felicitation,' or mutual congratulation of yourselves! how happy did you think yourselves and others [in having such a teacher]! In τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξ. ἂν ἐδώκατέ there is a proverbial and hyperbolical expression, frequent in the Classical writers, denoting the strongest affection. Indeed the *eye* is, both in the Scriptural and the Classical writers, taken to denote what is *dearest* to us.

16. The Apostle now deprecates any *offence* being taken at his free-spoken expostulations, and hints that such would be unjust; q. d. 'Faithful admonition is the part of a *friend*, not an enemy.' Compare 2 Thess. iii. 15. The only difficulty here is respecting ὥστε, which the best modern Expositors render *ergone?* as if it were written ἆρ' οὖν ἐχθρὸς ὑμῶν γέγονα; But of such a sense not the slightest evidence has ever been adduced. For as to passages where ὥστε means *therefore*, at the beginning of sentences not interrogatory, but declarative, they are not to the purpose. And that the sentence is *interrogative* is plain. It would be *preferable* to render, with the Syr. Vers., Piscator, and others, *numquid?* Yet this interrogation is only inherent in the *context*, and cannot be extracted from the word itself. Upon the whole, it would seem that the particle has neither the force of *conclusion*, nor of *interrogation*, but rather of *mitigation*, or *softening*. For it seems to be used, as occasionally in the Classical writers, for ἅτε or ὥσπερ, *as it were;* q. d. 'Am I become, as it were, your enemy, by speaking to you the truth?' The force of the Asyndeton, in such an appeal as this, it is needless to point out to any person of taste.

With respect to the words ἐχθ. ὑμῶν, Expositors are not agreed whether the sense be *vobis invisus*, 'the object of your hatred;' or, *vobis infestus*, 'one who hates you.' The former seems preferable; but both senses may be included. Ἀληθεύων ὑμῖν, 'by speaking to you the truth;' for, as says Terence, 'Obsequium amicos, veritas odium parit.'

17. There is an obscurity in this and the next verse, partly occasioned by extreme *brevity*, arising out of that *delicacy* of the Apostle, on a subject so personal to himself, which made him rather intimate his meaning than speak it fully out; and partly from that union of point and antithesis which sometimes tends to darken the sense. The persons here spoken of are the *false teachers*, who endeavoured to draw the Galatians to the observance of the Mosaic law in addition to that of Christianity.

— ζηλοῦσιν ὑμᾶς.] Some take this to mean, 'imitate your zeal for the Gospel.' But it is best interpreted by others, *ambiunt, expetunt.* Οὐ καλῶς, i. e. 'not with a good or commendable intent,' or on proper principles; meaning (as I would understand it), not from a real desire to promote your salvation, but from selfish motives and party feelings. An explanation strongly confirmed by the next words, which seem intended to be *illustrative;* and, viewed in that light, they need not have so perplexed the Expositors. The embarrassment, indeed, partly arose from the reading ἡμᾶς, introduced, *on conjecture*, by Beza, and transmitted into the Elzevir Edition and the textus receptus. Though for this reading there is not any *direct* evidence; MSS., Versions, and Fathers, all uniting in ὑμᾶς, which was, with great judgment, retained by the authors of our common version; and has been very properly restored by Bengel, Wetstein, Matthæi, Griesbach, Tittman, Vater, Winer, and Scholz. It was, in fact, discarded by Beza, merely from his

ἵνα αὐτοὺς ζηλοῦτε. [l] Καλὸν δὲ [τὸ] ζηλοῦσθαι ἐν καλῷ, 18
πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς·—
g 1 Cor. 4. 15. [g] τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν 19
Philem. 10. James 1. 18. ὑμῖν!—ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν 20
φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι· τὸν νόμον οὐκ 21
h Gen. 16. 15. & 21. 1, 2. ἀκούετε; [h] Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· 22

not perceiving the sense of ἐκκλεῖσαι ὑμᾶς θέλ. just after, which is *not*, as many interpret, 'they desire to exclude you from the Church and salvation;' but rather (as Wahl, Bretschn., and Winer explain), 'they wish to separate you' from following me, or from connexion with me, or (as Schott explains) from *all others* (i. e. 'who have abandoned the Mosaic law), in order to, as it were, monopolize you to themselves.' The words ἵνα αὐτοὺς ζηλ. plainly mean, by the force of the antithesis, 'that you may attach yourselves to *them* and their party.'

18. καλὸν δὲ, &c.] A sentiment suggested by οὐ καλῶς just before. The difficulty complained of will vanish, if the words be considered as formed of two sentences blended into *one*. Thus the full sense will be: 'Zeal and attachment in a *good* cause is laudable; but it should be felt and shown *always*, and not merely when I am *with* you [but when, as now, absent from you.]' Real love (he means to say) exists in *absence* as well as presence.

19. τεκνία μου—ὑμῖν!] These words are by most recent Editors and Commentators (as Semler, Newcome, Borger, Vater, Winer, and Schott) closely connected with the preceding, a comma being placed after ὑμᾶς; and τεκνία being considered as in the Accusative, and in apposition with ὑμᾶς; while the ancient and most modern Commentators suppose them to commence a new period; i. e. (to use the words of Crellius) 'quasi amore erga Galatos, et summo solutus eorum studio, animi dolore abreptus, ita eos alloquitur;' τεκνία being thus regarded as a *Vocative*. Of the *former* mode I would say that it seems to weaken the pathos of the expression, and, considering the nature of the preceding sentence, the propriety of an *Accusative* may be questioned; while, on the other hand, the Vocative τεκνία is very suitable to ἤθελον. Yet the δὲ (found in every MS.) joined with ἤθελον seems to reject the τεκνία. Upon the whole, it seems best to regard the clause τεκνία—ὑμῖν as a parenthetical exclamation (called forth by the recollection of the endeavour made to draw away their affections from him, ver. 17) and left unfinished, from pathos; see Note supra ver. 12. The metaphor in ὠδίνω is one frequent in St. Paul, and scarcely less so in the Rabbinical writers, the term referring to the whole process of gestation and formation in the womb, to which the words following, ἄχρις οὗ μορφ. Χρ. ἐν ὑμῖν, are skilfully accommodated; there being, as Piscator and Calvin observe, a metaphor derived from an *imperfect fœtus*: see Theodoret. The sense, when divested of the metaphor, is, 'The same anxiety, my dear children, which I formerly felt in converting you, I again feel [and shall feel] till the Christian doctrine and disposition be thoroughly formed in your minds;' literally, until the very image of Christ be impressed on your hearts. The diminutive in τεκνία is one of affection; see Note on 1 John v. 21.

20. ἤθελον δὲ παρεῖναι.] Render, with Macknight and Newcome, 'Now I could wish' (see Acts xxv. 22, and Note on Rom. ix. 3). This was, doubtless, suggested by what had been said at ver. 18; and δὲ has the force of resumption; i. e. 'I could wish, I say, to be present with you.'

The sense of the words following, καὶ ἀλλάξαι τὴν φωνήν μου, is not very clear. Some take them to mean, 'change my tone [to *praise* instead of censure, which I cannot do], for I am in doubt about you;' while others suppose it to mean, 'to alter and vary my tone,' namely, 'by accommodating my addresses, either for reproof or condemnation, according to circumstances; for while absent I am quite at a loss with respect to you, what to think of you (see John xiii. 22), whether you have been truly converted or not, and how to adapt my language to your real degree of merit or demerit;' see 1 Cor. iv. 21. The former interpretation is most agreeable to what *precedes*; the latter, to what *follows*. And perhaps, considering how pregnant in meaning every portion of St. Paul's writings is, we shall not be wrong in supposing that *both* these senses might be intended.

21. The Apostle now turns to the *Judaizers*, and, resuming the refutation of their error, which formed the principal purpose of his Epistle, he proceeds to prove, by an allegorical interpretation of a passage of the Old Test. respecting the two sons of Abraham, that *Christians*, whom he compares to Isaac (not *Ishmael*, whom he likens to the *Jews* in bondage to the law), are liberated from the dominion of the law; and that the law has not any power to obtain justification; q. d. 'the former inherit by promise, the latter are in bondage.' In λέγετέ μοι there is not a mere *Epanalepsis*, or ἀνακοίνωσις, as some Commentators suppose; but rather a formula of affectionate, yet authoritative, *remonstrance*, as εἰπὲ in Luke vii. 42, and δεῦτε in Isaiah i. 18. Ὑπὸ τὸν νόμον εἶναι is an expression often used by St. Paul, as here, of being subject to the ceremonial law.

— τὸν νόμον οὐκ ἀκ.;] The sense seems to be, 'Do ye not hear and know what is written in the law, and what ye have heard read continually in your ears?' see Rom. ii. 13. Some recent Commentators, however, explain, 'Do not you attend to, nor understand the law [you profess to receive]?' Perhaps the latter sense may be admitted in *conjunction with* the former. As the error of the persons in question arose from a misapprehension of the scope and true intent of the Law, the Apostle now endeavours to remove their mistake by a *reference* to the *Law*, as found in Scripture, for the purpose of illustration.

23 ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας· ¹ ἀλλ' ὁ ¹ John 8. 39. Rom. 9. 7, 8.
μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγένηται· ὁ δὲ ἐκ τῆς
24 ἐλευθέρας, διὰ τῆς ἐπαγγελίας. Ἅτινά ἐστιν ἀλληγορού-
μενα· αὗται γάρ εἰσιν [αἱ] δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους

22. γέγραπται γὰρ, &c.] The γὰρ may be rendered *scilicet*, or *exempli gratiâ;* q. d. 'The History of Abraham will illustrate what I mean to say, since it contains an apt emblem of the *two covenants*' between which you are hesitating.

23. κατὰ σάρκα] 'after the regular course of nature.' In the antithetical words διὰ τῆς ἐπαγγ. something is left to be supplied, and the full sense is: '[out of the common course of nature, and] by virtue of the promise made to Abraham.'

24. ἅτινά ἐστιν ἀλληγορούμενα.] Of these words (not a little disputed) the ancient Expositors in general, and most of the earlier modern ones, take the sense to be, 'quæ sunt per allegoriam dicta,' or 'quæ per allegoriam dicuntur;' meaning, as Koppe expresses it, 'that when these things concerning Sarah and Hagar were written by Moses, God intended the religion of Christ, and the accession thereto of the Jews and Heathens, to be obscurely prefigured.' Or, in other words, that 'the events referred to were so ordered by Providence as to be an apt representation of the different conditions of Jews and Christians, and that the literal history contains a spiritual and mystical meaning.' But some eminent modern Translators and Expositors, and almost all the recent ones, take the sense in general to be, 'quæ sunt allegorizata;' an interpretation ably maintained by Chandler, Sykes, Doddridge, Pearce, and especially Koppe, Dr. A. Clarke, Borger, and Bp. Marsh, Lect. p. 355, seqq. They differ, however, in their modes of rendering; some translating 'these things have been allegorized;' viz. by Isaiah liv. 1; others, 'may be allegorized;' others again, 'are to be allegorized.' Thus, Koppe observes, 'it is supposed, that the narration in question was merely *historical*, but seemed to the Apostle worthy of being *accommodated* to the case of Christians, which bore some resemblance thereto.' One thing is certain, that our common Version, retained by Macknight, 'are an allegory,' does not properly represent the sense. 'It is one thing (observes Bp. Marsh) to say that a history is *allegorized;* it is another thing to say that it *is* allegory *itself.* If we only allegorize an historical narrative, we do not of necessity convert it into allegory.' Be that as it may, it has (I think) been fully shown by Koppe, Borger, and Bp. Marsh, that the interpretation first mentioned is untenable. The second must therefore be adopted. It, however, contains two or three *modifications*, between which we may hesitate. The version 'are to be allegorized,' can, I think, no more be defended than our common one; and to say 'are allegorized,' meaning *by others*, would be forced and frigid. I should prefer to render, with Abp. Newcome, 'are here allegorized [by me],' or, 'are [and may be thus] allegorized;' i. e. accommodated to the case of the Law and the Gospel. In this sense, ἀλληγορεῖν is often used by Philo. The author of the Life of Homer, too, speaking of the marriage of Jupiter and Juno in that poet, says, δοκεῖ ταῦτα ἀλληγορεῖσθαι ('are to be understood allegorically'), ὅτι Ἥρα μὲν νοεῖται ὁ ἀὴρ, Ζεὺς δὲ ὁ αἰθήρ. But after all, the coincidence of circumstances in the two cases is so exact, and the manner of the Apostle's words is such, as to convey far *more* than the sense of *accommodation.* So that we cannot, I think, suppose the Apostle meant to express less than what Winer assigns as the sense, 'quæ habent hunc sensum sublimiorem.' So Schott: 'Hæc (de utroque Abrahami filio narrata) aliud verbis dicunt, aliud innuunt, sed sensum habent sublimiorem.' It is meant that they may be considered as emblematical and typical, namely, by the correspondence of type and antitype: a view of the sense supported by Chrysostom and Theophylact. So Bp. Marsh also well observes, that 'when St. Paul allegorized the history of the two sons of Abraham, and compared them with the two covenants, he did nothing more than represent the first as *types*, the latter as their *antitypes.* But though he *treated* that portion of the Mosaic history in the same *manner* as we treat an allegory, he did not thereby *convert* it into allegory.' And after censuring Macknight for confounding the terms *allegory* and *type*, the learned Prelate continues: 'An allegory is a fictitious narrative; a *type* is something *real.* An *allegory* is a picture of the *imagination;* a type is an *historic fact.* It is true, that typical interpretation may in *one* sense be considered as a *species* of allegorical interpretation; that they are so far alike, as being equally an interpretation of *things;* that they are equally founded on *resemblance;* that the *type* corresponds to its *antitype*, as the *immediate* representation in an allegory corresponds to its *ultimate* representation. Yet the *quality* of the things compared, as well as the *purport* of the comparison, is very different in the two cases.' This is very true; but it does not thence follow that the literal and proper sense of the two terms in Greek, Latin, and English, may not have been occasionally so confounded, as that *allegory* may have been *used for type.* Thus Calvin remarks that ἀλληγ. is here used *catachresticè.* And it is plain that the Syriac Translator, in rendering 'these events are *allegories* of the two covenants,' must have meant *types.* Nay, J. Capell., Gomar, and others, render, 'sunt *typica*, vel *figurata.*' Finally, when Crellius translates 'quæ sunt allegorica,' he, as is clear from the words following, takes *allegorica* in the sense *typica.* With the *excess* to which it has been shown the *Jews* carried their allegorical interpretation of the Old Test., we are here not concerned. And be it observed (with Chandler and Doddridge), that this portion is here introduced, not as a direct argument, but as an *illustration* of the subject. Or, to speak yet more exactly (with Schott), the Apostle only meant to bring forward a *secondary argument*, for the use of those who were convinced by the preceding argumentation, that bondage was inherent in the Mosaic law.

— αὗται] these, i. e. these persons, Sarah and Hagar. Εἰσιν, 'signify,' 'represent,' (as Matt. xiii. 38. Eph. iv. 9, and often in the New Test.)

Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ· (τὸ γὰρ 25
Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν
j Heb. 12 22. Rev. 3. 12. & 21. 2, 10, &c. Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς·) [j] ἡ δὲ 26
ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ [πάντων]
k Isa. 54. 1. ἡμῶν. [k] γέγραπται γάρ· Εὐφράνθητι, στεῖρα ἡ οὐ 27
τίκτουσα· ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα· ὅτι
πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης
l Rom. 9. 7, 8. τὸν ἄνδρα· [l] ἡμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ, ἐπαγγελίας 28
m Gen. 21. 9. τέκνα ἐσμέν. [m] Ἀλλ', ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς 29

were emblems of the covenants, the Mosaic and Christian. *Αἱ*, not found in the early Editions, nor in the best MSS., has been with reason rejected by every Editor of eminence from Mill. Ἀπὸ ὄρους Σ., 'that which came from Mount Sinai [brought by Moses].' Γεννῶσα scil. τεκνία. The literal sense is, 'a covenant which brings forth [children] unto bondage [to the law and to sin];' the verbal being, according to the Hebrew idiom, included in the verb. Γενν., however, is only used suitably to the *metaphor*, by which the covenant is considered under the image of a *mother* bringing forth children.

25. τὸ γὰρ Ἄγαρ—Ἀραβίᾳ.] The difficulty, which the earlier modern Commentators found in these words, and in consequence of which Bentley, Kuster, and Valcknaer, proposed to *cancel* them, as a gloss, is much lessened by throwing them, with Capell. and Wolf, into a parenthesis. To advert to a great source of perplexity; the most eminent Commentators, ancient and modern, are agreed, that τὸ Ἄγαρ signifies '*this word Agar*.' Thus we may render: 'Now this word *Agar* is [the name given to] Mount Sinai in Arabia.' That this *was* an appellation of Sinai among the people of the surrounding country, we have the testimony of Chrysostom and the ancient Commentators, which is also confirmed by the accounts of modern travellers. And it might well have it, since הגר in Arabic signifies a rock, or rocky mountain; and as Sinai is *remarkably* such, it might be κατ' ἐξοχὴν called τὸ Ἄγαρ.

— συστοιχεῖ δὲ] scil. (ἡ Ἄγαρ) 'corresponds to Jerusalem.' Τῇ νῦν, 'which now is,' i. e. in its present state, 'antequam solemniter instauretur regnum Messianum.' See Winer.

26. ἡ δὲ ἄνω Ἱερ.] Meaning, figuratively, *the Christian Church*, the *Gospel Dispensation*, in that new and perfect state, which it will assume at the coming of the Messiah.

Ἐλευθέρα, free; viz., from spiritual bondage. Μήτηρ πάντων ἡμῶν; i. e. of all true believers. Πάντων, however, is wanting in several MSS., Versions, and Fathers, and is rejected by Mill and Bengel, and cancelled by Griesbach and Scholz. It *may* be an *interpolation;* but the Apostle (as Winer observes) is accustomed to join πάντες with ἡμεῖς or ὑμεῖς; as Gal. iii. 28. 2 Cor. ii. 3. vii. 15. Phil. i. 4. Though as that is not very agreeable to the usage of the Classical writers, it might therefore be removed by the early Critics.

27. εὐφράνθητι—ἄνδρα.] This is quoted exactly from the Sept. Version of Isaiah liv. 1, which, in its literal sense, represents the Jewish state, though then labouring under great distress, as to be hereafter restored to its pristine glory. But it is, we find by the Apostle's application, to be referred, at least in a sublimer sense, to the *Christian* Jerusalem, *the Church.* With respect to the *correspondence*, the expression στεῖρα ἡ οὐ τίκτ. is to be understood of the *Christian Church*, in a great measure composed of Gentiles; and τῆς ἐχούσης τὸν ἄνδρα, of the *Jewish* Church. Στεῖρα is brought in with reference to the barrenness of the antitype Sarah. At ῥῆξον sub. φωνήν.

— πολλὰ—ἄνδρα.] Render, 'many more are the children of the deserted and neglected, than of her who had a husband.' In ἐχ. τὸν ἄνδρα there is an allusion to the *fecundity* which may be expected to result from the circumstances described. Ἐρήμου has reference to the desertion of Sarah by Abraham, to cohabit with Hagar, who is therefore meant by τῆς ἐχ. ἄνδρα. 'The Gentile world (says Dr. Chandler) is here represented as a forsaken unmarried woman, [rather as a neglected unmarried, or a forsaken married woman. Ed.] because the Gentiles were not constituted the Church of God, nor taken into a special covenant with him, but were generally abandoned to idolatry and vice. And she is ordered to shout for joy for that happy alteration which God intended to make in her circumstances, by espousing her to himself, and giving her at length a more numerous posterity than the married wife, viz. than the Church of the Jews could ever boast of, who are represented as betrothed to God, because they were under his peculiar protection, and brought into a special covenant with him.'

28. Here the Apostle adverts to the promise itself of offspring held out to the heavenly Jerusalem; i. e. the Christian Church; q. d. 'If you would know *who* it is that are meant by the prophet, it is *we Christians; we* are the ἐπαγγελίας τέκνα (for τὰ τέκνα τὰ ἐπηγγελμένα), children divinely promised, not κατὰ σάρκα, like the Jews,' Rom. ix. 8; see also supra iii. 14. Κατὰ Ἰσ., 'after the similitude or example of Isaac.' So κατὰ is used in Eph. iv. 24, and often.

29. Here the Apostle, adhering to the same similitude, adds, that as Ishmael vexed Isaac, so do the Jews persecute the Christians. (Borger.) It was not, however, done merely to trace another point of coincidence, but to suggest that Christians are not to be surprised at similar persecution, from a similar cause,—envy; but many comfort themselves with reflecting, that the persecution of Ishmael did not prevent Isaac from being the freeborn son of Abraham, and the persecutor's supe-

30 ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. [n] Ἀλλὰ τί λέγει ἡ [n Gen. 21. 10, 12]
γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς,
οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ
31 τοῦ υἱοῦ τῆς ἐλευθέρας. Ἄρα, ἀδελφοὶ, οὐκ ἐσμὲν παι-
1 δίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας. V. [a] Τῇ ἐλευθερίᾳ [a Acts 15. 10. 1 Pet 2. 16.]
[οὖν], ᾗ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, καὶ μὴ πάλιν
2 ζυγῷ δουλείας ἐνέχεσθε. Ἴδε, ἐγὼ Παῦλος λέγω ὑμῖν ὅτι,
3 ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. μαρτύρομαι

rior. 'As (observes Chandler) being *born after the flesh*, and *after the Spirit*, are here opposed; the being *born after the Spirit* must mean, Isaac's being born in a peculiar manner, by the extraordinary influence of the Spirit and power of God.' Διώκω will here denote injurious treatment of *every* kind, both in deeds and words. And although the Mosaic history records only one instance of insulting treatment,—namely, on Ishmael mocking Sarah, when she weaned Isaac (see Gen. xxi. 9, 10); yet when we consider the disappointment which both Hagar and Ishmael must have felt on the birth of Isaac, it was not unnatural for them to *feel* ill-will, and *show* it on every occasion to the real heir of the promise. And many such are recorded, from tradition, in the Rabbinical writers.

30. ἀλλὰ τί λέγει ἡ γραφή; Ἔκβ.] This is meant to indicate that the *consequence* of unbelief and disobedience, in the case of the Jewish Church, will be correspondent to that in the case of the antitype Hagar; viz. the being cast out from the presence and favour of God, and excluded from salvation.

31. ἄρα, ἀδελφοὶ, &c.] The Apostle here, through delicacy, does not fully express, but only *hints* at the *conclusion* to be made, simply expressing what may serve to *suggest* it; q. d. 'We believers, then, whether Jews or Gentiles, are not in the state I have represented by *Hagar*, but in that which I have represented by *Sarah*; consequently, we are not under bondage to sin and death, but are free from them by Christ, being alone heirs of the promises.'

V. Having set forth their Christian liberty, the Apostle subjoins, by way of inference, that they should stedfastly continue in, and maintain, the *exercise* of that liberty from the yoke of the law, which Christ had bestowed on them.

1. There is here an inference from the preceding; and, therefore, this verse ought not to have commenced a new chapter. Στήκ. ἐν is equivalent to the Classical ἐμμένειν. Ἐνέχεσθε is generally explained by κρατεῖσθε. The word is used properly of being held by ropes, nets, &c.; but is often metaphorically employed; as ἐνέχεσθαι ἐν νόμοις, 'to be held in obedience to the laws.' The ἐν may have reference to the insertion of the neck in a noose or yoke. And thus the sense will be, 'do not again thrust your neck into the yoke of bondage [to the law].' See 2 Cor. xi. 4.

Here there are two remarkable varr. lectt., but manifestly inferior to the common one. The origin of *both* readings (one of which is with singular rashness edited by Griesbach) has been evinced by Rinck to have been mere error, or the *emendandi audacia* of the early Biblical Critics, some of whom appear to have been displeased with the *position* of the οὖν, and changed it, though (as in many other cases) for the worse. From this change of position Griesbach irrationally concluded that it ought to have place *no where!* and he *cut it out* (as Scholz has done after him), though without any authority, and notwithstanding that the sentence is thus deprived of what shows its scope.

2. ἐγὼ Π. λέγω, &c.] This mention of his name may be meant (as at Eph. iii. 1, and 2 Cor. x. 1) to give weight and authority to what is about to be said. But it seems also intended to contrast his doctrine with that of the false teachers; nay, as some think, what he *really* teaches with what he is by certain persons represented as teaching. The ἴδε, *mind!* hints at the great *importance* of what he is going to say, which forms the *first* among the several reasons adduced why he wishes them to stand fast in their Christian liberty, and that from the great detriment with which its loss would be attended.

— ἐὰν περιτέμ.] i. e. 'if ye undertake the ritual law,'—namely, as necessary to justification, expecting to be justified thereby. For the words, as Chandler shows, have reference not to the *Jews*, who submitted to the rite as a national constitution (or mode of entering into covenant with God), but to the Gentiles becoming circumcised.

— Χριστὸς ὑμᾶς οὐδὲν ὠφ.] Between what is said here and that at Acts xvi. 3, and 1 Cor. ix. 20, no real inconsistency exists; for though the Apostle does say that circumcision would exclude a man from the benefit of Christ, it is not at variance with his position at iii. 28, and vi. 15, that circumcision is a thing indifferent; since, though *of itself* it could do neither harm nor good, yet when considered in conjunction with all the *other* rites of the law which it drew after it, and accompanied with a *trust in it* as necessary to justification, it could not but do harm,—nay, exclude from *salvation by grace*, since the two modes of salvation in the law and the Gospel are inconsistent with each other. See more in Chrysostom, Theophylact, Whitby, and Chandler.

3. μαρτύρομαι δὲ πάλιν.] 'And moreover, I solemnly declare;' a use of μαρτύρομαι similar to that at Acts xx. 26. The expression πάλιν does not imply repetition, but is here, as often, a *continuative particle*, connecting circumstances which relate to the same subject. Indeed, the present verse forms, as Hyperius shows, a *second* reason for the foregoing position; or, as Calvin says, contains a *proof* thereof deduced *ex loco repugnantium.* It may, however, suffice to say, that the verse is meant to further *confirm* the former

δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν
ὅλον τὸν * νόμον ποιῆσαι. Κατηργήθητε ἀπὸ τοῦ Χριστοῦ 4
οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἐξεπέσατε. [b] Ἡμεῖς 5
γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.
[c] Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκρο- 6
βυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. [d] Ἐτρέχετε 7
καλῶς· τίς ὑμᾶς * ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; [e] Ἡ 8

b 2 Tim. 4. 8.
c Supra 6. 15. Matt. 12. 50. 1 Cor. 7. 19. Col. 3. 11.
d 1 Cor. 9. 24. supra 3. 1.
e Supra 1. 6.

one, and to intimate the *reason* for what might seem a harsh restriction.

— ὀφειλέτης ἐστί.] Meaning, figuratively, 'are morally bound to the performance of.' So the expression is used at Rom. viii. 12, where see Note. By this it is intimated that circumcision, like baptism, binds the person who undergoes it to the *other* rites of the religion undertaken; and that thus the undergoing circumcision is a virtual abandonment of Christianity.

4—6. Here the Apostle shows *why* circumcision, with the expectation of being justified, must exclude from Christ. Κατηργ. ἀπὸ τ. Χ. Meaning, 'are separated from Christ.' The ἀπὸ is here used after κατηργ. agreeably to common usage after verbs of *loosing* and *separating*. The primary idea, however, is not altogether lost, but is alluded to in the grace heretofore given having *lost its effect* by becoming useless, and thus having been given in vain. So Rom. vii. 2. 6, καταργ. ἀπὸ τοῦ νόμου. Δικαιοῦσθε means (as Œcumenius observes) δικαιοῦσθαι ζητεῖτε. The next words τῆς χάριτος ἐξεπ. are exegetical of κατηργ.; q. d. 'ye have fallen from, and have forfeited the hope of salvation by, grace in the Gospel;' see Chandler. So 2 Pet. iii. 17, ἵνα μὴ ἐκπέσητε τοῦ ἰδίου στηριγμοῦ.

5. In this verse we have, as Calvin and Hyperius show, a pre-occupation of an objection: 'What, then, is there no use in circumcision?' The Apostle shows that those are aiming at an absurdity who think that *both* religions may be conjoined, and wish to be accounted Christians, even though they seek to attain justification by an obedience to the law. This he does by tacitly contrasting the *carnal* with the *spiritual* faith. In short, his great object is, as Hyperius observes, that 'of more fully explaining what he had said on justification by grace;' and, as Chandler says, 'is meant to give a *reason* why those who expected justification from the law of Moses were fallen from Christ.' 'Having (observes Chrysostom) shown the shipwreck of faith and salvation they cannot but sustain by Judaizing, he now points out to them the *port of grace*, and teaches them the ready and safe course by which salvation may be attained.'

— ἡμεῖς γὰρ Πνεύματι, &c.] On the sense of Πνεύματι some difference of opinion exists. The ancient and earlier modern Commentators understand it of the influence of the *Holy Spirit*. While certain later ones interpret, 'by the *internal feelings*;' a sense, however, far too vague. One would prefer the explanation of Wolfe, Koppe, and Borger: 'the doctrine of the Gospel, which is spiritual, as opposed to the carnality of the law.' There is, however, no sufficient reason to abandon the ancient and common interpretation.

In ἐλπίδα ἀπεκδ. we have not a mere pleonasm, but rather a very strong mode of expression, to denote 'anxious longing after, full expectation of any thing.' For ἀπεκδέχομαι, like ἀποκαραδοκέω, signifies properly to thrust forward the head and neck, as in anxious expectation of hearing or seeing something; see Rom. viii. 19. 1 Cor. i. 7, and compare Deut. xxviii. 32. The full sense may be thus expressed: 'We look anxiously forward to the hope of justification by faith;' i. e. 'we embrace it in confident expectation, relying upon it as an absolute verity.'

6. ἐν γὰρ Χρ.] q. d. 'I say in faith, and faith only; for,' &c. Here we have, as Hyperius shows, a reason why they should confidently expect justification by the Spirit, and that deduced from the exalted nature of faith. To preclude, however, the supposition, that a *bare* faith was meant, the Apostle cautiously subjoins the limitation δι' ἀγάπης ἐνεργ., meaning, what shows itself, exerts its efficacy in *action*, as opposed to mere speculation; what is operative, as opposed to what produces no fruits; see 1 Thess. ii. 13. The term ἀγάπη has here a signification quite as extensive as at 1 Cor. xiii. 1, and may be understood both of *love to man*, as shown in Christian charity or universal benevolence (comp. 2 Pet. i. 5. 7, and so Matt. xxiv. 12, ψυγήσεται ἡ ἀγάπη), and *love to God*, namely, as the principle of action, implying universal obedience to God's commandments.

7. Having opened out the true nature of the Christian religion, and shown that it cannot stand with the Law, the Apostle takes occasion to express his wonder that the Galatians should in any degree have deserted it; and inveighs against the false teachers, by whose evil persuasions the Galatians had been induced to swerve from the right course of Evangelical liberty; to which, however, he expresses a hope that they will return. The scope of the passage is ably traced by Hyperius and Calvin, who show that few and brief as are the arguments employed to bring back the erring Galatians, they are most judiciously selected, as being those highly calculated to work upon them, and fully effect the purpose in view. He first proceeds upon a comparison of their former state with their present one; and *that* (as Calvin observes) in order that, by the sense of shame, they may be induced to return to the way from which they had departed.

— ἐτρέχετε καλῶς] 'ye were running well;' i. e. going on prosperously in your Christian course. An agonistic metaphor (see Note on ver. 22, and 1 Cor. ix. 24), suggested by the term ἐξεπέσατε at ver. 4, and meant to suggest the necessity of continued zeal and energy.

— ἐνέκοψε.] The common reading here is ἀνέκοψε, 'hath checked you in your course,' 'hindered you;' i. e. 'hath retarded, hindered.' Now this reading is well sustained by examples, and might be admitted; but, as all the best MSS.,

9 πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. [f] μικρὰ ζύμη ὅλον τὸ f 1 Cor. 5. 6.
10 φύραμα ζυμοῖ. [g] Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν g 2 Cor. 2. 3. & 8. 22.
ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, supra 1. 7.
11 ὅστις ἂν ᾖ. [h] Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, h 1 Cor. 1. 23.

all the early Editions, except the Erasmian and Stephanic ones, and many Versions and Fathers, have ἐνέκοψε, which yields quite as good a sense, and one more agreeable to the foregoing metaphor, it is preferable, and has been, with reason, adopted by Bengel, Matthæi, Griesbach, Tittman, Vater, Schott, and Scholz. Ἐγκόπτω signifies 'to cut off any one course, by digging trenches in his way, and thus stopping his progress;' and here alludes to any one going across the race-course, so as to stop, or obstruct, the progress of any one who is running.

Τίς is not simply interrogative, but implies *grief* and *indignation*, as at iii. 1, τίς ὑμᾶς ἐβάσκανε;

At πείθεσθαι supply ὥστε or ἕνεκα τοῦ. The μὴ is used with πείθ., according to that Greek idiom, by which verbs containing or implying denial admit μὴ to be added to the Infinitive following; and of which I have, in various Notes on Thucydides, shown the true nature, and proved that there is no pleonasm. By τῇ ἀληθείᾳ is meant the true religion, as it is in Jesus, the true doctrine of Christ, as contradistinguished from the doctrines of deceivers, which, it is intimated, are *falsehood*.

8. ἡ πεισμονή.] On the force of this term some difference of opinion exists. By the ancient and most modern Expositors it is explained, 'this facility of belief, credulity (εὐπείθεια), whereby ye take up the notion of the necessity of mixing Judaism with Christianity.' Others, however, understand by it, 'power or skill of persuasion;' of course referring it to the *false teachers*. Either of the above interpretations will yield a good sense; but the former is the more natural, and agreeable to the context, and to the paronomasia subsisting between πείθεσθαι and πεισμονή. The word πεισμονὴ is so rare, that it has only been found elsewhere in Eustathius and Hesychius.

— τοῦ καλοῦντος ὑ.] By this expression most Expositors, especially the earlier ones, understand either *God* or *Christ*. While others (as Locke, Doddridge, Chandler, Newcome, and Macknight) interpret it of *Paul himself;* which latter view would seem preferable, and, besides yielding a more apposite sense, is confirmed by supra i. 6, θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον. The Apostle means to say, that 'he had called them to *liberty from* the law, and therefore could not be supposed to preach up circumcision,' ver. 13.

9. Here we have, as Hyperius observes, a second argument, and that from the *danger* of the course in question. This is enforced by a proverbial saying, also occurring at 1 Cor. v. 6, where see Note. With respect to the *application* here, many refer it to the *false teachers;* q. d. 'a few false teachers may corrupt the whole congregation;' see 2 Tim. ii. 17. While others refer it to the *false doctrine* which maintained the necessity of circumcision, and such a partial observance of the law as those Judaizers might then be content to enjoin. This is preferable; for the Apostle means, that 'the yielding on *those* points would entirely corrupt their Christian principles.' So that the sentiment is parallel to that at ver. 3.

10. ἐγὼ πέποιθα—Κυρίῳ.] This is intended to soften the harshness of the preceding expressions, by an assurance of some remaining confidence in them; for we have here (as Hyperius remarks) 'an *argumentum à spe*, sive à bona expectatione, quam de ipsis concipit.' The ἐγὼ is emphatic: 'I, for my part,' &c. Πέποιθα—Κυρίῳ may mean, either 'I have confidence in you, through the goodness and assistance of the Lord;' or rather, 'I trust in the Lord concerning you.' Perhaps, however, both senses are intended: q. d. 'I trust in the Lord [relying on his help], and I place confidence in you.'

— οὐδὲν ἄλλο φρον.] Here there is something left to be supplied; probably, as often, from modesty. It is not agreed among Expositors, whether the words mean, 'that you will be of the same opinion as myself,' namely, on the subject of this Epistle; or, 'that you will entertain no principles contrary to the doctrine I taught you.' The former is preferable, especially as the latter sense merges into the former.

— ὁ δὲ ταράσσων ὑ.] 'However, he that troubleth you;' or rather, '*perplexes* and *unsettles* you;' as if that was *all* he could do,—not *teach* them. So Galen, cited by Wetstein; ταράττοντες μόνον τοὺς μανθάνοντας, διδάσκοντες δὲ οὐδέν. The use of the *singular* will not prove that there was no more than *one* false teacher; since it may be used *collectively*. Yet the Apostle seems to glance at *one*, the principal of them; and by ὅστις ἂν ᾖ we may infer, that he was a person of some consequence. Βαστ. τὸ κρ. many render, 'shall, or will, bear (i. e. receive) the punishment [suitable to his offence],' whether excommunication, or the infliction of bodily disease. See Matt. xxiii. 13. Rom. xiii. 2.

11. ἐγὼ δὲ—ἔτι κηρ.] The Apostle here glances at one of the grossest calumnies respecting him, disseminated by the ὁ ταράσσων and his partizans; namely, that he had, on some occasions, and when it suited his interest, preached the necessity of circumcision, or, at least, had allowed it to some *other* Churches;—while to the *Galatians* he interdicted it. Ἔτι, 'even yet;' i. e. after having become a Christian, and Apostle of the Gentiles. 'If I *yet*, as they say, preach [the necessity of] circumcision [to justification],' τί ἔτι διώκ.; 'how is it that I am *yet persecuted?*' viz., by the Jews and Judaizers. A sense of τί occurring in Luke i. 62, and elsewhere, both in the Scriptural and Classical writers. The Apostle means to argue, that his being yet under such furious persecution from the Jews was a decided proof that he did *not* preach circumcision and the law. If that be the case, (ἄρα) *then* κατήργ. τὸ σκάνδαλον τ. σ., 'the chief matter at which offence is taken [by the persons in question, Jews and Judaizers] (namely, that salvation was only to be obtained by believing in the Messiahship of one who was crucified) is done away;' q. d. 'then

τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.
i 1 Cor. 5. 13, 9. & 9. 19. [i] Ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. 12
k Infra 6. 2. 1 Pet. 2. 16. 2 Pet. 2. 19. Jude 4. [k] Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ 13
τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί· ἀλλὰ διὰ τῆς ἀγάπης

persecution would have ceased, [*but it has not*].' By σταυροῦ is meant the doctrine of the sacrifice of Christ on the cross, and the necessity of that sacrifice for the salvation of men. And as by this death not only eternal salvation was procured, but deliverance from the burdensome ceremonies of the Mosaic law was effected,—it is no wonder that such a doctrine should have been a stumbling-block to the Jews. See Chrysostom and Theophylact.

12. ὄφελον καὶ ἀποκόψ. οἱ ἀναστατ. ὑ.] These words have given rise to no little discussion among Commentators. The ancient ones almost universally, and many of the most eminent moderns, recognise a *sarcastic paronomasia* between περιτέμνεσθαι and ἀποκόψασθαι: q. d. 'I would that they, who are so fond of circumcising, would not only *circumcise*, but even cut off the parts usually circumcised.' But although this action is supposed to be *voluntarily* performed (and therefore the view in question is not liable to the objection of Doddridge, that 'it were inconsistent with the Apostolic character to wish any bodily evil were inflicted by human violence'), yet I am inclined to agree with Erasmus, Crellius, Le Clerc, Elsner, Whitby, and others, that this sentiment has too much of bitterness and levity (not to say indecorum) to be supposed likely to have come from St. Paul (even with all the allowance which Koppe, Borger, and Schott justly claim for the change of manners, and difference of ideas between ages so distant as St. Paul's and our own); especially as we find no approach to any thing like a coarse joke elsewhere in his writings, though penned under equally great 'commotion of mind.' For in the passage of Phil. iii. 2, we have only a *paronomasia* between κατατομὴν and περιτομ. Of the other interpretations proposed, only *two* seem to merit attention; 1. that of Elsner, Koppe, Newcome, and others, who take the sense to be, 'may they be cut off by some disease, or even suffer perdition from God!' But that yields a sentiment even less suitable to the character of the Apostle, and, as Schott remarks, had this been the sense, the Apostle would have used another expression, and not ἀποκ.; see 1 Cor. xvi. 22. v. 5. 2ndly, That of Piscator, Menoch., Par., Estius, Crellius, Hyperius, Whitby, Chandler, Doddridge, Jortin, Dresig., Michael., Iaspis, and others, who assign the following sense: 'I would that they were even cut off from your society by excommunication, or would cut themselves off, by leaving it; and thus were prevented from giving you any further trouble;' which has much semblance of truth; for the ellipsis of ἀφ' ὑμῶν is very mild, and like that at iv. 17. 30. And the use of the future middle for future passive is by no means uncommon. The construction with a future *Indicative* for *Infinitive* is indeed rare; but examples are adduced from Arrian and Aristænetus. Finally, the uncommonness of the word *in this sense* may be sufficiently tolerated from the *paronomasia*; see Note supra v. 8. With respect to the *allusion*, it is certainly *not* (as Dr. Burton supposes) to ἐνέκοψε at ver. 7, but rather to the *thing in question*, περιτομὴ, which at Phil. iii. 2, the Apostle contemptuously calls κατατομή. This last interpretation is confirmed by the Apostle having alluded to *excommunication* at i. 8, 9, and by a similar passage of 1 Cor. v. 6, 7, adduced by Whitby and Chandler, where having said, as here, 'a little leaven leaveneth the whole lump,' he adds, 'Purge out therefore the old leaven, and *put away from you the wicked person*.' The Apostle wishes that *they* would do it, rather than feels disposed himself to *order* it to be done (as in 1 Cor. v. 1—5. ix. 13), because (as observes Scott) 'the infection had spread so wide in the churches of Galatia, the persons to be censured possessed so great influence, and so very many were concerned in some degree, that there was little prospect, except by the intervention of miracles, that such a command would be obeyed.' Besides, the Apostle could not well command the Corinthians to *excommunicate* the false teachers,—their conduct not being of the *scandalous* nature of that of the incestuous person.

Corresponding to ἀναστατοῦντες here is ἀναστατώσαντες τὴν οἰκουμένην at Acts xvii. 6.

13. 'In the remaining part of the chapter the Apostle proceeds to guard them against the abuses of Christian liberty, and particularly against that censorious, uncharitable, and unchristian spirit which many of the Gentile converts seemed to have indulged, who, not contented to enjoy their *own* liberty and freedom from the ceremonial law of Moses, were too ready to judge and despise the Jewish converts, because of their subjection to, and zeal for, it; whilst the Jews, on the other hand, were as ready to condemn the Gentile converts for not conforming to the law of Moses.' (Chandler.)

— ὑμεῖς γὰρ, &c.] The recent Commentators in general suppose here a connexion with the words preceding. Yet the γὰρ would thus require too much to be supplied; and it may rather refer to the words πέποιθα εἰς ὑμᾶς—ὅτι οὐδὲν ἄλλο φρονήσετε: the intermediate ones being, in some measure, parenthetical; q. d. '[Do so then,] for,' &c.

— ἐπ' ἐλευθ.] The ἐπὶ is rendered by Rosenmuller, Borger, and Schott, 'hac lege et conditione, ut libertatem usurparetis.' So Thucydides, vii. 82, εἴ τις βούλεται ἐπ' ἐλευθερίᾳ ὡς σφᾶς ἀπιέναι. But the sense rather seems to be, 'to the intent that ye should be free [from the law of Moses].' So 1 Thess. iv. 7, οὐκ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ.

On the mention of Christian liberty, the Apostle admonishes them as to its *right use*; warning them against a carnal, and urging them to a spiritual, life, and contrasting the one with the other.

— μόνον μὴ, &c.] Here there is an ellipsis of τρέψητε: of which two examples have been adduced from Arrian. 'Αφορμὴν, 'an occasion or handle.' So Demosth., Olynth. I., ἀφορμὴ τοῦ κακῶς φρονεῖν. The word is generally used of

14 δουλεύετε ἀλλήλοις. [l] ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πλη-
ροῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς
15 ἑαυτόν. Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε
μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.
16 [m] Λέγω δέ· πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς
17 οὐ μὴ τελέσητε. [n] ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύ-
ματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται
18 ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε. [o] εἰ δὲ πνεύ-

l Lev. 19. 18 Matt. 7. 12. & 22. 39. Rom. 13. 9. James 2. 8.
m Rom. 6. 12. & 8. 1, 4, 12. & 13. 14. 1 Pet. 2. 11.
n Rom. 7. 15, &c.
o Rom. 6. 14. & 8. 2.

what is bad in itself, or may become cause of abuse. Τῇ σαρκὶ, for εἰς τὴν σάρκα, subserviently to its lusts. Compare 1 Pet. ii. 16.

— διὰ τῆς ἀγάπης δουλ. ἀλλ.] The expression δουλεύειν δι' ἀγ. is *not* (as Koppe regards it) merely put for ἀγαπᾷν, but is a more significant one, to denote *inservire commodis mutuis;* meaning Christian charity in its widest extent; and especially in the being mutually indulgent to each other in such matters as were disputed between the Judaizers and the Gentile converts. Δουλεύετε marks, as Chrysostom observes, the extreme of love. And here we may remark, that though the Apostle takes away the yoke of *the law*, he lays upon them *another*, which, though light to affection, is yet stronger than the other. Finally, in this admonition the Apostle doubtless glances at the φιλαρχία of the deceivers, and the disputes and enmities of the rest.

14. The discourse is now, with much address, turned from doctrinal to practical subjects, with reference to a most important moral maxim, the primary precept of the law, called by James ii. 8, νόμος βασιλικός.

— ὁ γὰρ πᾶς νόμος—πληρ.] Meaning the whole law, whether Jewish or Christian, as it respects our fellow-creatures. Πληρ. here is equivalent to ἀνακεφαλαιοῦται ('is comprehended') in a similar passage of Rom. xiii. 9 (where see Note); meaning, 'it may be reduced to this maxim.'

— ἀγαπήσεις τὸν πλησίον σου ὡς ἑ.] The ὡς, as Koppe observes, refers to the *kind*, not the *degree* of love. We are to love others (τὸν πλησίον being for ἕτερον) in the same *manner* as we love ourselves; and so may justly be required to do unto others as we would that they should do unto us, Matt. vii. 12. To love them to the same *degree* were (from the principle of self-love wisely implanted in us by the Creator) impossible, and therefore could not have been enjoined. In short, the love here meant, is no other than that described by St. Paul, 1 Cor. xiii.

15. Here the Apostle urges the practice of this duty from *human* motives; i. e. with reference to the evils which would result to society from the breach of it.

— εἰ δὲ ἀλλήλους δάκνετε, &c.] The εἰ contains an admission that the thing was too common; importing, 'If, as is very much the case.' In δάκν. and κατεσθ. (of which the latter is the stronger term, and denotes the result of the former,) we have a metaphor, taken from wild beasts, finely expressive of backbiting, disputes, and bitter quarrels. To the Classical passages cited by the Philological Commentators, I would add Philodem. ap. Brunck. Analect. 11. 88, γιγνώσκω φιλεῖν πάνυ τὸν φιλέοντα, καὶ τόν με δακόντα δακεῖν.

Of βλέπετε—ἀναλ. the full sense is, 'Take care lest ye be made instruments of mutual destruction as individuals, and of total ruin as a society.'

16. This verse contains the sum of St. Paul's injunctions to the Galatians; and the verses following are explanatory and illustrative of it. The Apostle now points out a *remedy* for the above unfortunate corruptions in Faith and violations of Christian charity, which had removed them, as it were, to another Gospel, as far as concerned true spirituality. The passage is well paraphrased by Bp. Sanderson, in his Sermon on vv. 22, 23, thus: 'You talk much of the *Spirit*, but you make it little appear in the fruit of your lives that you are *led* by the Spirit. The Spirit and the flesh lust contrary things. If you were as careful to *walk* in the Spirit as you are to *boast* of it, you would not be so forward as you are, by cherishing unbrotherly contentions, and in sundry other ways, to fulfil the lusts of the flesh.'

— λέγω δέ.] A formula of earnest exhortation. Περιπ., 'live,' 'act;' referring to the habitual manner of life. Πνεύματι, 'by the Spirit,' i. e. conformably to its guidance; see Rom. viii. 4. By πνεῦμα most of the older Commentators understand the *Holy Spirit*. But the absence of the *Article* surely forbids that view. From the words following, and from the opposition between σὰρξ and πνεῦμα at vv. 17, 18, it is plain that the sense must be, what some ancient and many eminent modern Expositors suppose, the *spiritual part of man*, or the *spiritual principle* in man, their reason and conscience, enlightened by the Gospel, and sustained by the Holy Spirit.

— καὶ ἐπιθυμίαν—τελέσ.] 'And thus ye will by no means fulfil any longer the lusts of the flesh.' The phrase τελεῖν ἐπιθυμίαν is cited from Ach. Tat. p. 91, Salm.

17. ἡ γὰρ σὰρξ, &c.] The γὰρ refers to a clause omitted; q. d. '[And need have ye to strive to walk after the Spirit,] for the flesh,' &c. To evince this need, the Apostle then illustrates the subject by pointing to the two *contrary principles* striving for the mastery in man, and especially by tracing those principles in their contrary *effects*. By πνεῦμα is here denoted the *spiritual* principle in man; by σὰρξ the *animal* principle of man's nature, which impels him to gratify his sensual appetites and carnal passions. These principles, it is said, ἀντίκειται ἀλλ., 'are mutually opposite to each other.' Similarly, Porphyr. de Abst. i. 56, τοῖς νόμοις τοῦ σώματος ἕπεσθαι, βιαίοις οὖσι καὶ ἀντικειμένοις τοῖς τοῦ νοῦ νόμοις.

p 1 Cor. 3. 3. & 6. 9. Eph. 5. 3, 5. Col. 3. 5. James 3. 14.

ματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. ᵖ Φανερὰ δέ ἐστι τὰ ἔργα 19
τῆς σαρκός· ἅτινά ἐστι [μοιχεία,] πορνεία, ἀκαθαρσία, ἀσέλ-
γεια· εἰδωλολατρεία, φαρμακεία· ἔχθραι, ἔρεις, ζῆλοι, θυμοί, 20

— ἵνα μὴ ἃ ἂν θέλ., τ. π.] Some explain, 'So that ye cannot do the things that ye would;' understanding this, however, not of what is *always*, but *often* the case. Others, 'so that ye do not the things that ye would;' meaning, that 'they act sometimes by one of these principles, and sometimes by the other; in either of which cases they do not what they would, or what that principle, which they oppose, would lead them to do.' Compare Rom. vii. 18.

18. εἰ δὲ πνεύμ. ἄγ.] q. d. 'It is thus that you make a right use of your liberty, and declare yourselves to be free from the law, if you do those things to which you are led by the Spirit.' (Hyperius.) See Note on ver. 16. By νόμον the Apostle must chiefly have meant the *law of Moses;* but the same applies also to the *law of nature*, which likewise requires what man cannot perform. And that the Apostle had this also in mind, would appear from ver. 23, κατὰ τῶν τ. οὐκ ἔστι νόμος. From the enumeration of the works of the flesh just after subjoined, it would seem that the Apostle, by these words οὐκ ἐστὲ ὑπὸ νόμον, meant to intimate, that they were *not* thereby at all freed from the obligation of the *moral* law, which forms the essence of every law, especially the *law of nature;* indeed, that those who perform the works of the flesh are, as it were, *outlaws*. Also that those only who obey the spiritual principle in man can subdue the lusts of the flesh.

19. That they may the better be able to discern whether they were indeed spiritual, or as yet but carnal, the Apostle proceeds to *describe* the flesh and the Spirit by their different *effects*. Accordingly he, at vv. 19—21, gives a catalogue, containing seventeen particulars, of the works of the flesh; and then, at vv. 22, 23, another, of the works of the *Spirit;* wherein we may observe three things; 1. the *general description* of spiritual graces, under the name 'the fruits of the Spirit;' 2. the particular *species* contained therein; 3. a *special privilege* belonging to all those particulars, namely, exemption from the law. In this general description there are *four* differences observable; 1. the effects of the former sort of works proceed originally from the flesh; these, from the Spirit: 2. those are rather styled works; these, fruits: 3. those are set forth as *many* and apart; these, as many, but united into one (fruit): 4. those are expressly said to be *manifest;* of these no such thing is mentioned. (Bp. Sanderson.)

With this enumeration of *vices and sins* compare other similar ones in Matt. xv. 19. Mark vii. 21. Rom. i. 29. 1 Cor. vi. 9, 10. 2 Cor. xii. 20. Eph. v. 3—5. James iii. 14. See Notes. The *order*, indeed, of the vices varies; but reasons may usually be given for each particular distribution. *St. Paul*, we may observe, generally digests them into *regular order*, and throws them into *groups*. At the same time, it is plain from the concluding words, καὶ τὰ ὅμοια τούτοις, that the list was not meant to be *complete;* which was, indeed, unnecessary, they being, as the Apostle says, *manifest;* viz. (as Mr. Scott adds) 'to every one who considered the conduct of unconverted men, and the state of the world in general.' Bp. Sanderson, however, regards the term as very significant, and indicating one of the four *points of difference* in the works of the flesh and those of the Spirit. For which difference he assigns two reasons; 1. the commonness and frequency in the world of the works of the flesh which meet us on every side, but the comparative rarity of the works of the Spirit; 2. the term *manifest* is, he thinks, applied to the works of the flesh, with regard to the easiness of our discerning them, as compared with the extreme difficulty of discerning the contrary.

— τὰ ἔργα τῆς σαρκός.] The term ἔργα must here be taken with some latitude; some of the particulars here specified being, as Whitby remarks, errors of the mind; others, evil dispositions of the heart. Σὰρξ denotes, as Theodoret explains, τὸ σαρκικὸν φρόνημα, our corrupt nature, the τῆς ψυχῆς τὴν ἐπὶ τὰ χείρω ῥοπὴν, extending, as Doddridge says, to the powers of the *mind* as well as the appetites of the *body*, and opposed to the new nature communicated by the renewing of the Holy Spirit. See Tit. i. 15.

Of the *groups* into which the vices now specified seem thrown, there are *four;* 1. those of *lust*, μοιχ., πορ., ἀκαθ., ἀσέλγ.; 2. those of *superstition*, or *impiety*, εἰδωλ. and φαρμ. 3. those of *anger*, *discord*, *enmity*, *reviling*, and *contention*, ἔχθρ., ἔρ., ζῆλοι, θυμ., ἐριθ., διχοστ., αἱρ., φθόν., φόνοι; 4. those of *drunkenness* and *debauchery*, μέθ., κῶμοι. As to the first group, the terms μοιχ. and πορν. are often coupled, both in the Old and New Testament. Μοιχ. is, indeed, wanting in six MSS., some Versions and Fathers, and has been cancelled by Griesb. and others; but rashly; since the external evidence for this omission is very insufficient, and the internal not strong. The omission arose, I suspect, from *homœoteleuton* in MSS. which had πορν., μοιχ. The recently collated MSS. have almost all of them the common reading. By ἀκαθ. and ἀσέλγ. are denoted the unnatural lusts adverted to in Rom. i. 26—28.

20. εἰδωλ., φαρμ.] I cannot agree with Koppe, Borger, and Winer, that εἰδ. is placed after fornication as being *spiritual* fornication. It has, I conceive, no connexion with the preceding, but is coupled with φαρμ., as bearing an affinity thereto. Notwithstanding what some recent Commentators say, εἰδ. must be taken in the usual signification of the word; being rightly numbered among the works of the flesh, since it originates in a grovelling and sensual mind, which cannot worship God in spirit, nor have any conception of his perfect holiness; but brings Him down to the senses, and represents Him to corporeal eyes by images.

Φαρμακεία is by many of the most eminent Commentators supposed to mean *poisoning*, a crime dreadfully prevalent in the then corrupt state of society, both among the Heathens and the Jews. This, however, cannot, I think, be admitted as the true sense; not, indeed, for the reason assigned by Slade and Scott, 'because it is included in φόνος' (for, as I shall show, *homicide* rather than murder is meant there), but because the vices and evil dispositions contained in this

21 ἐριθεῖαι, διχοστασίαι, αἱρέσεις, [q] φθόνοι, φόνοι· μέθαι, κῶμοι, [q] Rev. 22. 15.
καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖ-
πον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κλη-
22 ρονομήσουσιν. [r] Ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, [r] Eph. 5. 9. Col. 3. 12.
χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

enumeration are, as Chrysostom and Theophylact have pointed out, such as our corrupt nature is prone to. Now it cannot be meant, that man is by nature *prone* to *poisoning*. In fact, the works in question are, almost all of them, such as were by the Heathens regarded as but *slight* delinquencies, and scarcely any of them punishable by law. It was, therefore, not unnatural for the Christian converts to treat them in general as *venial* offences, not inconsistent with their salvation. To remove this misconception, the Apostle solemnly assures them that they *will* (i. e. if persisted in, and unrepented of) exclude from the kingdom of heaven. On the contrary, to the enumeration of vices which closes the first chapter of Romans, is subjoined *not the present* declaration, but that 'the perpetrators of such things are *deservedly* adjudged to *spiritual death*.' Moreover, the above-mentioned sense of φαρμ. is inconsistent with the word following; and the true interpretation seems to be that adopted by the ancient Expositors in general, and most modern ones; i.e. *sorcery* of every kind, including *charms*, *divinations*, *incantations*, *fortune-telling*, and attempted intercourse with evil spirits, whether real or pretended; together with other arts, employed sometimes by the heathen priests for the support of their superstition, but oftener by impostors, similar to our *conjurors*, for the purpose of gain. In all such cases there can be no doubt that there was a mixture of sorcery and *legerdemain*; of which the former, in all its branches, was closely connected with the making up of powerful medicaments, to produce deception of the senses, and otherwise effect what might be in vain attempted by incantations or such like. How *feasible this* was, as well as *other* illusions, by methods now familiar to all who are versed in natural philosophy (i.e. by phantasmagoria), is fully proved by Dr. Hibbert on Apparitions. Nor was this all; for such impostors also *eked out* the force of charms, spells, and medicaments, by the use of actual *poisons*, as in the case of Sir T. Overbury in modern times. Not to say that *idolatry* is in Scripture frequently mentioned in conjunction with *sorcery*; see Deut. xviii. 9, 10. Finally, it would seem that the Apostle has in view not so much the persons who *practised* the arts of sorcery or divination, but rather those who *resorted* to them. This would exclude from salvation, as being inconsistent with any true dependence on God, and in fact (as Mr. Scott says) 'worshipping the Devil,' since in 1 Cor. x. 20, the gods of the heathens are by implication called *devils*, i. e. when real, and not mere stocks and stones.

The terms of the next class are such as we find frequently united both in the New Test. (as Phil. i. 15. 2 Cor. xii. 20) and the Classical writers; the *plural* being used for greater force. It would seem that the terms ἔχθραι, ἔρεις, ζῆλοι, θυμοί, are meant of *private* enmities, bickerings, emulations, and angry disputes; and ἐριθεῖαι, διχοστασίαι, αἱρέσεις, and φθόνοι, of *public* and *party* strife, and its results in uncharitable divisions or separations, and sectarism in general. Of which last it is pithily remarked by a writer in Bp. Taylor's Works, vol. viii. p. 394, 'Plerumque schisma in heresin eructat.' On these various particulars see Whitby, Chandler, Doddridge, Newcome, and Macknight. By φθόνοι may be designated the temper which, as the Poet says, 'inly pines' at the happiness of others: or it may be meant to be conjoined with the preceding. So Soph. Œd. Col. 1228 (cited by Wetstein), φόνοι, στάσεις, ἔρεις, μάχαι, καὶ φθόνος. Several eminent Editors and Commentators would cancel the φόνοι, on the authority of some six MSS. and a few Latin Fathers. This, however, is very uncritical, since it appears to have been omitted by the *scribes* from *homœoteleuton*, and by the ancient *Critics* from the same vain notion that induced their modern brethren to cancel it; thinking it strange that *murder* should be inserted in the list, as being punishable rather by the *civil magistrate*. But, not to say that *adultery* was also punishable by the civil magistrate, and yet is found in the list (compare also Eph. iv. 28. 1 Cor. v. 11. vi. 10. Rom. ii. 22, seq.); that objection may be fully removed by supposing that the Apostle here does not mean *murder*, but *homicide*; which was among the ancients often committed in the excitement of anger and strife. This is confirmed by Rom. i. 29.

The last group is μέθαι, κῶμοι, joined also in Rom. xiii. 13, and often in the Classical writers. By the latter are denoted those *nocturnal revellings*, usually attendant on an evening of debauchery, consisting of licentious singing, dancing, and parading the streets with drunken riotings.

21. ἃ προλέγω ὑμῖν, καθὼς, &c.] Render, 'concerning which I [now] forewarn you, even as I told you heretofore, that they who practise (i. e. habitually commit) such things will not inherit the kingdom of God.'

22. καρπὸς τοῦ Πνεύμ.] The best modern Commentators take καρπ. as put for ἔργα, to correspond to the ἔργα τῆς σαρκὸς before; referring to Matt. vii. 16, and Eph. v. 9. But it would seem that the Apostle here studiously avoided the term *works*; and the reason why he says *fruits* is excellently pointed out by Chrysostom and Theophylact, as follows: 'Evil works come from ourselves alone; therefore they are called the *works of the flesh*: but virtuous ones require not our own exertions alone, but the aid of Divine grace; therefore the Apostle calls them the *fruits of the Spirit*; the *seed* (namely, the intention) being from ourselves, but the *fruit* resting with God.'

Very similar to the above is the explanation given by Bp. Sanderson, ubi supra. The term *fruit*, he thinks, is used in preference to *works*, or *effects*, with reference to the rewards of righteousness. In the service of *sin* the toil is so great that, in comparison thereof, the benefit is as

U 2

s 1 Tim. 1. 9. πρᾳότης, ἐγκράτεια· [s] κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. 23
t Rom. 6. 6. & 13. 14. supra 2. 20. [t] οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθή- 24
u Rom. 8. 5. μασι καὶ ταῖς ἐπιθυμίαις. [u] Εἰ ζῶμεν πνεύματι, πνεύματι 25
x Phil. 2. 3. καὶ στοιχῶμεν. [x] Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προ- 26

nothing; in the service of *God* the benefit is so great that, in comparison thereof, the labour is as nothing. Where the flesh rules all, the *work* exceeds the *fruit*; and therefore, without even mentioning the *fruit*, they are called the works of the flesh. But where the Spirit of God rules, the fruit exceeds the *work*; and therefore, without even mentioning the *work*, it is called the *fruit* of the Spirit. And so in other passages; as, for instance, in Ephes. v., speaking of the *duties* of holiness as here, he, without any mention of *work*, calls them by the name of *fruit* (ver. 9). But at ver. 11, speaking of sinful actions, he not only calls them *works* (as here), but pronounces them fruitless. Why the works of the flesh are spoken of in the *plural*, but those of the Spirit in the *singular* (*fruit*), is ably discussed and satisfactorily pointed out by the same eminent writer, Serm. p. 598, § 37.

— ἀγάπη, χαρὰ, &c.] Ἀγάπη is placed first, as being the *germ* of all virtues, and a *general* virtue comprehending many *particular* ones; being *the love of God, and of man, for God's sake.* 'Love (says Bp. Sanderson) is so comprehensive a grace, that it includes all the rest, and so is the fulfilling of the whole law (Rom. xiii. 10). There is a thread of love which runs through all the particular duties and offices of a Christian's life, and strings them, like so many rich pearls, in one chain.' With the present enumeration of graces compare a similar one at 1 Tim. vi. 11.

By χαρὰ many eminent Expositors understand, 'a rejoicing in the happiness of others,' as opposed to envy and malevolence (see ver. 21), which are works of the flesh. But it would rather seem to mean, what the Apostle more fully expresses elsewhere, Rom. xiv. 17, by χαρὰ ἐν Πνεύματι ἁγίῳ, 'joy in the Holy Ghost,' and 1 Thess. i. 6, χαρὰ Πνεύματος ἁγίου; and what St. Peter (1 Epist. i. 8) calls a 'joy unspeakable and full of glory.' Thus forming, with the *peace* just afterwards spoken of, two of the several particulars enumerated in the above passage of Rom. xiv. 17, 'the kingdom of heaven is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.'

Again, by εἰρήνη, thus closely associated with χαρὰ, I would understand, not merely (as some have explained) a peaceable temper of mind, as opposed to ἔρεις, θυμοὶ, διχοστασίαι, αἱρέσεις; but that peace (elsewhere called by the Apostle, Phil. iv. 7, '*the peace* of God') which naturally evinces itself in a *peaceable* spirit (see James iii. 17); that peace within which it has been well said is peace with all men. So Hyperius explains: 'Pax, et illa quæ nobis cum Deo est in conscientia, et illa quæ cum fratribus esse debet foris.'

By χρηστ. is denoted *benignity, affability*; by ἀγαθ. that *kind-heartedness* which delights in doing good. Πίστις is variously interpreted. It *may* denote (as most recent Commentators suppose) *fidelity* and *integrity*, which is not an unfrequent sense of the word. From the context, however, it would seem to mean that modification of fidelity which consists in *sincerity*, and does not, in the words of Homer, 'think one thing, and another say.' Finally, ἐγκράτειά denotes, in a general way, the governance of the appetites and passions.

23. κατὰ τῶν τοιούτων, &c.] Meaning, 'Against such dispositions as those above-mentioned, *no* law, whether the law of Moses, or that of nature, is directed; and to these *neither* can have reference, being not promulged against *virtue*, but *vice*.' For the law was not made for the righteous, but for sinners, &c., 1 Tim. i. 9. See Bp. Bull's Exam. p. 82. Col. 2.

24. After having enumerated the various effects both of the flesh and the spirit, the Apostle now proceeds to show that Christians may, and ought, to avoid the works of the flesh, and follow the works of the spirit. To which he afterwards subjoins an exhortation to shun those works of the flesh to which the Galatians were especially prone, namely, strifes and contentions, and the vices from which they spring; and thus he, as it were, returns to the beginning of his whole exhortation. (Crellius.)

— οἱ δὲ τοῦ Χριστοῦ, &c.] Here is tacitly encountered an objection; q. d. 'How can we, encompassed with the frailties of the flesh, forsake the works thereof, and follow the motions of the spirit.' To which the answer is, that we *can*, and *must*, otherwise we are not Christ's, and are not to expect to inherit the kingdom of heaven. (Crellius.) This, then, is the *test* whether men really belong to Christ or not; q. d. 'They that truly belong to Christ *make proof* of it by mortifying the corrupt inclinations of the carnal principle in their hearts.' See supra v. 16. (Bp. Hall.)

— τοῖς παθήμασι καὶ ταῖς ἐπιθυμ.] The two expressions are nearly synonymous, signifying, by Hendiadys, 'lustful passions.' See Rom. viii. 13.

25. εἰ ζῶμεν πνεύματι, &c.] The connexion here would seem to be with the verse preceding. Now as *there* St. Paul says, '*they only* are really Christ's who thus crucify the flesh [whether they *profess* to have the *Spirit* or not],' so *here* he means to say, 'If, then, we profess to be living by the Spirit, we must *show* it by acting conformably thereto, evincing the *fruits* of the Spirit.' On the term στοιχ. see Rom. iv. 12. Phil. iii. 16, and Notes.

26. μὴ γινώμεθα κενόδοξοι, &c.] Meaning, 'And as a proof that we are living by it, let us abstain from a vain-glorious spirit.' Thus cautioning them against that pride and conceit to which he knew they were too prone, and whence arose envyings, detractions, and contentions; though here he chiefly refers to their conduct in spiritual matters and religious communications.

The term προκαλεῖσθαι signifies, 'to call forth any one to a trial of skill or courage,' and may here allude to the *competition* of those who exhibited their spiritual gifts. Hence the injunction following is closely connected with what is here said.

1 καλούμενοι, ἀλλήλοις φθονοῦντες. VI. Ἀδελφοὶ, ἐὰν καὶ
προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευμα-
τικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πρᾳότητος· σκο-
2 πῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς. [a] Ἀλλήλων τὰ βάρη
βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χρι-
3 στοῦ. [b] Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὢν, ἑαυτὸν φρεν-
4 απατᾷ· [c] τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε
εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον·
5, 6 [d] ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. [e] Κοινωνείτω δὲ
ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγα-
7 θοῖς. Μὴ πλανᾶσθε· Θεὸς οὐ μυκτηρίζεται. Ὃ γὰρ ἐὰν

a 1 Thess. 5. 14. 1 John 4. 21.
b 1 Cor. 8. 2.
c 1 Cor. 11. 28. 2 Cor. 13. 5.
d Ps. 62. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. Rom. 2. 6. & 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 2. 23. & 22. 12.
e 1 Cor 9. 7, 11, 14.

VI. Contemplating the probability that there would, notwithstanding, be *breaches* of the foregoing rules, the Apostle subjoins an admonition to certain persons who, however spiritually-minded, had not yet mortified the desire of vain-glory, but indulged their vanity by censoriousness and spiritual pride.

1. ἐὰν καὶ προληφθῇ, &c.] 'If any person be overtaken in and surprised into a fault,' do you, οἱ πνευματικοὶ (i. e. who possess the spiritual gifts mentioned at iii. 5, and are, consequently, advanced in Christian knowledge), and who are (agreeably to the above admonition) walking by the Spirit. Καταρτίζ. is for διορθοῦσθε or ἐπανορθοῦσθε; meaning, 'restore him to a right sense of duty,' and thereby to a right conduct. On the nature of the term I have already treated at 1 Cor. i. 10, and elsewhere. The metaphor is derived from setting right a dislocated limb, there being an allusion to the *erring member* of Christ's body, the Church. Now this is directed to be done ἐν πνεύμ. πρᾳότ., which evidently signifies 'with a spirit and temper of mildness.'

— σκοπῶν σεαυτὸν, &c.] Meaning, 'each of you considering thyself, lest thou also be [so] tempted [as to fall in like manner].' Compare 1 Cor. x. 12, 13. Similarly it is said, Pliny, Epist. viii. 22 (cited by Wetstein), 'Eos etiam qui non indigent clementiâ, nihil magis quam lenitas decet. Atque ego optimum et emendatissimum existimo, qui ceteris ita ignoscit, tanquam ipse quotidie peccet, ita peccatis abstinet, tanquam nemini ignoscat.'

2. ἀλλήλων τὰ βάρη βαστ.] Meaning, 'Charitably bear with each other's infirmities and faults;' called βάρη as being burdensome not only to the person himself (see Ps. xxxviii. 4), but to others his followers. Comp. Rom. xv. 1, and Note; 1 Thess. v. 14, and infra v. 6.

— καὶ οὕτως ἀναπλ., &c.] The full sense is, 'And thus fulfil [as ye will do] the precept of Christ, which enjoins us to love one another' (as in John xiii. 34. xv. 12); thus also following his *example*. So Ignatius (cited by Borger), πάντας βάσταζε, ὡς καί σε ὁ Κύριος· πάντων ἀνέχου ἐν ἀγάπῃ.

3. εἰ γὰρ δοκεῖ, &c.] The argument (as suggested by γὰρ) is, that 'this self-conceit is *useless*; for it does not really make a man the greater: he only deceives *himself* [not others, much less God].' At εἶναί τι supply μέγα. The expression often occurs, both in the Scriptural and Classical writers. Μηδὲν ὤν. A popular form of expression to denote 'nothing comparable to what he thinks himself, or claims to be thought,' and, in one sense, nothing at all, as not having learnt to discharge the fundamental duties of *humility* and *charity*. Φρεναπ. is a word only found in St. Paul's writings, and probably provincial. The sense is that of ἀπατῶν καρδίαν αὑτοῦ in a kindred passage of James i. 26.

4, 5. To prevent so fatal a mistake, and effectually dissipate the delusion, the Apostle bids them, instead of censuring the failings of *others*, to examine and try their *own* actions by the test of God's laws. The words καὶ τότε εἰς ἑαυτὸν —τὸν ἕτερον are variously interpreted, and, indeed, admit of more than one sense. Many eminent Expositors take it to be, 'let him keep his boasting to himself alone, and not extend it to others.' But the common interpretation, with some modification, is more natural and agreeable to the words following, i. e. 'Thus he will have matter of glorying, or rejoicing, in reference to himself, and not to others;' i. e. by comparing himself with others.

5. ἕκαστος—βαστάσει.] These words admit of two senses, corresponding to the two interpretations of the latter part of the preceding verse. By the one they will import, 'Every one will find frailties enow of his own to wrestle with;' by the other, 'Every man will bear his *own* burden;' i. e. his own burden alone, not another's; and give his account thereof at the last day. Consequently, we are not to busy ourselves about the burdens of others, nor are we to endeavour to lighten our own by making that of our neighbour heavier; but to mind solely our own business. Φορτ. βαστ. is for αἰτίαν ἔχειν, as in Thucyd. iv. 114.

6. κοιν.] 'let him give part of his wealth;' see Note on Rom. xii. 13. Τῷ κατ. τ. λ., 'to him who instructs him in the Gospel.' Ἐν πᾶσιν ἀγ., is for πάντων ἀγαθῶν, which is the usual syntax; see Note on Rom. xv. 27, and compare the phrase τρέφειν ἐν πᾶσιν ἀγαθοῖς, on which see Mitchell on Aristoph. Acharn. 936, and 2 Tim. i. 18. The meaning of the expression is, 'all things necessary to the attainment of the purpose in view, the dissemination of pure and undefiled religion.' Κατηχ. is a term properly applicable only to instruction *vivâ voce* and elementary; but it is also used of religious instruction generally. See 1 Cor. xiv. 19. Acts xviii. 25.

7. μὴ πλανᾶσθε.] A formula generally intro-

f 2 Cor. 9. 6. σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· [f] ὅτι ὁ σπείρων εἰς 8
τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπεί-
ρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.
g 2 Thess. 3. 13. [g] Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ 9
h Eph. 2. 19. 1 Tim. 5. 8. θερίσομεν, μὴ ἐκλυόμενοι. [h] Ἄρα οὖν, ὡς καιρὸν ἔχομεν, 10
ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς
οἰκείους τῆς πίστεως.
Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. 11

ductory to some weighty admonition on a subject which the person addressed would be likely to neglect. Θεὸς οὐ μυκτ. Meaning, 'is not to be mocked or offended [with impunity].' Both expressions seem to refer to the various subterfuges by which men seek to evade this duty; q. d. 'Deceive not yourselves, nor hope to escape the punishment of God, who will not suffer himself to be insulted with impunity.' The words following contain properly a general sentiment, which, however, is here meant *first* to be applied to the preceding subject; i. e. the support of the teachers (as at 2 Cor. ix. 6); and *then*, in the next verses, to have a much wider application. There is also a metaphor, wherein the *flesh* and the *spirit* are compared to *fields*, in which the seed of each is sown, and yields crops according to its nature; q. d. 'he who neglects the duty in question, and charity to the poor, aiming only at his own gratification, and seeking only his own interest, will reap the *fruits* of such a selfish and sensual life, in corruption both temporal and spiritual,—namely, *perdition;* but he who soweth to the spirit (i. e. what is spiritual generally), by living according to it (see Note on vv. 16—25), shall reap [not only the present fruits, in inward consolation, but] everlasting life.' Similarly it is said in Aristoph. ap. Aristot. Rhet. iii. 3. 18, σὺ δὲ ταῦτα αἰσχρῶς μὲν ἔσπειρας, κακῶς δὲ ἐθέρισας, and Æschyl. Agam. 485, αὐτὸς φρενῶν καρποῖτο τὴν ἁμαρτίαν. The Apostle had here probably in view a passage of Job iv. 8, οἱ δὲ σπείροντες αὐτὰ (scil. τὰ ἄτοπα) ὀδύνας θεριοῦσιν ἑαυτοῖς. Compare also Hos. x. 13, and Prov. i. 31.

9. τὸ δὲ καλὸν, &c.] The Apostle here shows that what he has said is meant to be applied particularly to works of piety and benevolence, such as the support of the teachers of the Gospel, and the relief of the poor. The same *agricultural* metaphor is continued. Ἐκκακεῖν signifies, 'to give up, from being tired out,' as in the more complete phrase ἐκλύεσθαι ταῖς ψυχαῖς in Heb. xii. 3. Ἐκλύεσθαι signifies 'to be wearied out,' and is often used, both in the Scriptural and Classical writers, as applied to harvest-work. It refers to that *tiring* out of charity, which the frequent calls on its benevolence and the ungrateful returns it might meet with, would be likely to produce. With this elegant use of μὴ ἐκκακεῖν and ἐκλύεσθαι as applied to *benevolence*, I would compare a similar one of the kindred term κάμνειν in Eurip. Beller. frag. 28. 2, ξένοις τ' ἐπηρκεῖς, οὐδὲ ἔκαμνες εἰς φίλους, and Athen. 276. C., οὐκ ἂν ἐκοπίασε τὰ αὐτὰ παρασκευάζουσα. See also 1 Cor. xv. 58. 2 Thess. iii. 13.

10. ἄρα—πίστεως.] Ἄρα here is used like ὥστε at 2 Cor. v. 16. Render, 'Having, therefore, these strong motives to sow unto the Spirit, by making pious and charitable contributions, let us do good,' &c. It seems to have been the especial care of the Apostle, in this concluding admonition, to show that the duty was to be performed, not only towards the *ministry*, but towards Christians in general, and not towards Christians only, but towards all their fellow-creatures. Ὡς καιρὸν ἔχ., 'whilst we have opportunity in this life, and as occasions present themselves.' Ἐργαζ. is a more significant term than ποιεῖν, and implies *diligence;* in a word, '*labour* of love.' Οἰκεῖος signifies, 'one who belongs to any family,' who is connected with it, either by consanguinity or affinity; and also, in the later writers, 'one who is closely connected with another, as an *acquaintance*.'

This admonition was not given in vain. So even Julian bears this testimony of Christians: τρέφουσιν οἱ δυσσεβεῖς Γαλιλαῖοι πρὸς τοῖς ἑαυτῶν καὶ τοὺς ἡμετέρους. It may be observed, that though the Apostate has mentioned the Christians by his usual opprobrious term οἱ δυσσεβεῖς, yet he was not ashamed to *steal* from their Scriptures, and appropriate one of their most sublime precepts. Thus in pp. 290, 291 of his Works, edit. Spanh., he says: κοινωνητέον—ἅπασιν ἀνθρώποις, ἀλλὰ τοῖς μὲν ἐπιεικέσιν ἐλευθεριώτερον.

11. πηλίκοις ὑμῖν γράμμ. ἔγρ.] These words have not a little perplexed Expositors; some of whom take the sense to be, 'See with what great kind of letters' (i. e. how mis-shapen), &c.; a sense, however, somewhat jejune, and which does not well comport with Apostolic gravity, or the *reserve* manifest through the whole Epistle. The difficulty may be removed by taking πηλ. (with the best Expositors) to denote 'how *long*,' instead of the customary sense of the word, 'how great;' γράμμ. being used, like the Latin *epistolæ*, for *a letter*, as in Acts xxviii. 21. It is well observed by Winer, that the letter is called *long*, considering that it was written, as he adds, with his *own hand*. So speaking, it would seem the Apostle meant both to attest its genuineness, and to point to that circumstance as indicating his affection for them, and anxiety for their welfare and salvation. That St. Paul generally dictated his letters to a *scribe* is well known. Indeed, it was among the ancients so usual to do this, that, when the correspondent wrote with his own hand, it was deemed something worthy of being noticed. So, at the conclusion of an epistle from Callirrhoë to Dionysius, as cited by Borger, we have, ταῦτά σοι ἔγραψα τῇ ἐμῇ χειρί· ἔρρωσο.

12 [i] Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ, οὗτοι ἀναγκάζουσιν i Phil. 3. 18.
ὑμᾶς περιτέμνεσθαι· μόνον, ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ
13 διώκωνται. οὐδὲ γὰρ οἱ ‡ περιτεμνόμενοι αὐτοὶ νόμον
φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ
14 ὑμετέρᾳ σαρκὶ καυχήσωνται. [k] Ἐμοὶ δὲ μὴ γένοιτο καυχᾶ- k Rom. 6. 6. supra 2. 20.
σθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
15 δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ. [l] Ἐν γὰρ l 1 Cor. 7. 19. supra 5. 6. Col. 3. 11.
Χριστῷ Ἰησοῦ οὔτε περιτομή τι * ἐστὶν οὔτε ἀκροβυστία, m Ps. 125. 5. Rom. 2. 29. & 4. 12. supra 3. 29.
16 ἀλλὰ καινὴ κτίσις. [m] Καὶ ὅσοι τῷ κανόνι τούτῳ στοι-

12. ὅσοι θέλουσιν, &c.] q. d. 'It is not *I* who urge you to the observance of the Mosaic Law, but those who court the gale of popular applause,—*they* instigate you to it.' Εὐπροσωπ. is by many explained, 'endeavour to please others.' That sense, however, cannot fairly be extracted from the word; which may be best interpreted, 'to make a fair appearance of piety, commend themselves as very religious.' So Chrys. explains it by εὐδοκιμεῖν. The word is not found in the Classical writers, though φαινοπροσωπεῖν there occurs. Ἀναγκάζειν must here, as elsewhere, be understood of the moral compulsion of earnest persuasion.

— τῷ σταυρῷ τοῦ Χριστοῦ.] Many recent Commentators interpret this, 'persecutions such as Christ suffered.' But it is far better, with the ancient and most modern Expositors, from Piscator to Borger, to understand, 'the doctrine of the cross,' *Christianity* being so called by opposition to the *Law*; and since the death of Christ abrogated the Mosaic Law, and the doctrine of the *atonement* thereby made for the sins of men effectually excluded the use of circumcision. See Note at ver. 11, and the able Note of Doddridge.

13. οἱ περιτεμν.] Some refer this to the persons who had thus submitted to undergo circumcision; while others, with more propriety, refer it to the *Judaizers*. For περιτεμν. many ancient and excellent MSS. of all recensions, and several Fathers and early Editions, have περιτετμημένοι, which is approved by Matthæi, and edited by Scholz. I have, however, not ventured to receive it; since the reading seems to me to have arisen from a *gloss*, though one which strongly confirms the interpretation above adopted, as showing its high antiquity.

The persons in question did not, indeed, intend to impose on them the *whole* law; but, maintaining the use of circumcision, as well as baptism, by the Gentiles, intended (it would seem) to place their votaries in a sort of midway between proselytes of the gate and proselytes of righteousness, and so to effectually secure the honour of the Law by engrafting the Gospel thereupon. Their motive in so doing was to keep fair with the Jews, and to have to boast of their influence in procuring the reception of the rite of circumcision; for that is, as Borger and Winer have shown, the import of the words ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται, where the term περιτετμημένη is to be supplied from περιτέμνεσθαι preceding; 'your circumcised flesh' being equivalent to 'your being circumcised.'

14. Here ἐμοὶ is emphatical, there being implied a comparison with the *Judaizers*. Moreover, ἐμοὶ is for εἰς ἐμὲ, 'quod attinet ad me,' 'for my part.' The general meaning is this: 'But, for my part, I leave *them* to glory in a fleshly ordinance. God forbid that *I* should feel proud of the inculcation of *any* doctrine, except the plain unmixed one of justification, not by my own merits, but by the atonement of a *crucified Redeemer*.'

— δι' οὗ ἐμοὶ κόσμος, &c.] 'by which,' scil. σταυροῦ, 'doctrine of the cross.' Ἐσταύρωται. Meaning, 'is crucified and dead;' i. e. is as nothing to me. By κόσμος we must understand the things of the world; namely, its riches, honours, and pleasures. So it is said, Acts xvii. 24, ὁ κόσμος καὶ τὰ πάντα ἐν αὐτῷ. Bp. Middleton, indeed, stumbling at the omission of the Article, and having remarked that whenever in the New Test. κόσμος, *the world*, occurs in its common acceptation, it has the Article, except here and in 2 Cor. v. 19 (of course, not reckoning passages like Rom. ii. 12. 15, where the omission may be accounted for by his canons), thinks that, in both these passages, the word has somewhat of the nature of a *proper name*, and can therefore dispense with the Article. He instances Plutarch, p. 470, ὁ δὲ Ζεὺς καὶ Κόσμος, 'Jupiter and World.' And he might have added Shakspeare, 'O World, thy slippery turns!' Since, however, it seems impossible to adopt that view of κόσμος at 2 Cor. v. 19, both on account of its harshness,—I had almost said jejuneness,—and because αὐτοῖς and αὐτῶν immediately follow; so it would seem unsafe to adopt it *here*, which is also forbidden by the τῷ with κόσμῳ just after; for though the Article is not found there in seven or eight MSS., yet it has never been cancelled by any Editor. Indeed, it was more likely to be *omitted* (on account of the omission before) than *inserted*.

15. ἐστίν.] This reading (found in all the most ancient MSS., as also many Versions and Fathers) was approved by Mill and Bengel, and has been edited by Griesbach, Koppe, Tittman, Vater, Winer, and Scholz; rightly, I think; since the common reading ἰσχύει is plainly a gloss, probably from v. 6. Indeed, the word, as Rinck says, would involve a *petitio principii*; whereas, with ἐστὶν the γὰρ has its force, denoting the *reason why* he did not boast of circumcision, as did his adversaries; '*for* circumcision is nothing.' Ἀλλὰ καινὴ κτίσις. The full sense is: 'But the being a new creature, moral regeneration, is every thing, all in all, the substance of the Gospel.' See Note on 2 Cor. v. 17.

16. τῷ κανόνι τούτῳ στοιχ.] On the force of στοιχ. see Note supra v. 25, and on καν. see Note on 2 Cor. x. 13. By 'this rule,' the Apostle means the doctrine just mentioned, of

χήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

n 2 Cor. 4. 10.

[n] Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ 17
στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ- 18
ματος ὑμῶν, ἀδελφοί. ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

salvation by grace, and the necessity of moral regeneration. By τὸν Ἰσρ. τοῦ Θεοῦ is meant the true spiritual Israel. See Note on Rom. ix. 6. In εἰρήνη ἐπ' αὐτοὺς we have not an *assertory*, but a *precatory* form, nearly allied to that of benediction, by bidding adieu. The Epistle probably was meant to terminate here, just as the Epistle to the Ephesians concludes with εἰρήνη τοῖς ἀδελφοῖς, and v. 17 was added afterwards.

17. τοῦ λοιποῦ, for λοιπὸν at 2 Cor. xiii. 11, 1 Thess. iv. 1, *henceforward*. Κόπους παρ. is for the more Classical πράγματα παρ. The sense seems to be, 'let me have no more trouble, by either my doctrine, or my sincerity and integrity being questioned; for [of the latter] I bear strong attestation in the στίγματα or wounds of former scourgings, beatings, and stonings, of the Jews and others, for the sake of Christ and his Gospel.' Βαστάζω is here used for περιφέρω, and only means that 'this is, wherever he goes, an evidence of his sincerity.'

18. μετὰ τοῦ πν. ὑ.] Meaning, as it is said at Phil. iv. 7, 'your hearts and minds.'

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 I. [a] ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελή- a Rom. 1. 7. 1 Cor. 1. 2.
ματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς ἐν 2 Cor. 1. 1.
2 Χριστῷ Ἰησοῦ· [b] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς b Gal. 1. 3. 1 Pet. 1. 2.
ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

THIS has been pronounced the richest and noblest of the Epistles; and certainly, in fulness of matter, depth of doctrine, sublimity of metaphor, animated fervour of style (occasionally rising to what has been called *rapture*), and Apostolic earnestness of exhortation, it so interests the heart, that if the reader have a spark of regard for the Gospel, it will blow it into a flame. 'In this (says Mr. Coleridge) the divinest composition of man, we have contained every doctrine of Christianity;—*first*, those doctrines *peculiar* to Christianity, and then those precepts *common to it* with natural religion. As to the Epistle to the Colossians, it is the overflowing, as it were, of St. Paul's mind upon the *same* subject.' The reason for its peculiar character of pious exaltation and affectionate admonition seems to be that assigned by Mr. Scott,—namely, that 'the Apostle's heart was much enlarged in writing to those whom he had no occasion to rebuke, and with whom he was not under the necessity of engaging in controversy; so that entire confidence of affection took place of the caution, reserve, or sharpness which were requisite in the three preceding Epistles.' Accordingly, none of the *reproofs* there so frequent are found in the present; which was written, it would seem, to confirm the Ephesian and other Asiatic churches in the true faith and practice of the Gospel; of which the Apostle *first* (i. 1, 2.) shows the *great end*,—that it was meant for all mankind, and that he himself was appointed the preacher of it to the Gentiles. *Then*, after expatiating on the love of God, the dignity of Christ, and the excellence of the Gospel, he warns his converts against the evil practices in which they had formerly lived, and which, as Christians, they had renounced; and while he guards them against *errors*, he establishes them in the great truths of the Gospel, fortifies their minds to contend for, and persevere in the faith of Christ, and animates them in their Christian warfare. *Finally*, he earnestly exhorts them to a zealous discharge of the relative duties, and all others becoming their Christian profession. The Epistle is universally admitted to be from St. Paul (for which, indeed, there is the strongest evidence, external and internal); and, as appears from various allusions, was written during his imprisonment at Rome. Commentators, however, are neither agreed on the *date* (varying from A.D. 57 or 58 to 62), nor even on the *Church* to which it was addressed. Some think it was meant for the Christians at *Laodicea*, and, indeed, is the Epistle to the Laodiceans referred to by the Apostle in Col. iv. 16; while others, to reconcile conflicting testimonies, suppose it to have been a *circular letter*, intended for all the churches of Asia Minor. Be that as it may, there is not a shadow of *external* proof that it was not *addressed* to the *Ephesians* (see the Notes of Bp. Middleton and Rinck), though doubtless intended for *the use also* of the other churches of Asia Minor. As to the alleged *internal* evidence, that it was *not* written to the *Ephesians*, it is quite inconclusive, being merely founded on a misconception of certain words and expressions that occur in the Epistle; and which, when properly interpreted, rather confirm the common opinion, supported by all the MSS., and the almost unvaried evidence of antiquity, that it was written to the Ephesians. As to the difficulty occasioned by the seeming mention of an Epistle to the Laodiceans, it admits of an easy solution. The Apostle is, with much probability, supposed to have directed the Ephesians, through Tychicus, the bearer of the Epistle, to send a copy of it to the Laodiceans, which should also be afterwards transmitted to the Colossians. For a brief summary of the contents, the reader is referred to Horne's Introd., vol. ii. p. 396.

I. 1. *διὰ θελ. Θεοῦ.*] See 1 Cor. i. 1. 2 Cor. i. 1. Gal. i. 1, and Notes. *Τοῖς ἁγίοις.* See Note on Rom. i. 7. *Καὶ πιστοῖς.* This term seems to be exegetical of the preceding; q. d. 'even to all true believers in Jesus Christ.'

c 2 Cor. 1. 3. 1 Pet. 1. 3. d Rom. 8. 29, 30. infra 5. 27. Col. 1. 22. 2 Thess. 2. 13. 2 Tim. 1. 9. 1 Pet. 1. 1, 2 e Rom. 8. 15, 29, 30. Gal. 4. 5.

[c] Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησου 3
Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν
τοῖς ἐπουρανίοις ἐν Χριστῷ· [d] καθὼς ἐξελέξατο ἡμᾶς ἐν 4
αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώ-
μους κατενώπιον αὐτοῦ ἐν ἀγάπῃ· [e] προορίσας ἡμᾶς εἰς 5
υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν

3. 'The twelve verses, from 3—14 inclusive, properly speaking, form but one sentence. The Apostle's mind, indeed, was so full of his subject, that he was not very exact about his style. Reflecting on the great things which God had done for him, and by him, especially among the Gentiles, the Apostle breaks out into rapturous thanksgivings unto God on that account.' (Scott.)

— εὐλογ. ὁ Θεὸς καὶ Πατὴρ, &c.] The sense of these words is the same as that of the similar ones at Rom. xv. 6, where see Note. As to the *accumulation of cognate terms* in εὐλογητὸς, εὐλογήσας, and εὐλογία, it may be observed, that in composition such was by the ancients, especially the early writers, rather sought after as a beauty, than avoided as a blemish.

— ὁ εὐλογήσας—πνευμ.] 'who hath blessed us with (i. e. hath liberally bestowed upon us) every spiritual blessing.' The Commentators in general are not agreed whether this is to be understood of the *supernatural gifts* of the Holy Spirit, or His *sanctifying graces*, of course including all the ordinary, though invaluable, blessings of salvation; whatever may conduce to the consolation of our souls here, or prepare them for glory hereafter. It would seem best (with Chrysostom, Whitby, and Chandler) to unite both those senses.

On the force of the expression following, ἐν τοῖς ἐπουρανίοις, no little difference of opinion exists. Some earlier modern Expositors (as Beza, Piscator, and Grotius, and, of the later ones, Wolf, Chandler, Wakefield, Koppe, Schleusner, and Wahl,) supposing an ellipsis of τόποις, interpret, 'in heavenly places,' i. e. not only on earth, but in heaven. Others, consisting of the ancient and most modern Expositors (as Vorstius, Casaubon, Crellius, Hyperius, Schliting, Whitby, Schoettgen, Doddridge, Rosenmuller, Jaspis, and Bretschneider), supplying the ellipsis by πράγμασι, interpret, 'in heavenly things;' understanding by heavenly things, things relating to heaven, and tending to fit us for it. Of these two modes of taking the words, the latter is, on various accounts, to be preferred. The former involves an ellipsis most harsh, and involves a sense by no means so suitable as the other; for, as Hyperius observes, 'de iis rebus mox sermonem universum instituit, in quibus omnis benedictio nostra spiritualis, ad res cœlestes pertinens, et per Christum allata consistit.'

4. The Apostle now adverts to the *nature* of these spiritual and heavenly thtngs.

— καθὼς ἐξελέξατο, &c.] Καθὼς has here, it would seem, the sense *siquidem*, *inasmuch as* (also found at John xvii. 2. Rom. i. 28. 1 Cor. i. 6), with a reference to εὐλογητὸς, &c.; the words ὁ εὐλογ.—Χριστῷ being in some degree parenthetical. Ἐξελ. ἡμᾶς ἐν α., 'hath selected us, or shown us marks of peculiar favour by and through him;' i. e. Christ; as 1 Cor. i. 27, 28. (where see Note) and James ii. 5. Πρὸ κατ. κόσμ., i. e. from all eternity. See Note on Matt. xiii. 35. At εἶναι ἡμᾶς supply εἰς τὸ, 'to the end that.' In ἁγίους καὶ ἀμώμους the former term seems to regard the offices of *piety*, the latter the duties of *morality*. Κατενώπιον αὐτοῦ suggests the idea of *truth* and *reality*.

The words ἐν ἀγάπῃ have been variously construed. In several MSS. and Fathers, and the Greek Commentators, they are taken (as they have also been by some moderns, as Koppe, Griesbach, and Scholz) with προορίσας in the next verse. I have, however, preferred, with Tittman, Gratz, and the Bâle Editor, to retain the common punctuation (supported by the Pesch. Syr. Version), because the words more naturally connect with the preceding than the following context, as may be imagined from the circumstance, that v. 5 is exegetical of v. 4, and therefore it was likely that as the portion to be explained commenced with the principal word ἐξελέξατο, so the *explanatory* one would with προορίσας. To advert to the *import* of the words, we *may*, with some, who refer them to ἐξελέξατο, interpret, 'out of his love to us.' Yet that would rather require ἐν τῇ ἀγάπῃ. And it is more natural, with others (as Piscator, Erasmus, Beza, Crellius, Schliting, Doddridge, and Chandler), to connect them with ἀμώμους, and render, 'by, or in, the exercise of Christian charity;' intimating (as Calvin observes) that the perfection of the faithful is seated in charity or love. Not because God requires such charity *alone*, but because it is the proof of fear of God, and of obedience to the whole Law.' Thus by ἀγάπη is here meant such a love to man as arises from a love and fear of God.

5. The *election* of the foregoing verse is here further represented by *predestination* to sonship.

— προορίσας ἡμᾶς εἰς υἱοθεσίαν.] This is, Koppe says, for προορίσας εἰσποιήσασθαι ἡμᾶς τέκνα αὐτοῦ; but it is rather for προορ. υἱοθετεῖν ἡμᾶς αὐτῷ, and that for εἰς αὐτόν. This υἱοθεσία had formerly appertained to the *Jews only* (Rom. ix. 4. comp. v. 8), but was now extended, through Christ, to all believers, as denoting that relation in which Christians especially stand to God. Thus the sense is: 'And this election consists in having from eternity decreed for us the privilege of being his sons.'

— κατὰ τὴν εὐδοκίαν τ. θελ.] 'according to his own mere good pleasure:' a very strong expression; on the full force of which, see Hyperius, Calvin, Grot., and Vorst. Suffice it here to say, that St. Paul meant thereby to effectually exclude all claims of *human merit*. The best Commentators, ancient and modern, are, however, agreed that the election and predestination here spoken of solely relate to God's eternal purpose of bestowing the privilege of adoption (on which see Note on Rom. viii. 15) upon the Ephesians and other sincere believers in Christ. This is con-

6 τοῦ θελήματος αὐτοῦ, [f] εἰς ἔπαινον δόξης τῆς χάριτος
7 αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ Ἠγαπημένῳ· [g] ἐν ᾧ
ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν
τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ·
8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει, [h] γνω-
9 ρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν
10 εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ, [i] εἰς οἰκονομίαν τοῦ
πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν
τῷ Χριστῷ, τά [τε] ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς·
11 [k] ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρό-

f Matt. 3. 17. & 17. 5. Col. 1. 13.
g Acts 20. 28. Rom. 2. 4. & 9. 23. infra 2. 7. & 3. 8, 16. Col. 1. 14. Phil. 4. 19. 1 Pet. 1. 18, 19. Heb. 9. 12.
h Rom. 16. 25. infr. 3. 9. Col. 1. 26. 2 Tim. 1. 9. Tit. 1. 2. 1 Pet. 1. 20.
i Gen. 49. 10. Dan. 9. 24. Gal. 4. 4. Col. 1. 19, 20.
k Acts 26. 18. Rom. 8. 17. Col. 1. 12.

firmatory of what was said at v. 3, of spiritual blessings of the highest kind having been imparted to them. Indeed, even candid *Calvinistic* Commentators admit that the Apostle has here no reference to the *personal* election of *individuals*, but to the election of whole communities and nations,—even all the Gentiles, whom God was pleased to admit to the benefits of the Gospel.

6. Having assured them of God's eternal purpose to call them to the knowledge of the Gospel and the privileges of the church of God, he proceeds to show them how great an instance this was of the mercy and goodness of God. (Chandl.)

— *εἰς ἔπαινον—αὐτοῦ.*] The sense is : 'to the praise of his glorious grace ;' i. e. that his glorious grace might be worthily admired and adored.

— *ἐχαρίτωσεν*] 'hath favoured us with his grace,' richly imparted his grace to us. So Test. xii. Patr., p. 698, *ἐν φυλακῇ ἤμην, καὶ ὁ Σωτὴρ ἐχαρίτωσέ με ἐν δεσμοῖς, καὶ ἔλυσέ με.* See Luke i. 28, and Note. *Ἐν τῷ Ἠγαπ.*, 'by or through the Beloved One :' a title of our Lord, like *ὁ Χριστὸς* (as in Luke ii. 26, *πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου*), or what Aquila substitutes for it in the Old Test., *ὁ Ἠλειμμένος*. It appears, then, to have been not a *mere appellation*, but (like *Χριστὸς*) to have denoted office or dignity, with allusion to the words of the voice from heaven, Matt. iii. 17, 'This is my *beloved* Son.' Thus it may be compared with *ὁ μονογενὴς* of John i. 14, 18. iii. 18. 1 John iv. 9, where the full sense is, 'only and most dearly beloved.' So the Hebr. יחיד, which properly denotes *only*, as said of a child, is by the LXX. rendered *ἀγαπώμενος* at Ps. xxii. 20, and xxxv. 17, and at Prov. iv. 3, it is rendered *ἀγαπώμενος* by the LXX., but *μονογενὴς* by the other Greek Translators. Both ideas, however, seem intended ; and the term is not ill rendered in our common version 'only beloved.'

7. *ἐν ᾧ ἔχομεν—αἵματος.*] Render, 'through whom we possess (i. e. to whom we owe) the redemption [procured] by his blood.' So Rom. iii. 24, *διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χρ. Ἰ.* (where see Note), and also Heb. xi. 35, *οὐ προσδεξάμενος τὴν ἀπολύτρωσιν. Τὴν ἄφεσιν τ. παραπ.*, 'the forgiveness of our sins.' *Παράπ.* properly denotes a *slip*, or slight transgression, but is also used, especially in the New Test., of sins of every kind.

8. *ἧς*] for *ᾗ* (by a common Grecism, in which the relative is attracted by the antecedent), if, at least, we take *ἐπερίσσ.*, with many modern Expositors, in a *neuter* sense, 'in which he hath renewed his abundant goodness to us ;' but if, with the ancient and some modern ones, in an *active* one, 'to make to abound,' (as in 2 Cor. iv. 15. ix. 8,) the *ἧς* will be for *ἣν*, meaning, 'which he has bountifully bestowed upon us.' *Ἐν π. σοφ. καὶ φρον. may*, with some, be construed with *γνωρίσας* which follows, but better with *ἐπερίσσ.* which precedes. If the words be referred to *God*, the sense will be, 'in the exercise of the deepest wisdom [of plan] and prudence [of execution].' If to the *Ephesians*, it will be, 'in imparting to us the wisdom and prudence necessary to understand the Gospel.' Either method is agreeable to the context, but the latter seems preferable, both on account of the parallel passage of Colossians i. 9, and because the words seem meant to further explain this sense.

9. *γνωρίσας*] 'by having made known to us [in the Gospel].' *Τὸ μυστ. τοῦ θελ. α.*, 'his will or purpose long hidden in the mind of God ;' namely, for the salvation of *all* men, *Gentiles* as well as *Jews*. Compare Rom. xi. 25, and Note, and on *μυστ.* see Note on Rom. xvi. 25.

10. *εἰς οἰκονομίαν—ἐν τῷ Χρ.*] The obscurity which has here been found may be effectually removed by taking the *εἰς* to denote *purpose*. Render, '[And this was done] for the purpose of displaying the plan of (or respecting) the fulness of time ;' i. e. the plan to be put in execution at the fulness of time ; namely, that of bringing all things together in Christ at the fulness of time. Of this sense of *οἰκονομία* the Commentators adduce examples from Polybius and Ignatius. On the expression *πλήρωμα τῶν καιρῶν*, see Note on Gal. iv. 4. *Ἀνακεφ.* is in apposition with *οἰκον.*; and the sense is, 'namely, that of bringing together into one body, and uniting all beings under one head, CHRIST.' See Col. i. 20. *Τὰ πάντα* is for *τοὺς πάντας* ; i. e. (by a common idiom) all intelligent beings, meaning both Jews and Gentiles. By *τὰ ἐν τοῖς οὐρανοῖς* are denoted the *angels*, elsewhere called God's *family in heaven*, from which his family on *earth* had been long dissevered, but was now to be united with it into one society. Compare Col. i. 16, and see Chrysostom and Doddridge.

11. *ἐν ᾧ καὶ ἐκληρ.*] There is here, I conceive, a resumption of the construction at ver. 7, *ἐν ᾧ ἔχομεν*, &c.; vv. 10 and 11 being, in some degree, parenthetical. The epanalepsis may be thus expressed : 'By him (I say) through whom also we

θεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελή-
ματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον [τῆς] δόξης 12
αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ· [l] ἐν ᾧ καὶ ὑμεῖς, 13
(ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς
σωτηρίας ὑμῶν,) ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ
Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, [m] ὅς ἐστιν ἀῤῥαβὼν τῆς 14
κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς
ἔπαινον τῆς δόξης αὐτοῦ.
[n] Διὰ τοῦτο κἀγὼ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ 15
Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,
[o] οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμε- 16

l Rom. 8. 15, 16. 2 Cor. 1. 22. & 5. 5. infra 4. 30.
m Exod. 19. 5. Deut. 7. 6. & 14. 2. & 26. 18. Rom. 8. 23.
n Phil. 1. 3. Col. 1. 3, 4.
o Rom. 1. 9. Phil. 1. 3, 4. 1 Thess. 1. 2. 2 Thess. 1. 3.

have *allotted* to us this possession.' By *we* are meant the *believing Jews*. In προορ. κ. πρόθ., and also in κατὰ τ. βουλὴν τ. θελ. there is no pleonasm, but a stronger mode of expression; and the sense of the passage may be represented as follows: 'Having been predestinated [by this adoption of sons] by the deliberate counsel of him who accomplishes all his purposes and plans according to his own unfettered will and pleasure.' We have here a *description* of the omnipotence of the Deity.

12. εἰς τὸ εἶναι—Χριστῷ.] Render, 'In order that we, who first hoped and trusted in Christ, should be to the praise of his glory,' i. e. an occasion for his praise and glorification. Locke and many recent Commentators understand ἡμεῖς of the *Gentiles*; but though a plausible case is made out, the προ must thus be sunk, or have assigned to it a frigid sense. Hence it is better to suppose (with the ancient and most modern Expositors) that it refers to the *Jewish Christians*. The προ may mean, as Chandler and Macknight explain, 'before he came into the world;' or rather, as others (Chrysostom, Theophylact, Koppe, and Wahl), 'already and before the Gentiles,' which is most agreeable to the context.

The article τῆς before δόξης, not found in several MSS. of all recensions, some Fathers, and the Edit. Princ., has been cancelled by Matthæi and Scholz. Certainly internal evidence is quite against it.

13. ἐν ᾧ καὶ—τῷ ἁγίῳ.] There is here a seeming irregularity, which several Commentators seek to remove,. by *supplying* something after ὑμεῖς· either ἠλπίκατε from προηλπ., or ἐκληρώθη from ἐκληρώθημεν at ver. 11. This, however, is harsh, and it is better to suppose a *parenthesis*, and then a *resumption*, after the Apostle's usual manner; the sense being, 'In whom *ye also* (i. e. the Gentile Christians) believed, after ye heard the word of truth, the glad tidings of your salvation; in whom [I say] ye also [having believed] have been sealed with the Holy Spirit of promise, (which is the earnest of our inheritance) unto the redemption,' &c. The expression τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν (with which compare the words of 1 Cor. xv. 2, τὸ εὐαγγέλιον δι' οὗ σώζεσθε) is explanatory of τὸν λόγον τῆς ἀληθείας; the Gospel being considered as the *instrumental cause* whereby God is pleased to show forth his power for the salvation of every one who believeth, Rom. i. 16. By being *sealed* by the Holy Ghost is meant being *confirmed* and *attested* as true believers, through the promised gift (τῆς ἐπαγγελίας, for τῷ ἐπηγγελμένῳ), that gift promised by the Prophets, nay by Christ himself before his ascension. On the force of the metaphor in ἐσφρ., and the nature of this *sealing*, see Notes at John vi. 27 and 2 Cor. i. 22, and compare infra iv. 30. Considering the persons of whom this is said, we are, I think, bound to understand the *extraordinary* and *supernatural* gifts of the Spirit, as well as his ordinary influences and graces, though most recent Commentators take it of the *latter* only.

14. ὅς] for ὅ; the masculine being here used for the neuter, doubtless with reference to the Holy Spirit, as one of the *persons* of the Godhead: thereby supplying a strong, though undesigned, proof of the *personality of the Holy Spirit*. On the expression ἀῤῥαβὼν, see Note at 2 Cor. v. 5.

— εἰς ἀπολύτρωσιν τῆς περιποιήσεως.] Some, referring this to ἀῤῥαβὼν, explain, 'a pledge that the redemption which has been procured for us [by Christ] shall actually be ours;' τῆς περιπ. being for τὴν περιποιηθεῖσαν, scil. ἡμῖν, and that for ἣν περιποιησόμεθα. See Koppe, and compare 1 Thess. v. 9. 1 Pet. ii. 9, λαὸς εἰς περιποίησιν. Others, referring it to ἐσφραγίσθητε, explain, 'unto the purchased possession,' i. e. the redemption of those whom Christ purchased with his blood. Compare Acts x. 28.

15. Having in the former part of this chapter instructed the believing converts at Ephesus in the certainty of their election and predestination to the privileges of the Christian church, and put them in mind of those extraordinary gifts, which they received as the earnest of their inheritance, the Apostle now proceeds to assure them that their stedfast continuance in the faith (of which he had been informed) was the matter of his joy and thanksgiving; and that he continually prayed for them, that they might have a more thorough knowledge of the nature and invaluable benefits of Christianity. (Chandler.)

— διὰ τοῦτο] 'for this reason;' namely, that ye were sealed with the promised Spirit.

— ἀκούσας τὴν καθ' ὑμᾶς πίστιν, &c.] Render, 'having heard of the faith in the Lord Jesus that is in you;' meaning, that you are true believers. Καθ' ὑμᾶς, for ἐν ὑμῖν.

— ἀγάπην.] Equivalent to φιλαδελφία, 1 Thess. iv. 9.

16. μνείαν ὑμῶν ποιούμενος.] See Note at Rom. i. 9.

17 νος ἐπὶ τῶν προσευχῶν μου· [p] ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν [p Col. 1. 9—15.]
Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα
18 σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ· πεφωτισμένους
τοὺς ὀφθαλμοὺς τῆς * καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς
ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς
19 δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις. [q] καὶ τί τὸ [q Col. 2. 12, sqq.]
ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς
πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος
20 αὐτοῦ· [r] ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ τῶν [r Ps. 110. 1. Acts 2. 24. 1 Cor. 15. 25. Col. 3. 1. Heb. 1. 3. & 10. 12. 1 Pet. 3. 22.]
νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις,
21 [s] ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας, καὶ δυνάμεως καὶ [s Phil. 2. 9.]
κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν

17. ὁ Θεὸς—Χριστοῦ.] The best Expositors are agreed that our Lord is here spoken of only in his *human nature*, as when he speaks of *his* God at John xx. 17. 1 Cor. xi. 3. iii. 23, where see Notes.

— ὁ πατὴρ τῆς δόξης.] Some interpret, 'the glorious Father;' understanding the expression δόξα of the eternal and unchangeable glory of the Deity. But it is better, with others, to take πατὴρ to signify here, as often, *author*, *cause*, and *source;* He being the fountain of all glory, and to whom it is primarily to be ascribed. See 2 Sam. xxii. 4. Ps. xviii. 3.

— πνεῦμα σοφίας καὶ ἀποκαλύψεως.] This *may* be rendered (as it is done by Crell., Schliting, Chandler, and Bp. Middleton) 'a spirit of wisdom and revelation;' since, from the absence of the Article, we are not obliged to take πνεῦμα of the *Holy Spirit*. Yet πνεῦμα, in that sense, would be scarcely suitable to ἀποκαλύψεως, which word, from its perpetual use in the New Test., *suggests* the idea of Divine teaching. It would seem that the Apostle adopted the expression to show that he chiefly meant *such influences of the Spirit*, sent from 'the Father of all light,' as should unfold 'the deep things of God,' (see 1 Cor. ii. 10,) and 'make them wise unto salvation.' So at 1 Cor. xiv. 6 we have ἐν ἀποκαλύψει.

— ἐν ἐπιγνώσει αὐτοῦ] for εἰς ἐπίγνωσιν; meaning, 'that ye may more and more know him,' attain to a more and more perfect knowledge of Divine truth.

18. πεφωτισμένους—ὑμῶν.] This is *explanatory* of ἀποκ., as denoting the *effect* of it. Instead of πεφ. τοὺς ὀφθαλμοὺς, strict propriety would require τοὺς πεφωτισμένους. Here, for the common reading διανοίας, many of the best MSS., Versions, Fathers, and early Editions have καρδίας, which has been received by Bengel, Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz: and justly; for the common reading is evidently a gloss. Wetstein compares the Ovidian 'oculi pectoris,' and quotes from Achmet Oneir. v. 2, ὀφθαλμὸν ἔχει ἐν τῇ καρδίᾳ αὐτοῦ. Koppe, too, adduces from Plato, Sympos., ἥ τε τῆς διανοίας ὄψις ἄρχεται ὀξὺ βλέπειν, ὅταν ἡ τῶν ὀμμάτων ἀκμὴ λήγειν ἐπιχείρῃ. The *reading* is also confirmed by its *Hebraic* character; the Heb. לב denoting not only the seat of the *will* and *affections*, but also of the *understanding*. Τίς is here for πόση, 'how precious!' Ἐλπὶς τῆς κλ. α. is for ἐλπ. εἰς ἣν ἐκάλεσεν ὑμᾶς.

The next words, καὶ τίς—ἁγίοις, are exegetical of the preceding; the sense being, 'And how gloriously rich is the inheritance which he has prepared [for true Christians]!' See Scott.

19. καὶ τί τὸ ὑπερβάλλον, &c.] Meaning, 'that you may be able to form some suitable conception of that amazing and infinite power of God, which he shall exert in our resurrection.' (Chandler.) Of this passage the sense mainly depends upon the construction of the words κατὰ τὴν ἐνέργειαν—αὐτοῦ, which many Expositors, ancient and modern, construe with τοὺς πιστ. But the sentiment thus arising is so little agreeable to the context, that the best Commentators have been long of opinion that those words must be referred to τὸ ὑπερβάλλον μέγεθος, and that κατὰ signifies 'according to,' i. e. similarly to; ἡμᾶς τοὺς πιστ. meaning 'us believers.' They are not, however, agreed as to the *nature* of this comparison; namely, whether it is meant of *Christ's* resurrection (namely, as understood of God's power exerted in their conversion, and subsequent support by Divine grace), or, in the *natural* sense, as understood of the power to be exerted in the resurrection of *believers;* meaning (as Chandler expresses it) that 'the future resurrection of believers shall be accomplished, according to the working of that mighty power which he exerted in *Christ*, when he raised him from the dead.' This last mode of understanding the words seems most agreeable to the context. For, as Chandler observes, 'as this is the hope of our Christian calling, and the peculiar promise of the Gospel, so it is one of the noblest instances to which even Almighty power itself can reach.' *Both* comparisons may, however, have been intended; and such, I find, was the opinion of Hammond and Macknight.

In κράτους τῆς ἰσχύος the Genit. ἰσχ. has the force of the adjective ἰσχυρός.

20. καὶ ἐκάθισεν.] Strict regularity would have required καὶ καθίσας, but probably ἐκάθισε was used, because *verbs* have a far stronger effect, in expressing the important truth couched in the next two verses, than would *participles*.

Ἐν τοῖς ἐπουρανίοις, 'in the heavenly abodes.' A more dignified expression than ἐν τοῖς οὐρανοῖς.

21. In the substantives ἀρχὴ, ἐξουσία, &c. we have abstracts for concretes, to denote the

t Ps. 8. 6, 8. Col. 1. 16—18. Matt. 28. 18. 1 Cor. 15. 27. Heb. 2. 8. Rom. 12. 5. 1 Cor. 12. 6, 27. infra 4. 12, 15, 16. & 5. 23, 30. Col. 1. 18. & 3. 11.
a Col. 1. 21. & 2. 13. b Infra 5. 6. & 6. 12.

τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· [t] καὶ πάντα ὑπέ- 22
ταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ
πάντα τῇ ἐκκλησίᾳ, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα 23
τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου. II. [a] Καὶ ὑμᾶς, ὄντας 1
νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, ([b] ἐν αἷς ποτε 2

*persons* who fill those dignities, and such as those. By ἀρχὴ and ἐξουσία we may understand the *superior*, and by δυναμ. and κυρ. those next in rank. See Note on Matt. xxviii.

21. Ὀνόματος, title of authority. See Phil. ii. 9. In the next words, ἐν τῷ αἰῶνι τούτῳ, and ἐν τῷ μέλλοντι, it is intimated that the power of Christ is infinitely above all *created* power, whether human or angelic.

22. By the words πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ (on which compare Matt. xxviii. 18) we have graphically represented the complete subjection to which his enemies must be reduced, and its *results* in their punishment. See 1 Cor. xv. 27. On this is then engrafted another and more striking view under which Christ's power may be considered,—namely, as it is exercised towards his *friends*; wherein it is suggested that, in his capacity of supreme Head over the Church Catholic (namely, believers of every age and nation, compare Hebr. xii. 23), he will use his power,—not in the way that earthly supreme Potentates usually do, for his *own* good, but exercise it solely for the *benefit* of *his people*, as the head exerts itself for the benefit and support of the other members of the body, of which it is chief, and with which it is indissolubly united.

— ἔδωκε] for τέθεικε, or ἔστησε, by an idiom formed from the use of the Hebr. נָתַן. Ὑπὲρ πάντα, 'over all persons and things.' 'Thus (observes Dr. Smith, Scrip. Test., vol. ii. p. 210) from the use of these figurative representations, as the indices of spiritual and sublime conceptions, we believe that Jesus Christ possesses a station of *greatness*, *happiness*, and *active energy*, infinitely superior to the state of any created being, so as to produce in us the idea, which is inculcated in the Scriptures by a great variety of phrases, of *universal dominion*.'

— τὸ σῶμα αὐτοῦ] 'his body.' Namely, because, 1. he formed it by himself and his Apostles; 2. he quickened it by his power and the gifts of the Holy Spirit; 3. he purchased it by his own blood; 4. he has bound together all its members by the same laws, the same faith, the same sacraments, the same hopes of a resurrection to life eternal, and, above all, by mutual charity, the very bond of perfectness. (Dr. Jortin.)

— τὸ πλήρωμα τοῦ τὰ πάντα ἐν π. πλ.] These words are in apposition with σῶμα; and the Church is called his *fulness*, as consisting of *many* members; being an exceedingly numerous society, under the government of Him 'who filleth all with all [things];' for so τὰ πάντα ἐν πᾶσι πληρ. should be rendered; by which is meant, 'filleth all his members each with their peculiar spiritual gifts and graces,' each 'receiving out of his fulness grace for grace.' See John i. 16, and 1 Cor. xii. 6, and compare infra iv. 10—13. Πληρουμένου is to be regarded as a *deponent*, of course with an active sense; of which I have noticed an example in Æsch. Agam. 304, ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι.

Τὰ before πάντα, found in many of the MSS., several Fathers, and the Ed. Princ., has been received into the text by Griesbach, Matthæi, Tittman, Vater, and Scholz: rightly; for besides being required by propriety of language, it is confirmed by a passage infra iv. 10, ἵνα πληρώσῃ τὰ πάντα.

II. Having mentioned, in the preceding Chapter, the great privileges to which the Ephesians became entitled by their conversion to Christianity, the Apostle now takes occasion to enhance the greatness of the Divine mercy towards them, by putting them in mind of their former state of corruption and guilt. (Chandler.)

1. καὶ ὑμᾶς ὄντας—ἁμαρτίαις.] Here some doubt has existed respecting the *connexion* of these words with the context, and also as to their *construction*, and the verbs to be supplied. Many ancient and most modern Expositors connect them with ver. 5, supplying ἐζωοποίησε from συνεζωοποίησε after, where there is thought to be a *repetition*. Thus what follows, up to ver. 4, and καὶ at ver. 5, must be taken as pleonastic (after the manner of the Hebrews, who often so use their ו, which signifies δὲ and καὶ), or the δὲ is to be rendered *inquam*, and the καὶ, *etiam*. By others, however, consisting of the ancient Commentators generally, the words are connected with πληρουμένου in the last verse of the preceding Chapter; both being so united together, that only a *comma* is placed after πληρουμένου, the sense assigned being: 'He who filleth *all* [his members] with all [spiritual gifts and graces] *hath also filled* you who were dead in,' &c. Of these two methods, the former (confirmed by various similar instances of *anacoluthon*, and also by the parallel passage at Col. ii. 13) is the more natural and probable, and is supported by the authority of Hyperius and Calvin, of whom the latter ably traces the connexion and scope of the passage thus: 'Here we have an explanation with illustration of what went before; in which the Apostle, in order the better to bring home to the Ephesians what he has been saying thus generally of the grace of God, now proceeds to remind them of their former state. This application consists of two particulars: You were once lost; now God hath of his grace rescued you from destruction. These, however, instead of being brought together, are disjoined by the intervention of further considerations dilating on the main and primary one.'

— τοῖς παραπτώμασι] for ἐν τοῖς παραπ. Render, 'by, or on account of, trespasses.' By νεκρὸς εἶναι ἐν ταῖς ἁμαρτ. is meant, 'to be entirely enslaved to sin, as a dead body is to the power of death, and to be as incapable of rising from it to spiritual life, as a corpse is of being

περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν
ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν
3 ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· [c] ἐν οἷς καὶ ἡμεῖς c Col. 3. 7.
πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς Titus 3. 3. Wisd. 13.1.
ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν,

restored to natural life. This use of the term νεκρὸς is also found in the Heathen Philosophers, who call backsliders from philosophy and virtue to sensuality and vice, *dead*.

2. ἐν αἷς ποτε περιεπατήσατε.] That sin had formerly reigned in them he now evinces from its *effects*, or fruits; the power of sin not being sufficiently perceptible to men, until it shows itself in outward action. (Calvin.)

— κατὰ τὸν αἰῶνα τοῦ κόσμου τ.] 'according to the way or course of the world;' what Tacitus calls *sæculum* (so German. i. 9, 'corrumpere et corrumpi *sæculum* vocatur'); meaning, 'in conformity to its corrupt principles and wicked practices.'

— κατὰ τὸν ἄρχ. τῆς ἐξ. τοῦ ἀέρος.] The best Expositors, ancient and modern, are in general agreed, that ἐξουσίας is here put for ἀρχῆς, power being put for those who exercise the power, or rule, throughout the various degrees of subordinate agency. So Theophylact explains, ἄρχοντα τῶν ἐναερίων δυνάμεων, the leader of those powerful spirits who hold their residence in the air; see Jude 6. Indeed, Mede, Whitby, and Wetstein, have shown at large that both the Jews and the Gentiles (especially of the Pythagorean sect) believed the air to be peopled with genii or spirits, under the governance of a chief, who there held his seat of empire. These spirits were supposed to be powerful, but malignant, and exciting men to evil. That the Jews held the opinion in question is plain from Philo, p. 31. 28, ἔστι δὲ καὶ κατὰ τὸν ἀέρα ψυχῶν ἀσωμάτων ἱερώτατος χορὸς, and Diog. Laert. viii. 32, εἶναί τε πάντα τὸν ἀέρα ψυχῶν ἔμπλεον; also from the Rabbinical writers. So, in Pirke Aboth. fol. 83, p. 2 (cited by Wetstein), they are represented as *filling the whole air*, ranged in troops, and under *regular subordination;* which illustrates the ἐξουσίας of the Apostle. This belief was transmitted to the early Fathers (so Ignatius Ep. to Ephes. § 13, ἐν ᾗ πᾶς πόλεμος καταργεῖται ἀερίων καὶ ἐπιγείων πνευμάτων), and came down even to modern times.

We are not, indeed, warranted in ascribing to St. Paul all the dreams of the Rabbins; but neither are we justified in supposing him to have disbelieved the notion, and yet countenanced it for a temporary purpose.

— τοῦ πνεύματος] for πνεῦμα, by a slight anomaly in construction; and that, I apprehend, occasioned by the use of the κατὰ just before, to signify, 'according to the will *of*,' which, in thought, involving a *Genitive*, so the *case* of πνεύματος is accommodated to *that* rather than to the grammatical construction.

— τοῦ νῦν ἐνεργοῦντος.] Meaning, 'exerts his energies, and manifests his influence.' So Matt. xiv. 2, αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, because he had risen from the dead. Hence demoniacs were called ἐνεργούμενοι. Thus it is meant, that the Evil Spirit powerfully and manifestly, by their actions, operates in the disobedient, with reference to the *Gentiles*, who are here called οἱ υἱοὶ τῆς ἀπειθείας, an expression not merely synonymous with ἀπειθεῖς, but a stronger term, to denote 'devotedly and habitually disobedient.' So Luke xvi. 8, οἱ υἱοὶ τοῦ αἰῶνος τούτου, 'devoted to this world,' and Matt. xxiii. 15, υἱὸς τῆς γεέννης, used like υἱοὶ θανάτου in the Old Test.

3. The Apostle here *applies* what he has just said to the *Jews* also; and shows (as in Romans, chap. ii.), that *they*, too, as well as the rest of the world, had been under the dominion of sin.

— ἐν οἷς καὶ ἡμεῖς.] Expositors are not agreed whether οἷς is to be referred to υἱοῖς τ. ἀπ., or to παραπτώμασι at ver. 1. But though the latter has much to countenance it, *more* may be urged *against* it; and the objection, as to the construction of ἀναστρέφεσθαι with a dative of *person* not *thing*, will not hold good, because it is here construed with ἐν ταῖς ἐπιθ. τ. σ. (which words, according to the *other* view, would be useless); and as here we have ἀνεστρ. ἐν ταῖς ἐπιθ., so at 2 Cor. i. 12, we have ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ. Nor need we *strictly* interpret the ἐν by *inter;* but we may suppose it taken in a *laxer* sense for σὺν, meaning, 'as well as they.' This is confirmed by the καὶ joined with ἡμεῖς. See Note on ver. 5.

— θελήματα.] The *plural* of this word (occurring also in Acts xiii. 22) is not found in the Classical writers, though it occurs in the Sept. Θελ. τῶν διανοιῶν is wrongly rendered, 'the mind.' It denotes the *passions*, as σαρκὸς does the *appetites*, of our corrupt nature. This natural corruption is *implied* in θελ. (which should be rendered *propensities*), and is *expressed* in the next words, which seem added for the very purpose of inculcating that truth. For though φύσει there is *tortured* by many learned Commentators, to yield some such sense as shall exclude the doctrine of the *natural corruption of the human heart* (namely, by explaining it either *custom*, or *acquired habit*), yet in vain; for in all the passages cited the sense *natural disposition* is ever apparent. My own familiar acquaintance with the Classical writers enables me to confirm the remark of Mr. Scott, that 'the word was never used of any other customs than such as resulted from innate propensities.' In short, a far greater portion of learning and ingenuity, than has been employed in the cause in question, would be insufficient to set aside the common interpretation, and establish a sense unsupported by the *usus loquendi*, and at variance with the context. And all merely to get rid of a doctrine plainly revealed in Scripture, and confirmed by the experience even of the most virtuous and pious persons; nay, acknowledged by the heathens themselves, as might be shown by many examples, one of which must here suffice: Eurip. Beller. frag. ix. 1. Ὡς ἔμφυτος μὲν πᾶσιν ἀνθρώποις κάκη.

d Rom. 10. 12.
e Rom. 5. 6, 8, 10 & 6. 4, 5, 8. & 8. 11. Col 2. 12, 13. & 3. 1, 3 Acts 15. 11. Titus 3 5.
f Matt. 16. 17. Rom. 3. 24. & 4. 16. Titus 3. 5.
g Rom. 3. 20, 27. & 4. 2. & 9. 11. & 11. 6. 1 Cor. 1. 29, 30 2 Tim. 1. 9. Titus 3. 5.
h Deut. 32. 6. Ps. 100. 3. Is. 29. 23. 2 Cor. 5. 17. infra 4. 24. Titus 2. 14.

καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· [d] ὁ δὲ Θεὸς, 4
πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν
ἠγάπησεν ἡμᾶς,) [e] καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, 5
συνεζωοποίησε τῷ Χριστῷ, (χάριτί ἐστε σεσωσμένοι·) καὶ 6
συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ
Ἰησοῦ· ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν 7
ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι
ἐφ᾽ ἡμᾶς ἐν Χριστῷ Ἰησοῦ. [f] Τῇ γὰρ χάριτί ἐστε σεσωσ- 8
μένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ
δῶρον· [g] οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται.) [h] Αὐτοῦ 9,10
γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις
ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περιπατή-
σωμεν.

The expression *τέκνα ὀργῆς* signifies, 'persons worthy of wrath and punishment.' So the Heb. בן הכות in Deut. xxv. 2 (where the Sept. has *ἄξιος πληγῶν*); 2 Pet. ii. 14, *κατάρας τέκνα*; Isaiah lvii. 4, *τέκνα ἀπωλείας*. The same idiom has place in *υἱός*· but sometimes the substantive following is found not in a *passive* sense, as here, but in an *active* one, as ver. 2, *οἱ υἱοὶ ἀπειθείας*. Finally, *οἱ λοιποὶ* should be rendered, not *others*, but 'the rest [of mankind],' the other nations.

4—6. This may be regarded as the *second particular* spoken of in the Note at ver. 1, of which the general import is, that God has reserved the Ephesians from the destruction to which they were devoted. This, however, the Apostle has expressed in *other* words, by way of further enlarging on the love of God, and thus (as Chandler observes) 'setting before them their obligations to the Divine mercy and goodness, in their recovery to the knowledge and operation of true religion and virtue by the gospel of Christ.' In fact, he now returns to the subject he was treating of at i. 19; and what is there only indirectly hinted, he here distinctly propounds; namely, that as God raised *Christ* from the dead, so he will raise *us* up.

5. *καὶ*] for *καίπερ*. The *συν* in *συνεζωοπ.* signifies *as well as;* meaning both you Gentiles and us Jews. On *χάριτί ἐστε σεσωσμ.*, see Note on Rom. iii. 24, and on v. 8.

6. *συνεκάθ. ἐν τοῖς ἐπουρ.*] Intimating the great dignity of our Christian profession, by participating with Christ in the society of God and the angels, and that by right of citizenship obtained by Christ; so that we are entitled to all the privileges of the Church and family of God.

7. *ἐν τοῖς αἰῶσι τ. ἐπερχ.*] 'in all future ages (i. e. all futurity) both of this world and the next.' In *τῆς χάριτος αὐτοῦ ἐν χρηστ. ἐφ᾽ ἡμᾶς* a participle is to be understood; the sense being, 'his richly abundant grace and mercy shown towards us,' in the blessings conferred, through Christ and his atoning merits, by the Gospel.

This passage is thus beautifully alluded to by Irenæus, p. 181, thus: 'Temporalia fecit (Deus) propter hominem, ut maturescens in iis fructificet immortalitatem, et eterna superinducit propter suam benignitatem, ut ostendat seculis supervenientibus,' &c.

8—10. These verses are closely connected together, and contain the same sentiment, only repeated in other words. (Koppe.)

8. With this and the next verse compare Rom. iii. 24. iv. 16.

—*ἐστε σεσωσμένοι.*] The best Expositors have been long agreed that this must, as restricted by the subject of the context, signify, 'are put into a state of salvation,' brought to the knowledge and profession of true religion; see Note on Matt. i. 21. *Διὰ τῆς πίστεως.* Meaning (as Koppe points out) 'by [your reception of] the faith or Gospel of Christ;' a signification of *πίστις* not unfrequent. See Schleusner, and Wahl's Lex.

— *καὶ τοῦτο οὐκ ἐξ ὑ.*] It has been not a little debated, among both ancient and modern Commentators, to what noun *τοῦτο* should be referred. Some say, to *πίστεως*; others, to *χάριτι*; though on the sense of *πίστις* they differ in their views. The reference seems, however, to be neither to one nor the other, but to the subject of the foregoing *clause*,—salvation by grace, through faith in Christ and his Gospel: a view, I find, adopted by Dr. Chandler, Dean Tucker, Dr. Macknight, and Dr. A. Clarke. And to show that this interpretation is not a mere novelty, I need only refer the reader to Theophylact, who thus explains: *Οὐ τὴν πίστιν λέγει δῶρον Θεοῦ, ἀλλὰ τὸ διὰ πίστεως σωθῆναι· τοῦτο δῶρόν ἐστι Θεοῦ.* Such also is the view adopted by Chrysostom and Theodoret. And that it is the true one is clear from ver. 10, where see Note.

The word *ὑμῶν* is *emphatic*, and thus may be rendered *yourselves;* i. e. 'not derived by any work of yourselves.'

9. *οὐκ ἐξ ἔργων—καυχ.*] i. e. non ex operibus quæ proprio Marte, sine gratiâ Dei edidistis. Sic enim (alias nequaquam) materia aliqua gloriandi in vobis ipsis superesse videretur. (Bp. Bull.) *Ἵνα* has here, as often, the *eventual* sense: 'So that no man may boast [as if he had done any thing to deserve salvation].' See Rom. iii. 26. 28. iv. 1—5.

10. *αὐτοῦ γάρ ἐ. ποίημα.*] The *γὰρ* serves for confirmation and explication; that being, as Bp. Bull points out, the scope of the verse.

11 [i] Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκὶ, (οἱ i Col. 1. 21.
λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ
12 χειροποιήτου,) [j] ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, j Rom. 9. 4.
ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν
διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι, ἐν k Col. i. 20. & 2. 4.
13 τῷ κόσμῳ· [k] νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες l Isa. 9. 5, 6. John 10. 16.
14 μακρὰν, ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. [l] Αὐτὸς & 16. 33. Acts 10. 36. Rom. 5. 1.
γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν, καὶ Col. i. 20. Gal. 3. 28.

There is here a clause omitted, which may be supplied as follows: 'Salvation (i. e. the being placed in a state of salvation) was the gift of God, not for any works that we had done, nor with a view to any that we might do. So that boasting is excluded. Do them, however, we must; for we are his workmanship,' &c. See the excellent Note of Bp. Beveridge in D'Oyly and Mant's Family Bible.

— κτισθέντες ἐν Χρ. Ἰ. ἐπὶ ἔργοις ἀγ.] Ἐπὶ denotes *effect* or *purpose*; as in ἐπὶ μισθῷ, ἐπὶ κέρδει, &c.

— ἵνα ἐν αὐτοῖς περιπ.] These words are meant to *further* enforce the sense intimated in κτισθ. ἐπὶ ἔργ. ἀγαθοῖς. And (resolving the οἷς—ἐν αὐτοῖς into its proper equivalent) the sense may be thus expressed: 'since in them God hath before prepared us to live;' i. e. 'to the performance of which [good works] God hath before prepared us [by the calling of the Gospel, and the influences of the Spirit], that we should live in the practice of them.'

11—13. Having spoken to them of the general state of fallen man, and the salvation of all believers by the rich grace and mercy of God, the Apostle next proceeds to show the Gentile converts the peculiarities of *their* case, which had placed them much further out of the way of mercy than the Jews had been. (Scott.) He illustrates the mercy of God in their conversion, by showing them that God was under no previous obligation, by virtue of any special covenant he had entered into with them, to confer so great a happiness upon them; since they were wholly unacquainted with, and strangers to, the only peculiar covenant he had entered into with any part of mankind, and who consequently could have no interest in the peculiar benefits of it. (Chandler.)

11. διὸ μνημονεύετε, ὅτι, &c.] Meaning, 'Wherefore [that ye may understand the magnitude of the benefits ye have received, and the obligation ye lie under to the performance of good works,] remember,' &c. Ἐν σαρκὶ, 'by natural descent, or carnal origin.' The words οἱ λεγόμενοι—χειροπ. are exegetic and parenthetical; thus at ὅτι ἦτε there is a *resumption* of the construction. Οἱ λεγόμενοι ἀκροβ., i. e. 'who are contemptuously styled the *uncircumcised*.' Ἀκροβυστία, for ἀκρόβυστοι, abstract for concrete; as περιτομὴ, just after, for οἱ περιτετμημένοι. So, Schleusner observes, that the Heb. ערלים was a name of contempt applied to the Gentiles by the Jews; see Judges xiv. 3. xv. 18. Is. lii. 1. The expression ἐν σαρκὶ χειροποιήτου ('made by hand, in the flesh') is very significant, alluding to *another* circumcision, that of the *heart*, and spiritual, ἀχειροποιήτου. See Col. ii. 11.

12. χωρὶς Χρ.] for χωρισθέντες ἀπὸ τοῦ Χρ., 'without communion with Christ.' The sense is further developed in the next words, ἀπηλλοτρ. τῆς πολ. τ. Ἰ., 'aliens from the citizenship of Israel.' Ἀπηλλ. is a stronger term than ἀλλότριοι, though that word is by Aristotle opposed to συμπολῖται. Πολιτεία is a word used of *ecclesiastical* as well as civil polity; especially since, in the case of the *Jews*, the one was closely united with the other. Ξένοι is used for ἀπεξενωμένοι (to correspond with ἀπηλ.), and consequently it carries the regimen of a participle; see Winer's Gr. Gr. § 30, 6. So Soph. Œd. Tyr. 219, ἃ 'γὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ. In διαθηκῶν τῆς ἐπαγγ. the Genitive of the noun has the force of an adjective. By these διαθῆκαι we are to understand the patriarchal and the Mosaic covenants. See Note on Rom. ix. 4.

— ἐλπίδα μὴ ἔχοντες] 'having no [assured] hope of eternal life and salvation:' meaning, that they had been out of covenant with God, and were consequently destitute of any hope of pardon and acceptance with him.

— καὶ ἄθεοι ἐν τῷ κόσμῳ] 'and thus without God;' namely, as Chandler explains, 'either by knowing him not, or not worshipping him as God.' By a similar mode of expression, Josephus, Ant. xvii. 5, 6, describes the wicked man as doing what he does ὡς ἐν ἐρημίᾳ τοῦ Θεοῦ, 'as if there were no Deity every where present.' The words ἐν τῷ κόσμῳ are added by way of magnifying their offence, as living in a world created and preserved for blessing by God, and yet not knowing him, or worshipping him as its Creator and Preserver.

13. ἐν Χρ. Ἰ.] 'by Christ and his religion.' Or we *may*, with Koppe, supply ὄντες; q. d. 'having been united to Christ,' 'become Christians;' comp. Rom. viii. 1. Μακρὰν εἶναι and ἐγγὺς εἶναι were figurative expressions, denoting respectively the pious worshippers of God, and therefore favoured with admittance to His presence, and those who neglected it (i. e. the Gentiles), and were consequently far removed from His presence and favour. See Isaiah lvii. 19, and Notes on Acts ii. 39, and Luke xv. 13.

14. ἡ εἰρήνη ἡμῶν.] Put, by metonymy, for ὁ ποιῶν εἰρήνην ('the author of our peace [and reconciliation with God]') occurring in the next verse; just as the Jews call the Messiah their שלום; i. e. *Peace*.

— τὰ ἀμφότ.] Supply μέρη or γένη, 'both of the parties.' The words following are *illustrative* of the sense of the foregoing, by an allu-

m 2 Cor. 5. 17. Gal. 6. 15. Col. 2. 14. n Rom. 6. 6. & 8. 3. Col. i. 20. & 2. 14. o Psal. 148. 14. Isa. 57. 19. p John 10. 9. & 14. 6. Rom. 5. 2. infra 3. 12. Heb. 4. 16. & 10. 19, 20. q Gal. 6. 10. Phil. 3. 20. Heb. 12. 22, 23. r Psal. 118. 22. Isa. 28. 16. Matt. 16. 18. 1 Cor. 3. 9, 10. 1 Pet. 2. 4, 5. Rev. 21. 14.

τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, ᵐ τὴν ἔχθραν ἐν τῇ 15
σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, καταρ-
γήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρω-
πον, ποιῶν εἰρήνην· ⁿ καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους 16
ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν
ἔχθραν ἐν αὐτῷ· ᵒ καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν 17
τοῖς μακρὰν καὶ τοῖς ἐγγύς, ᵖ ὅτι δι' αὐτοῦ ἔχομεν τὴν 18
προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν Πα-
τέρα. ᵠ Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμ- 19
πολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ, ʳ ἐποικοδομηθέντες 20
ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρο-

sion to the partition wall in the Temple, which separated the Court of the Gentiles from that of the Jews. The word μεσότ. is very rare in the Classical writers, though an example (and that similarly figurative) is cited by Wetstein from Athen. p. 281, τὸν τῆς ἡδονῆς καὶ ἀρετῆς μεσότοιχον διορύττειν. Τοῦ φραγμοῦ is a Genitive of explication, for διαφράσσον ἡμᾶς ἐξ ἄλλων ἐθνῶν. It here alludes to the ritual law of Moses, which was *intended* only to keep the Jews apart from the Gentiles, but which, in fact, *produced* that mutual enmity to which the Apostle proceeds to advert.

15. Τὴν ἔχθραν may be taken either with the preceding, or the following words; for the same sense will arise. But it seems more natural to connect them with the following. Τὸν νόμον is in apposition with ἔχθραν, denoting the *cause* of enmity. This the Law *was*, since it generated in one party an antisocial and supercilious spirit, and in the other a deadly hatred. Ἐν τῇ σαρκὶ α., i. e. by the sacrifice of his body on the cross, namely, to bring in that everlasting righteousness, of which Daniel prophesied. The terms ἐντ. and δόγμ. refer to the *ceremonial* part of the law; and are *specified* as being the cause of the disunion. On καταργ., see Rom. iii. 31. Gal. iii. 17, and Notes.

— ἵνα τοὺς—ἄνθ.] literally, 'in order that [thereby] he might, by himself, form the two classes of men into one new mankind.' At τοὺς δύο sub. ἀνθρώπους, from ἄνθρωπον following. The two classes would be *one* man, by being one in friendship, and having a common spirit of affection; as a man is inseparable from himself; and 'one *new* man,' since each party would be brought to a new and reformed religion, with new and infinitely better principles. Ἐν ἑαυτῷ, i. e. 'through his means, i. e. by his death on the cross.'

16. ἀποκαταλλ.] This is more significant than καταλλ., and refers to the *enmity* previously existing; the term denoting a transition from the state of enmity to that of friendship. Ἐν ἑνὶ σώμ., 'by composing one body;' i. e. Christ's mystical body, the Church. Ἀποκτείνας τὴν ἔχθ. is not synonymous with καταργήσας τὴν ἔχθραν just before, but is a *stronger* expression, denoting that 'it is annulled for ever.'

17. εὐηγγ. εἰρήνην, &c.] As Christ did not *himself* preach this peace to the Gentiles, we must understand it as done through the medium of his ambassadors, the Apostles. Εὐαγγελίζεσθαι εἰρήνην (i. e. a mode of obtaining peace and reconciliation with God) is a phrase occurring also at Acts x. 36.

18. τὴν προσαγωγήν.] Meaning, by the force of the Article, 'the access which we have.' In προσαγ. there is an allusion to our introduction to a king or great man. Ἐν ἑνὶ Πνεύματι, i. e. 'by the intervention of one and the same Holy Spirit, in his office of Paraclete;' see Rom. v. 2. 1 Cor. xii. 13. The full doctrine contained in this verse is ably drawn forth by Bp. Sherlock in D'Oyly and Mant's Family Bible.

19. ἄρα οὖν, &c.] Here we have the *inference* drawn from what has been said at vv. 15—18: 'So, or now, then,' &c. The terms ξένοι and πάροικοι differ; the former being applied to a *city* or *country*, the latter to a *family;* thus corresponding respectively to the Latin terms *peregrinus* and *hospes*. In the words following, συμπ. refers to the ξένοι, and οἰκεῖοι to the πάρ.; compare ver. 12. The meaning is, that they 'all have now every privilege which the Jews had, of being the *people* and *family* of God.'

20. On the οἶκος, implied in οἰκεῖοι just before, the Apostle engrafts a figurative comparison of the Church to a House or Temple of God; having in mind, it is supposed, the Temple of Ephesus. The present passage is one of great beauty, and especially worthy of admiration, from the skill with which the architectural figures are applied to the subject. By προφητῶν most ancient and early modern Expositors understand the prophets of the Old Testament, as being the heralds of the Gospel. Since, however, the term is put *after* ἀποστόλων, and the *Old Testament* prophets could hardly be said to form part of the *Christian* edifice with the Apostles, the most eminent modern Commentators, from Grotius downwards, seem right in understanding it (as indeed the 5th verse of the next chapter requires) of the προφῆται, or inspired teachers of the New Covenant, mentioned in various parts of the first Epistle to the Corinthians. See also iv. 11. Acts xi. 27.

20. ὄντος ἀκρογωνιαίου.] Called in the ancient prophecy (see Matt. xxi. 42), κεφαλὴ γωνίας. In order to understand this expression properly, we must bear in mind that 'the strength of buildings lies in their *angles;* and that the corner-stone is that which unites and compacts the different *sides* of them; and that the *chief* corner-stone is that which is laid at the *founda-*

21 γωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ· [s] ἐν ᾧ πᾶσα ἡ οἰκοδομὴ
22 συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ· [t] ἐν ᾧ καὶ
ὑμεῖς συνοικοδομεῖσθε, εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύ-
ματι.
1 III. [a] ΤΟΥΤΟΥ χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ
2 Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν·—[b] εἴγε ἠκούσατε τὴν
οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,
3 [c] ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον· (καθὼς

s 1 Cor. 3. 17. & 6. 19. 2 Cor. 6. 16. infra 4. 16. t 1 Pet. 2. 5. a Acts 21. 33. infra 4. 1. Phil. 1. 7, 13, 14, 16. Col. i. 21, 24. & 4. 3. 2 Tim. 1. 8. & 2. 10. Philem. 1. b Acts 9. 15. & 13. 2. Rom. 1. 5. 1 Cor. 4. 1. Gal. i. 16. infra ver. 8. c Acts 22. 17, 21. & 26. 16, 17. Rom. 16. 25. Gal. 1. 11, 12. supra 1. 9, 10. Col. 1. 26, 29.

tion, upon which the whole angle or quoin of the building rests, and which therefore is the principal support and tie of the whole edifice. Now Christ is the chief corner-stone; the main stress of this spiritual building lies and rests upon him, who by his death hath united Jews and Gentiles, the two different constituent parts of it, into one compact, regular building and temple.' (Chandler.) In the same manner the expression is explained by the ancient Commentators. And that such is the idea intended to be conveyed, appears from the term *συναρμολογουμένη* in the verse following; compare also vv. 14—18. Ἀκρογωνιαίου I would render, not, 'the chief corner-stone' (for all such corner-stones must be equal), but rather (what is confirmed by the absence of the Article), 'a corner-stone;' meaning an extreme angular stone, a stone at the extreme angle, the *end* of the sides; q. d. 'Jesus Christ being like unto a corner-stone, any corner-stone of that kind.' See 1 Pet. ii. 5—7.

21. *ἐν ᾧ πᾶσα ἡ οἰκ.*] Render, 'by whom,' i. e. by means of whom, &c. Συναρμ., 'framed together,' so that the stones shall *fit in* (*λογέω*); according to the ancient manner of building, in which the stones were not squared, but laid *λογάδην*; see my Note on Thucyd. iv. 4. So Anthol. iii. 32. 4 (cited by Wetstein), *ἡρμολόγησε τάφον*. In *ἁρμ.* there is an allusion to *carpenters*' work, and in *λογέω* to *masonry*. The *ἡ* before *οἰκοδομὴ* is not found in several MSS., some Fathers, and the Editio princeps; and it has been cancelled by Bengel, Matthæi, and Knapp, and is marked as probably to be cancelled by Griesbach; but without reason; the external testimony being *not against*, and the internal all in *favour* of, the *Article*; since, though required by the propriety of the language (for, as Bp. Middleton and Vater observe, *πᾶσα* would signify *every*, whereas the sense *whole* is required, which demands the Article to the substantive following; see Middleton, Gr. A. i. 7), yet this propriety was not so commonly known as to induce us to suppose the Article to have come from the early Critics, much less the *scribes*. Whereas that the scribes should *omit* the Article was very likely, and might be confirmed by several examples from the best writers.

— *αὔξει εἰς ναὸν*, &c.] *crescit, assurgit*. By a metaphor (as Grotius and Koppe observe) taken from animal and vegetable growth, to denote edificial increase. The term was, we may suppose, suggested by the two ideas, of a *body* and a *building*, being still in the Apostle's mind. Ἐν Κυρίῳ. This serves to complete the idea in *ἅγιον*; meaning, 'a temple holy to the Lord.'

22. *ἐν ᾧ.*] This *may*, with some, be referred to *Κυρίῳ*, just before, but better by others to *ναὸν*, which is confirmed by a similar use of the rare word *συνοικοδ.* in Thucyd. i. 93 (of the walls of Athens), *ξυνῳκοδομημένοι μεγάλοι λίθοι καὶ ἐντομῇ ἐγγώνιοι*. On *εἰς κατοικητ. τοῦ Θεοῦ*, see Rom. viii. 9. 1 Cor. iii. 16. 1 John iv. 13, and Notes. Ἐν Πνεύματι is by most recent Commentators taken for *πνευματικόν*. But the one assigned by the ancient and most modern Expositors ('by the Holy Spirit') is far more agreeable to the context and the general tenor of the reasoning.

III. The Apostle having now fully declared that it was the eternal purpose of God to call the Gentiles to be partakers of the privileges of his church, proceeds to speak of the dignity of his own Apostolical character and office, and of the extraordinary manner by which he was called to, and fitted for, it; that hereby he might not only give them a fuller assurance of the truth of the doctrine he had laid down, but prevent their being offended and prejudiced against him, upon account of those persecutions and sufferings to which he was exposed. (Chandler.)

1. *ἐγὼ Παῦλος—ἐθνῶν.*] There is here a seeming deficiency, which the Translators variously supply. Most suppose an ellipsis of *εἰμὶ*, which, however, is shown by Bp. Middleton to be inadmissible. It is better, with many eminent Expositors (as Abp. Newcome, Bp. Middleton, and others), to regard vv. 2—13 inclusive as parenthetical, the thread of the reasoning being resumed by a repetition of *τούτου χάριν* ('on account of this equal admission of both Jews and Gentiles'). The argument is well stated by Bp. Middleton, in the following paraphrase: 'For this cause, I, Paul, the prisoner of Jesus Christ; for, or since indeed ye cannot but have heard both of my divine commission, and of the nature of the doctrine which I am commanded to teach (vv. 12, 13), for this cause (*τούτου χάριν* repeated vv. 14—19) I pray to God, who has been thus merciful in calling you, that ye may be strengthened with might by his Spirit (ver. 16), that so Christ may dwell in your hearts.' After this prayer is subjoined a doxology (20, 21), with the concluding Amen.

2. *εἴγε.*] The word has here the *affirmative* sense *since*. *Τὴν οἰκονομίαν τῆς χάρ.* Meaning, 'the office of Apostle, or herald of the grace of God.' *Τῆς δοθείσης*, though grammatically belonging to *χάριν*, yet seems to be meant for *οἰκονομίαν*. Thus, in the parallel passage of Col. i. 25, it is united. In *εἰς ὑμᾶς* the *εἰς* denotes *end* or *purpose*; q. d. 'for your benefit.'

3. *ὅτι*] '[also] that.' *Κατὰ ἀποκάλ.*, for *ἐν ἀποκαλύψει*. Compare Gal. i. 12. *Τὸ μυστήριον*; i. e. of the calling of the Gentiles.

προέγραψα ἐν ὀλίγῳ· πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι 4
τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ·) [d] ὃ [ἐν] 5
ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς
νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφή-
ταις ἐν πνεύματι· [e] εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσ- 6
σωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ,
διὰ τοῦ εὐαγγελίου· [f] οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεὰν 7
τῆς χάριτος τοῦ Θεοῦ, τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν
τῆς δυνάμεως αὐτοῦ. [g] ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων [τῶν] 8
ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι
τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, [h] καὶ φωτίσαι 9
πάντας, τίς ἡ * οἰκονομία τοῦ μυστήριου τοῦ ἀποκεκρυμμένου
ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα κτίσαντι διὰ
Ἰησοῦ Χριστοῦ· [i] ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς 10
ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυ-

d Acts 10. 28. e Gal. 3. 29, 30. & 3. 14. supra 2. 15, 16. f Rom. 1. 5. Col. 2. 12. g Acts 9. 15. & 13. 2. & 22. 21. & 26. 17. 1 Cor. 15. 9. Gal. 1. 16. & 2. 8. 1 Tim. 1. 13. 15. & 2. 7. 2 Tim. 1. 11. h John 1. 3. Rom. 16. 25. supra i. 9. Col. 1. 16, 26. 2 Tim. 1. 10. Tit. 1. 2, 3. Heb. 1. 2. 1 Pet. 1. 20. i 1 Pet. 1. 12.

Καθὼς, for καθ' ἃ προέγρ. ἐν ὀλίγῳ, 'according to what I have before briefly glanced at;' namely, i. 9, 10. ii. 11 sq.

For ἐγνώρισε, many MSS., Versions, and Fathers, have ἐγνωρίσθη, which has been received by Griesbach and Scholz; but, I apprehend, wrongly; for it has every appearance of being a mere alteration to smoothen a slight ruggedness of style: whereas the common reading can be accounted for on no principle whatever.

4. πρὸς ὅ.] This may be taken, with Koppe, for ἐν ᾧ, or resolved into ὃ ἀναγινώσκοντες δύνασθε νοῆσαι πρὸς αὐτῷ, i. e. ἐν αὐτῷ. Σύνεσιν. The word signifies intelligence and sagacity (whether natural or acquired, but chiefly the former) as evinced in a thorough knowledge of any thing.

5. ὡς] 'in the same manner as,' i. e. with the same extent and clearness as.

6. συγκληρονόμα—σύσσωμα—συμμέτοχα.] Terms of rare occurrence. 'Επαγγελίας belongs to all of these except σύσσωμα, which is inserted to denote close *union.* Σύσσωμος answers to the Latin *concorpor*, and denotes 'many members of the same mystical body,' the Church. Συμμέτοχα τῆς ἐπ., 'joint partakers of his promise [of salvation] by Christ.'

7. ἐγεν. διάκονος] i. e. 'had committed to me the διακονία' mentioned at ver. 2. The same expression occurs at Col. i. 23. Of κατὰ τὴν ἐνέργειαν τῆς δυν. the full sense is, 'by the great [and supernatural] efficacy of his power.' See supra i. 19, 20.

— ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγ.] 'to me [I say] who am beyond comparison the least of all saints.' 'Ελαχιστ. A comparative formed on a superlative (ἐλάχιστος), like πρώτιστος. 'Ελαχιστότατος is found in Sext. Emp. The Apostle means to say that of all persons now Christians, he was, by reason of his former bigoted adherence to Judaism, and persecution of the Gospel, *humanly* speaking, the least worthy of the supernatural call, and Divine illumination which had been vouchsafed to him.

8. Τῶν before ἁγίων, not found in many MSS., Fathers, and Editions, is cancelled by Bengel, Wetstein, Matthæi, Griesbach, Tittman, and Scholz.

— ἀνεξιχ.] 'unsearchable and inconceivable.' So Orat. Manass. v. 6, ἀνεξ. τὸ ἔλεος.

9. φωτίσαι.] This term is more significant than διδάσκειν, and is very suitable to the light of God's *revelation.* So Ignatius, cited by Grotius, πεφωτισμένων ἐν θελήματι Θεοῦ. Instead of the common reading κοινωνία a great number of the best MSS., Versions, and Fathers, together with the Ed. Princ., &c. have οἰκονομία, which has been rightly adopted by Bengel, Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz. On the sense of the expression, see Note supra v. 2.' The common reading might arise either from an *error of the scribes*, or from a *gloss*, or *correction* of the early Critics. 'Ἀπὸ τῶν αἰώνων signifies 'from the ages [of eternity].' Κτίσαντι is by many of the best Commentators taken *figuratively* of the new creation of the Gospel; but by the ancient and most modern ones, in its natural sense. I would, with Wells, Doddridge, and Chandler, unite both; which, as the last-mentioned Commentator observes, adds to the dignity of the sentence.

Διὰ 'Ιησοῦ Χριστοῦ, which is not found in some ancient MSS., Versions, and Fathers, was rejected by Mill and Bengel, and has been cancelled by Griesbach: justly; for it may be suspected, with Rinck, to have been an alteration of the same early Critics who, as we find from Tertullian, cancelled the ἐν just before.

10. ἵνα γνωρισθῇ, &c.] i. e. 'To the end that now the glorious angels of heaven, after that God had once uttered and declared that his good purpose to mankind, might see, in this wonderful redemption and blessed union of the Church, a clear proof and demonstration of the manifold and infinite wisdom of God.' (Bp. Hall.) By ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις are meant the *various orders* of angels. See Note on i. 10, 21. 'Εν τοῖς ἐπουρ., 'in the heavenly mansions.' See i. 20, and ii. 6. Γνωρ. imports the communication of *more* light and knowledge, even to beings of *such* great wisdom. See Chandler. Διὰ τῆς ἐκκλησίας. Meaning, 'by the founding

11 ποίκιλος σοφία τοῦ Θεοῦ· κατὰ πρόθεσιν τῶν αἰώνων, ἣν
12 ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· [k] ἐν ᾧ ἔχομεν
τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς
13 πίστεως αὐτοῦ. [l] Διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί
14 μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν·—Τούτου χάριν κάμπτω
τὰ γόνατά μου πρὸς τὸν Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ
15 Χριστοῦ, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνο-

k John 10. 9. & 14. 6. Rom. 5. 2. supra 2. 18. Heb. 10. 19.
l Supra v. 1. Phil. 1. 14. 1 Thess. 3. 3. Col. 1. 24.

and governing of the Church.' Πολυποίκιλος. This is not well rendered *manifold;* a sense which would rather require πολύπλοκος. I should prefer *multifarious*, immensely diversified, as denoting what is conspicuously excellent.

11. κατὰ πρόθεσιν τῶν αἰώνων, &c.] At τῶν αἰώνων I would understand ἀπὸ (*expressed* in the verse preceding), regarding this as a Genitive of a noun for an adjective. Render, 'according to his most ancient purpose, counsel, plan, and dispensation, which, having formed from eternal ages, he executed by Christ Jesus our Lord.' Meaning, 'that the angels understood the manifold wisdom of God, by the gathering the Christian Church, in that *disposition of the ages* which he formed or settled by Jesus Christ; all which had a reference to him, and led on to the accomplishment of the Divine purposes of mercy and favour towards mankind, in and by him.' Πρόθ. signifies the *disposition* which any one makes of any thing, whether in act or in intention. See Acts xi. 23, and Note.

12. παῤῥησίαν καὶ προσαγ.] By hendiadys, for 'a free access to,' meaning, freedom of address [viz. in prayer], (see Rom. viii. 15. Gal. iv. 6) and also an admission to all the privileges of the Church of God, implied in that access. Ἐν πεποιθ. is added in order to explain and strengthen the preceding. Διὰ τῆς πίστ. αὐτοῦ. Render, 'through the faith we have in him, and confidence in his merits.' See Theophylact. So πίστ. Χριστοῦ, Phil. iii. 9.

13. The connexion (somewhat obscure) is well laid down by Theophylact as follows: 'Wherefore [since great is the mystery of your calling, and as great things are committed to me to preach to you, and I must needs suffer bonds and injurious treatment from those who understand not this mystery,] I desire that *ye faint not*, i. e. be not troubled and disconcerted, as if something unexpected had happened.'

In αἰτοῦμαι μὴ ἐκκακεῖν there is an obscurity arising partly from extreme brevity, but chiefly from the want of some pronoun at αἰτ. Several recent Commentators supply με, and take αἰτ. in the sense 'I pray God that I may not faint,' &c. Yet the context rather requires αἰτ. to be taken in the sense 'I earnestly intreat,' which necessarily implies ὑμᾶς. The difficulty, however, chiefly turns on the words ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν; but it will disappear if we regard the sentence as *consisting of three clauses* compressed into one; and which, when dilated in a paraphrase, will yield a very plain sense, as follows: 'I intreat you not to be discouraged in your Christian profession, at the evils I suffer (which, however, I suffer for your sake and in your cause, by preaching the equality of the Gentiles with the Jews); since those afflictions are so far from being a *reproach* to me or you,—that they are rather matter of *glory* to *you*, in behalf of whom I suffer, when you consider the firmness with which I endure them as an attestation of my sincerity in the Gospel I preached to you; so that ye may be proud of being converted by me.'

Ἐκκακεῖν signifies properly *to be tired out* (see Note on Gal. vi. 9), but figuratively, to *despond*, *despair*, as here and in 2 Cor. iv. 16, where see Note. The Classical term is περικακεῖν, or ἐκκάμνειν, τινι. By ὑμῶν we must understand, not the Ephesians only, but the Gentile Christians generally. Ἥτις is for αἵτινες; an idiom common to the Hebrew, Greek, and Latin; by which the relative is accommodated in gender either to the former or to the latter of two substantives. So Cicero: 'ignibus quæ sidera vocatis.'

14. τούτου χάριν.] I would refer this, not, with most Commentators, to what immediately precedes; but, with Crellius and Bp. Middleton, to ver. 1, where see Note. Κάμπτω τὰ γόνατά μου. An Oriental form of expression, denoting humble and fervent prayer. Πατέρα τοῦ Κυρίου ἡμῶν Ἰ. Χρ. 'This is,' as Rosenmuller remarks, 'used instead of Θεὸν, to intimate that it is on account of this mysterious connexion that salvation redounds to Christians. From the mention (continues he) of this connexion subsisting between God the Father and the Son, the Apostle was led to introduce that which subsists, though of a very different kind, between all created beings and the Father.'

15. ἐξ οὗ πᾶσα πατριὰ, &c.] Ἐξ οὗ may refer, either (as some suppose) to the *Father*, from whom both men and angels are named, i. e. denominated the family and sons of God, ii. 19. Luke xx. 36. John i. 12, or (according to others) to *Christ*, by whom saints and angels are incorporated into one family or society, of which he is the Head. But the *former* mode is preferable.

The expression πατριὰ is supposed to be adopted from the Jewish manner of speaking, by which the angels were called God's family *above*, and God's chosen people on earth his family *below*. Πᾶσα shows the *universality* of that *incorporation;* q. d. that it extends to both earth and heaven. As respects the *earthly* family, it implies the admission of the *Gentiles*, together with the Jews, to the benefits of the Gospel; meaning that all such distinction is done away; God being the Head of every family or nation of men.

From there being no Article with πατριὰ, Bp. Middleton strenuously maintains that the sense must be, not 'the whole family,' but 'every family.' This sense, however, runs, I apprehend, counter to the argument carried on in the context; and as to the support which he seeks to

m 2 Cor. 4. 16. infra 6. 10. μάζεται· [m] ἵνα δῴη ὑμῖν, κατὰ τὸν πλοῦτον τῆς δόξης 16
αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς
n Col. 2. 7. τὸν ἔσω ἄνθρωπον, [n] κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίσ- 17
τεως ἐν ταῖς καρδίαις ὑμῶν· ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθε- 18
μελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς
ἁγίοις, τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος,—γνῶ- 19
ναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρι-
o Rom. 16. 26. Jude 24. στοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. [o] Τῷ 20

derive to this view from the ancient Commentators, it is rather fancied than real, being merely founded on an incomplete quotation in Suicer. Indeed, the words immediately following seem to show that the Apostle recognized but *two* such families; ἐν οὐρανοῖς καὶ ἐπὶ γῆς being for ἡ ἐν οὐρ. καὶ ἡ ἐπὶ τῆς γῆς, as the Peschito Syriac Translator evidently took them. Nor is it likely that the Apostle should have been aware of a nicety respecting the use of the Article, which is, I believe, not uniformly observed, even by the Classical writers. Besides, it must be borne in mind that the error consists, not in the improper *use* of the Article, but in the *omission* of it as unnecessary, or, at least, where it may very well be *understood;* and the Bishop himself admits, on more than one occasion, that it is difficult to fix limits to the licence respecting the omission of the Article.

16—19. This portion contains the *substance* of the prayer, and may be compared with a parallel passage of Col. ii. 1—10.

16. κατὰ τὸν πλ. τ. δ. α.] The sense seems to be, 'according to his abundant beneficence and mercy, which is his glory;' δυνάμει being for δυνατῶς. This is not to be understood, with Chandler, merely of *firmness of resolution* and courage in professing the Gospel amidst persecution, but must comprehend (as Mr. Scott suggests) 'all the holy dispositions of their renewed souls, in faith, reverential fear, love, gratitude, hatred of sin, hope, and patience; that thus they might be stedfast amidst temptations and persecutions, enjoy comfort, and glorify God in every situation.' On the expression ἔσω ἄνθρ., see Notes on Rom. vii. 22. 2 Cor. iv. 16. So Plato (cited by Koppe) says, τοῦ ἔξω ἀνθρώπου ὁ ἐντὸς ἄνθρωπος ἔσται ἐγκρατέστατος.

17. κατοικῆσαι—ὑμῶν.] Sub. ὥστε, for εἰς τὸ, denoting *result.* In κατοικ. the heart of the Christian believer is compared to a *temple* fit for the abode of God (by an allusion, as we may suppose from the verse following, to the celebrated *temple of Diana* at Ephesus); the faith of a Christian being considered as a *building,* wherein God and Christ dwell by the Holy Spirit. At the same time this in-dwelling of Christ in the heart of the true Christian must chiefly be understood of fervent love to Christ and his religion; as, indeed, is plain from ἐν ἀγάπῃ, &c. in the next verse, and meant to explain the preceding.

18. ἐν ἀγάπῃ ἐῤῥιζωμένοι.] Meaning (by a continuation of the same architectural metaphor) that 'the love should be deep and sincere;' and though ἐῤῥιζ. be properly applicable to *trees,* yet it was sometimes used of the foundations of massy edifices: in which case, however, it is in the Classical writers almost always accompanied with some word which has reference to building. The best comment on the meaning of ἀγάπη here is Gal. v. 22, where, among the fruits of the Spirit, ἀγάπη is placed *first.*

— ἵνα ἐξισχύσητε, &c.] Here is represented the *result* of this love. It being meant, that in proportion as these feelings are rooted in the heart, we shall, under the teaching of the Spirit, be able to comprehend, &c. Πλάτος, μῆκος, βάθος, and ὕψος are terms here used merely to denote *immense extent;* viz., as some explain, of his spiritual temple, the *Church;* or, as others, of *the love of Christ.* If the former view be adopted, we should point ὕψος. But the latter is the more natural and simple mode; according to which we have here a beautiful and sublime expression, to denote the *vast extent of the love of Christ,* 'which passeth knowledge;' what the Apostle at ver. 8 calls 'the unsearchable riches of the love of Christ.' For 'there is (as observes Bp. Sanderson) such a height and depth, and length and breadth in every part, as nought but an infinite understanding can fathom. '*So* God loved the world.' But *how much* that *so* containeth, no tongue can tell, or wit of man can reach. It is a love incomprehensible. It swalloweth up the sense and understanding of men and angels; fitter to be admired and adored with silence, than blemished with any of our weak expressions.'

19. γνῶναι—τοῦ Χριστοῦ.] This has been thought to involve a contradiction, and has given rise to no little discussion. The difficulty, however, may be effectually removed by considering this as a *brief mode of expression;* of which the sense, conveyed in a few more words, is as follows: 'And [in short] to know the immense love of Christ' (i. e. the immensity of redeeming love); though, indeed, to *completely* know it surpasses the powers of all finite beings.

— ἵνα πληρωθῆτε—Θεοῦ.] The exact import of these words has been disputed, but the sense assigned by Grotius, Crellius, Whitby, and Macknight, as being the simplest, most natural, and of most extensive application, may deserve the preference. The Apostle, it would seem, means to say that, 'by thus attaining the Holy Spirit, and having suitable conceptions of the great mystery of redeeming love, they may be filled with all the spiritual gifts and graces of every kind, both ordinary and extraordinary, which God imparts to his faithful worshippers.' If this view be not admitted, the reader may see reason to adopt that propounded by Dr. Pye Smith, Scrip. Test., vol. iii. p. 261, who is of opinion that 'the connexion and flow of the ideas suggest the following as the meaning; "I pray that God may grant to you such strength, comprehension, and elevation of knowledge, with regard to the trans-

δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτού-
μεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,
21 αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς
γενεὰς τοῦ αἰῶνος τῶν αἰώνων! ἀμήν.
1 IV. [a] ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγὼ, ὁ δέσμιος ἐν Κυρίῳ, a vid. supra 3. 1.
2 ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, [b] μετὰ πάσης Phil. i. 27. Col. 1. 10.
ταπεινοφροσύνης καὶ πρᾳότητος, μετὰ μακροθυμίας ἀνεχό- 1 Thess. 2. 12.
3 μενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἑνότητα b Col. 1. 11. & 2. 12, 15. & 3. 12.
4 τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. [c] Ἓν σῶμα c Rom. 12. 5, 10.
καὶ ἓν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλή- 1 Cor. 12. 4, 11. supra 2. 16.

cendent love of Christ, that ye may advance more and more towards that immeasurable perfection which will be the immortal object of your ever-growing enjoyment."'

20, 21. Of this noble doxology the general sense is clear, and therefore no petty exceptions are to be taken at the *phraseology;* as, for instance, ὑπὲρ πάντα and ὑπὲρ ἐκ περισσοῦ; since this accumulation of the same or similar *phrases*, like the repetition of *words*, serves to strengthen the sense. The most correct mode of viewing the phraseology is to consider that if ἐκ περισσοῦ had been away, there would have been a simple repetition of ὑπὲρ, of which ὧν would have been governed; and thus ὑπὲρ ὑπὲρ would have corresponded to *longè longè* in Latin. As it is, ὑπὲρ ἐκ περισσοῦ is a stronger term than ὑπὲρ or ἐκ περισσοῦ would have been separately, though having the same regimen as either,—namely, a Genitive, which here may be resolved into ἐκείνων ἅ; and as the ἐκ περισσοῦ enhances the sense here, so in Plato de Legibus, l. v. p. 219, we have ἐκ περισσοῦ ὑπερέχει τοῖς ἄλλοις.

Two clauses here seem blended into one. When separated, the passage will run thus: 'Now unto Him who is able to do for us all things that we can ask—nay, who is able to do all things infinitely *beyond* what we can ask, or even *conceive*.' 'His power and goodness (says Chandler) being *infinite*, and as far above our thoughts as the heavens are above the earth.' Comp. 1 Cor. ii. 9.

— κατὰ τὴν δύν. τὴν ἐνεργ. ἐν ἡμῖν.] Meaning, 'agreeably to that powerful influence of the Spirit which now worketh in us.' See i. 19, 20.

— ἐν Χριστῷ Ἰησοῦ.] This is very emphatic, intimating that 'it is through Him alone we are to offer up all prayers and praises,' Heb. xiii. 15; 'all intercourse (to use the words of Bp. Sanderson) between heaven and earth, God and man, being through Him. So that if any grace come from God to us, it is through Him; if any glory come from us to God, it is through Him.' See more in Dr. Barrow, cited by D'Oyly and Mant.

— εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων.] An exceedingly strong expression, formed by *two* condensed into one; of which the import is, 'through the succession of all generations, unto the latest period of eternity.'

IV. Having concluded the doctrinal and argumentative part of the Epistle,—showing God's gracious *design* in the Gospel dispensation, and the benefits and privileges that appertain to all the faithful in Christ Jesus; as also the *manner* of his calling the *Gentiles* into his Church, and how precious was the blessing,—the Apostle now subjoins (agreeably to his custom) various *practical directions*, and, with affectionate earnestness, exhorts them to walk, i.e. live, worthy of their high calling. And first he presses upon them the duties of *unanimity* and *concord*, from the consideration of their being all alike members of the same body, of which Christ is the mystical Head.

1—16. The Apostle proceeds to exhort them to newness of life; and finally, vv. 17—24, he cautions them against the corrupt practices and evil passions so common among the heathens, pressing them to the performance of those duties and virtues suitable to their Christian profession.

1. οὖν, &c.] 'accordingly such being your high privileges and hopes.' Ὁ δέσμιος ἐν Κυρίῳ; lit. 'the person who is a prisoner,' &c.; for that is the force of the Article, which has here the use κατ' ἐξοχήν. Ἐν Κυρίῳ, is for διὰ τοῦ Κυρίου, 'in the Lord's cause.'

— περιπατῆσαι.] Denoting habitual life and practice. Κλήσεως. Namely, the state to which they were called and admitted by the grace of God; i. e. that of the Gospel; meaning that they should walk worthy of the privileges it bestows, and suitably to the duties it enjoins. So Phil. i. 27, ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε. Compare also 1 Thess. ii. 12. Col. i. 10.

2. The Apostle now, with admirable address, slides into the mention of those duties in which the Ephesians, it seems, were most deficient.

— ταπεινοφροσύνης καὶ πρᾳότητος.] The two terms are not synonymous; but the latter virtue is *connected* with the former, as usually resulting from it. In ἀνεχόμενοι, for ἀνεχομένους, there is a slight *anacoluthon*. Ἀνεχ. ἀλλ., 'bearing with each other's provocations.' Ἐν ἀγάπῃ, 'in the exercise of charity.' Comp. 1 Cor. xiii. 7.

3. τὴν ἑνότητα τοῦ Πνεύμ.] Πνεῦμα must not here be lowered (with many recent Commentators) to the sense '*mind*;' the sense being this: 'Anxiously striving after the unity so suitable and agreeable to the dictates of the Holy Spirit,' whose influence they possessed. Ἐν τῷ συνδ. τῆς εἰρήνης, i. e. 'by the cultivation of that peaceable spirit, which binds all together.' So Ovid, Metam. i. 25, cited by Wetstein: 'Dissociata locis *concordi pace ligavit*.'

4. ἓν σῶμα κ. ἓν Π.] Meaning, 'There is one body [of you all, namely, the Church] and one Spirit [by whose gifts and graces (as by one life or soul) it is animated; even the Holy Spirit];' see 1 Cor. xii. 11. 13. The word εἷς, repeated throughout this whole passage, signifies, 'one and

d 1 Cor. 8, 4, 6. & 12. 5. σεως ὑμῶν· [d] εἷς Κύριος, μία πίστις, ἓν βάπτισμα· [e] εἷς 5, 6
e Mal. 2. 10. 1 Cor. 12. 6. Θεὸς καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ
f Rom. 12. 3, 6. 1 Cor. 12. 11. ἐν πᾶσιν ὑμῖν. [f] Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ 7
g Ps. 68. 18. Col. 2 15. τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.—[g] Διὸ λέγει· Ἀναβὰς 8
εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε
h John 3. 13. & 6. 62. δόματα τοῖς ἀνθρώποις. [h] Τὸ δὲ, ἀνέβη, τί ἐστιν, εἰ 9

the same.' For the Apostle is here enumerating every thing in the religion wherein there is an ἑνότης.

— καθὼς καὶ ἐκλήθητε, &c.] Render, 'even as also ye were called [by one Spirit] unto one hope of your calling;' i. e. to one hope of the blessings resulting from that calling. Ἐν μιᾷ ἐλπ., for εἰς μίαν ἐλπίδα, 'to one common hope.'

5. εἷς Κύριος.] Meaning, 'one and the same Lord Jesus Christ, your common Saviour.' Μία πίστις, 'one and the same faith,' as containing one settled and fixed substance of truth, such as was taught by the Apostles, and soon afterwards embodied in the Apostles' Creed, and formed the fundamental principles of belief, necessary to be professed in order to receive Christian baptism. Hence baptism is immediately subjoined. Finally, by ἓν βάπτισμα it is intimated that all Christians, however they may differ in opinion, are initiated into the Christian society by the same ceremony, and with the same form of expression.

With the argument to unity here employed (similar to that of Mal. ii. 10) I would compare the following one in Aristid. t. ii. p. 331, Ed. Canter.: ὑμεῖς τοινῦν, ὥσπερ ἐλέγχους ταύτας κατὰ τῆς στασέως τὰς ἐπωνυμίας ποιούμενοι, κοινὰ μὲν τὰ βουλευτήρια, κοινοὺς δὲ νεὼς καὶ τοὺς ἀγῶνας, κοινὰ δὲ πάνθ', ὡς εἰπεῖν, τὰ μέγιστα προσειρήκατε.

6. ὁ ἐπὶ πάντων.] In answer to those who would draw these words to exclude *Christ* from being GOD, we deny not that God the Father is one God over all, or that there is one who is both one God and the Father; only we add, that there is also one, who is one God of the same essence, and the Son, and hath his principality in all things; and so also say we of the Holy Spirit; and that as the one Lord and one Spirit here do not exclude the Father from being both Lord and Spirit, so neither doth the one God and Father exclude the Son or Holy Spirit from being God, but only from being God the Father. (Whitby.) Διὰ πάντων, i. e. 'filling all things with His presence, and overruling them by His Providence.' (Chandler.)

7. ἑνὶ δὲ—δωρ. τοῦ Χρ.] This is intended to encounter an objection,—namely, that the gifts of the Holy Spirit are different in different persons; which might occasion envy, and be unfavourable to unity. The sense is: '[It is true that these gifts are not the same in all;] but then to each one of us is given the gracious aid of the Spirit according to the measure [not of faith, or natural endowments, but] of the *gift of Christ*;' i. e. in such measure and proportion as Christ thinks fit to bestow. Being, therefore, freely bestowed, they ought to excite, not conceit and arrogance, but thankfulness to God for his 'unspeakable gift.'

8. The Apostle now proceeds to *prove* the gift of the Spirit to be from Christ, by an appeal to Ps. lxviii. 18. The argument is this: 'In the Scriptures some one is said to have ascended up into heaven, and from thence to have distributed gifts unto men. But since *God himself* cannot be said to have ascended unto heaven, inasmuch as He always *is in* heaven, and never descended from it, the Prophet must necessarily have had in mind some *other* person, who, after he had descended from heaven to earth, ascended from thence unto heaven. And he can be no other than *Jesus the Messiah*, whom we know to have descended from, and again ascended up to heaven.' At λέγει supply ἡ γραφή; a frequent ellipsis. The λέγει, however, does not necessarily imply a regular *quotation*; and the passage following is clearly *not intended* to be such; as appears from the change of the second person into the *third*. The only variation is, that for ἔδωκε δόματα τοῖς ἀνθρώποις, the Sept. has ἔλαβες δόματα ἐν ἀνθρώπῳ. The ἀνθρώπῳ, however, agrees neither with the Hebrew nor the Greek of the Apostle, and yields no tolerable sense; and, in short, is corrupt. Some MSS. have ἀνθρώποις, which is doubtless the right reading. But the error rests chiefly in the ἐν, for which I would read ἐπ', answering to the *for* of our English Version. Now ἐν and ἐπ' are perpetually interchanged. Thus the only variation will be in the use of ἔδωκε δόματα τοῖς ἀνθρώποις for ἔλαβες δ. τοῖς ἀνθρώποις (for so, I apprehend, the Apostle read in the Sept.); and that is no *discrepancy*, the meaning being the very same; for the sense of the Hebr. לקחת מתנות באדם and ἔλαβες δ. ἐπ' ἀνθ. can be no other than 'thou hast received gifts on account of men;' i. e. to give to men. And the Apostle only says ἔδωκε to make the sense plainer; as also does the Chaldee Paraphrast, and the Syriac and Arabic Translators.

The *application* made of this passage by the Apostle to the Messiah was, no doubt, according to the *mystical* interpretation of the Jews themselves, and not, as many suppose, by a mere *accommodation*.

— ἀναβάς.] Render, 'having ascended up on high;' i. e., as applied to Christ, into *heaven*; see Dr. P. Smith's Script. Test. vol. ii. p. 121. In ᾐχμ. αἰχμαλ. we have a bold expression, probably signifying (as appears from Judges v. 12) 'he led captive those who had led *others* captive;' i. e. obtained a glorious triumph over his enemies; comp. Col. ii. 15. The enemies of Christ, meant in the Apostle's application, must be all the enemies of the Gospel, both *men* and *demons*, who had so zealously striven to put it down; including also (as many Expositors suppose) all *things* adverse to its progress,—as *sin*, the *world*, and *death*, which are often personified.

9. τί ἐστιν] 'what does it infer or imply?' The Apostle's argument is, that if Christ ascended into *heaven*, he must have first descended and been on *earth*. For the *original* abode in *heaven*

μὴ ὅτι καὶ κατέβη [πρῶτον] εἰς τὰ κατώτερα [μέρη] τῆς γῆς ;
10 [i] Ὁ καταβὰς αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων i Acts 2. 33.
11 τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.—[k] Καὶ αὐτὸς ἔδωκε, k Acts 21. 8. Rom. 12. 7.
τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγ- 1 Cor. 12. 28. 2 Tim. 4. 5.
12 γελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους, [l] πρὸς τὸν l Rom. 12. 5. 1 Cor. 12. 27.
καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν supra 1. 23. & 5. 23. Col. 1. 24.

of the Messiah was not doubted even by the Jews themselves. The expression τὰ κατώτερα μέρη τῆς γῆς was, by many of the old Expositors, taken of *Hell*. That interpretation, however, has been overturned by Bp. Pearson on the Creed, p. 229, and by some other of our great Divines. Many eminent Commentators, ancient and modern, understand it of the *grave*, agreeably to the frequent use of the expression in the Old Test. Since, however, that sense is not very suitable to the Apostle's argument, the best Expositors are now generally agreed, that τὰ κατ. μέρη τῆς γῆς means 'the lower regions,' namely, of the earth ; τῆς γῆς being a Genitive of *explanation*. Thus the expression καταβὰς εἰς τὰ κατώτ. μέρη τῆς γῆς will refer, not to Christ's descent into the *grave*, but to his descent to *earth*, and *incarnation* on earth, terminating with his descent into the grave.

The words πρῶτον and μέρη are, in many of the best MSS., Versions, and Fathers, not found ; and have been cancelled by Griesbach and Scholz.

10. ὁ καταβὰς—ὁ ἀναβάς.] Meaning, 'Now he who thus *descended*, is the same as he who [at his resurrection] *ascended* far above all the heavens ;' i. e. to the highest heaven ; compare Heb. vii. 26. Psalm viii. 1. cviii. 4, 5. In ἵνα πληρ. τὰ π. the neuter is for the masculine ; and the sense is, 'that thus he might fill all persons (i. e. all believers) with the gifts and graces necessary for them ;' see i. 23, and iii. 19. The *reason why* the *neuter* was employed in preference to the masculine, seems to have been this, that the Apostle regarded the persons in question as *members* (μέρη) of the same mystical *body* of Christ, the Church. So at ver. 12, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χ. Also ver. 16, τὸ σῶμα—ἐν μέτρῳ ἑνὸς ἑκάστου μέρους.

11. The Apostle now *illustrates* and *exemplifies* this πλήρωμα, in its various degrees ; and shows that in *all* cases the gifts were given [not to excite self-conceit, but] πρὸς τὸν καταρτισμὸν τῶν ἁγίων. Now as we have here only an *exemplification* of the variety of spiritual gifts, we must not expect any such exact *detail*, as that in 1 Cor. xii. 8—11, 28—30. The οἱ πνευματικοὶ, however, are evidently placed in the order of dignity, as in 1 Cor. xii. 29, 30, to which last passage this bears a strong affinity. And the προφ. and διδάσκαλοι *here* seem exactly to correspond to the προφ. and διδ. *there*. With respect to the εὐαγγ., however, much difference of opinion exists. In the *only two other* passages where the word occurs in the New Test. (Acts xxi. 8, and 2 Tim. iv. 5) it simply denotes a *preacher of the Gospel*. But here some more *special* sense is evidently meant. Now we learn from Eusebius, Hist. Eccl. v. 9, and other writers cited by Suicer, that, in the Apostolical Church, εὐαγγ. was the appellation given to those *preachers* who aided the labours of the Apostles (and we may suppose also the προφῆται or *principal Teachers* of 1 Cor. xii.), not by taking charge of any particular Church, but by acting as itinerant preachers and teachers, wherever their labours might be needed, and thus building on a foundation previously laid by the Apostles or prophets. This is the account which the ancients give of the duties of the εὐαγγελισταί. But when we consider what were the duties of *the Seven* εὐαγγελισταὶ only a few years before, of whom Philip formed one (Acts xxi. 8), we can scarcely doubt, that to those above mentioned may be added that of *evangelizing the heathen*,—in fact, discharging the kind of duty performed by the *Missionaries* of modern times. To these εὐαγγελισταὶ there is, I apprehend, nothing corresponding in the enumeration at 1 Cor. xii. Or perhaps the διδάσκαλοι there may *include* the εὐαγγ. ; for it would seem that the διδάσκαλοι here are not the same with those in 1 Cor., and that the term is here closely conjoined with ποιμένες, to show that it was not, properly speaking, a separate order ; though the ποιμένες appear to have been superior in dignity to the διδάσκαλοι, and are supposed to have been the same with the κυβερνήσεις at 1 Cor. xii. 28 (see, however, the Note there), or the οἱ προϊστάμενοι at Rom. xii. 8, and the ἐπίσκοποι of Acts xx. 28. It is thought that the ποιμένες were those who had the more important pastoral charges in cities and large towns ; the διδάσκαλοι, the smaller ones ; see Theodoret. Thus it would happen, that the *city* ποιμένες would have first an *influence* with, and then an *authority* over, the *country* Pastors. Hence gradually their offices would vary and become distinct ; the ποιμ. at first discharging all the ordinary pastoral duties, and afterwards, when they became regarded as *superintendents*,—and were then styled ἐπίσκοποι,—they either discharged them, or not, according to circumstances.

The ἔδωκε here corresponds to the ἔθετο of 1 Cor. xii. 28 ; but the former is here used with reference to the ἔδωκε δόματα at ver. 8.

12. The Apostle now points out the sole *intent* of God in bestowing these gifts, and to which they, therefore, ought to be made subservient.

— πρὸς τὸν καταρτισμὸν τ. ἁ.] 'for the complete edification and perfection of Christians, by fully instructing them in the Gospel.' So καταρτίζεσθαι is used at 2 Cor. xiii. 11 ; on which term see Gal. vi. 1. Grotius and Koppe remark, that in πρὸς τὸν καταρτισμὸν—διακονίας there is a transposition, for εἰς ἔργον διακ. πρὸς τὸν κατ. τῶν ἁγ. (as in the Æthiopic Version), and that for εἰς τὸ διακονεῖν τοῖς ἁγίοις πρὸς τὸ καταρτίζειν [αὐτοὺς], 'to instruct them in all the knowledge they themselves possessed.' So Luke vi. 40, κατηρτισμένος δὲ πᾶς (scil. διδάσκαλος) ἔσται ὡς διδάσκαλος. The next words, εἰς οἰκοδ. τ. σώμ. τοῦ Χ. are another mode of expressing the same sense ; namely, 'for completing the building of the edifice of the

τοῦ σώματος τοῦ Χριστοῦ· μέχρι καταντήσωμεν οἱ πάντες 13
εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ Υἱοῦ
τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πλη-
m Isa. 28. 9. Matt. 11. 7. ρώματος τοῦ Χριστοῦ· [m] ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνι- 14
1 Cor. 14. 20. Heb. 13. 9. ζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν
τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν
n Supra 1. 22 τῆς πλάνης· [n] ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν 15
& 5. 23. Col. 1. 18. τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστός· [o] ἐξ οὗ πᾶν τὸ 16
o Rom. 12. 5. 1 Cor. 12. 27. Col. 2. 19. σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον, διὰ πάσης
ἁφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν, ἐν μέτρῳ ἑνὸς ἑκάστου
μέρους, τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν
ἑαυτοῦ ἐν ἀγάπῃ.

Church of Christ;' i. e. by thoroughly edifying and instructing its members.

13. *μέχρι καταντ. οἱ πάντες*, &c.] Οἱ *πάντες*, 'we all,' viz. who form the body of the Church. On the sense of *καταντ.* see Note on Acts vi. 1. At *μέχρι καταντ.* we may supply, from the preceding, *καταρτίζοντες καὶ οἰκοδομοῦντες*. At *τῆς ἐπιγν. τ. Υ. τ. Θ.* repeat *τὴν ἑνότ.* The sense of *ἑνότ.—τῆς ἐπιγν.* seems to be, 'agreement in doctrine and views respecting salvation by the Son of God.' The words following, *εἰς μέτρον—τοῦ Χρ.*, are further explanatory of what was expressed in *τὸν καταρτισμὸν* just before. Εἰς *ἄνδρα τέλ.*, 'unto a complete man;' i. e. unto complete manhood. So *τέλειος* occurs in this sense at Heb. v. 14. 1 Cor. xiv. 20. Phil. iii. 15. The words *εἰς μέτρον ἡλικίας* are, I conceive, of the same sense with *ἄνδρα τέλ.*, and are only used to introduce the *τοῦ πληρ. τοῦ Χρ.*; for *ἡλικ.* here does not signify *stature*, but *full age*, as John ix. 21. That *ἡλικ.* may mean *manhood*, is proved by the various examples adduced by the Commentators. Μέτρον is here used as in a passage of Philostr., *τὸ μέτρον τῆς ἡλικίας—γήρως ἀρχὴ*, and Bion, Od. ii. 13, *ἦν δ' ἀνέρος ἐς μέτρον ἔλθῃς*, and Theocr. Idyll. xiii. 15. Τοῦ *πληρ. τ. Χρ.* Render, 'of that wisdom and holiness which becomes the *fulness* of Christ,' meaning his Church, as at i. 23, or his doctrine, as v. 20. Dr. Pye Smith, indeed, thinks that the sense of *πλήρωμα* here may best be represented by *perfection*, or *abundance*.

14. *ἵνα μηκέτι*, &c.] The connexion is well traced by Chrysostom and Koppe as follows: 'All this was done, these various orders were instituted by Christ, for the perfecting of the saints (vv. 11—25), in order that thereby we should be no more,' &c. See the able Note of Whitby.

In *νήπιοι* the metaphor of the preceding verse is continued. By *μηκέτι* it is intimated that they whom he is addressing *had* been or *were* such. In *κλυδωνιζόμενοι, περιφερόμενοι*, and the terms following, we have metaphors taken from nautical affairs, occurring also at James i. 6 (on the same subject), and in Hebr. xiii. 9. Of *κλυδωνίζεσθαι*, in this metaphorical sense, several examples are found in the later writers. Thus Aristæn. i. 27 (cited by Wetstein), *μηδὲν διανύων, μόνον δὲ κλυδωνιζόμενος ἐκ τοῦ πόθου, ἔνθα ἄνεμος οὔτε μένειν οὔτε πλεῖν ἐᾷ.* Josephus, Antiq. ix. 11. 3, *ὁ δῆμος ταρασσόμενος καὶ κλυδωνιζόμενος.* The same sentiment, with a similar metaphor, occurs in Philo Jud. 410, E., *εἰσὶ γάρ τινες ἐνδοιασταὶ καὶ ἐπαμφοτερισταὶ πρὸς ἑκάτερον τοῖχον, ὥσπερ σκάφος ὑπ' ἐναντίων πνευμάτων διαφερόμενον, ἀποκλίνοντες*, and Plut. de Aud. p. 28, D., *μὴ παντὶ λόγῳ πλάγιον, ὥσπερ πνεύματι, παραδιδοὺς ἑαυτόν.* In the term *ἀνέμῳ*, here associated with *κλυδ.* and *περιφ.*, there is reference, not to the *steady* winds of some seas and latitudes, but to the changeable, yet violent, *gusts of wind* prevalent in the Mediterranean (see Acts xxvii. 14), and alluded to in the above passage of Aristænetus.

In *κυβείᾳ* the metaphor is one taken from *playing at dice*. Though that was not the only sense in which the word was used. It also denoted the *loading* of the dice, as practised by *gamesters*; and so, in a general way, intimated the *trickery* of gamesters and those who practised *legerdemain*. Thus, by the expression *κυβείᾳ τῶν ἀνθρώπων*, is meant *cunning sleight and trickery*. Finally, *ἐν πανουργίᾳ* is added by way of explanation; and in *τὴν μεθοδείαν τῆς πλάνης*, signifying, 'with concerted or deliberate planning of deceit,' we have a further developement of the idea.

15. *ἀληθεύοντες ἐν ἀγάπῃ.*] This phrase has been variously interpreted. Considering that the words have reference to *Christians in general*, not *ministers*, the sense usually assigned to them, 'speaking the truth,' is manifestly inadmissible. Calvin and others well render, 'veritatem *sectantes*.' And so Bp. Sanderson and Dr. Chandler. The meaning, then, seems to be, that 'they should embrace and maintain the truths of the Gospel in the spirit of charity' (so fully described in 1 Cor. xiii.), so as to let no professed love of Christian truth militate against Christian charity.

Εἰς *αὐτὸν*, 'in respect to him;' as Rom. xi. 36. Eph. i. 5. Col. i. 20. At *τὰ πάντα* supply *κατά.*

16. *ἐξ οὗ πᾶν*, &c.] The Apostle here returns to the figurative representation at vv. 12, 13 (interrupted by the hortatory matter in vv. 13. 15); and, agreeably to the *proper* sense of *καταρτ.*, employs the same image, derived *from the human body*, that he had before done at ii. 21; compare Col. ii. 19. The words may be thus

17 [p] Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι p Rom. 1. 9, 18, 21.
ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ, ἐν 1 Pet. 4. 3.
18 ματαιότητι τοῦ νοὸς αὐτῶν, [q] ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, q Supra 2. 12.
ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν 1 Thess. 4. 5.
οὖσαν ἐν αὐτοῖς διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν·
19 [r] οἵτινες ἀπηλγηκότες, ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς r Rom. 1. 24, 26.
20 ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. Ὑμεῖς δὲ οὐχ

construed, πᾶν τὸ σῶμα τὴν αὔξησιν τοῦ σώματος ποιεῖται, equivalent to τὸ σῶμα τὴν αὔξ. αὐτοῦ π., by an idiom derived, it is said, from the Hebrew, but, in reality, common to the inartificial style in all languages. Κατ' ἐνέργειαν, 'by the operation or working of each individual part or member, according to the measure [of its power].' The whole body (i. e. the Church) is said to be connected together, by each joint, or member, contributing in common its own peculiar advantage. The general sense is, that *as* the *body* is compacted, and, through the common assistance rendered by each of the various joints, ligaments, tendons, and arteries, the whole thrives, and gradually grows up to maturity; *so* the body of Christ (his Church), being held together by each member doing his utmost for the good of the whole, grows into a complete *spiritual* body fit for the service of Christ; and thus is upheld by the mutual support and love of the members, being preserved by the authority and care of the Head, *Christ.* On this whole subject, see an able Concio ad Clerum on the present text by Bp. Sanderson.

17. Having exhorted them to walk worthy of their vocation, and especially to cultivate unity among themselves, as being all members of one body, the Church of Christ, the Apostle proceeds to caution them against the corruptions of the Gentiles, and to inculcate other duties and virtues suitable to their Christian profession.

— τοῦτο λέγω καὶ μαρτύρομαι.] A very energetic expression, denoting 'This I charge and earnestly entreat.' Ἐν Κυρίῳ, 'by the Lord,' i. e. by the love you bear and the duty you owe to him. Τὰ λοιπὰ ἔθνη, 'the rest of (i. e. the unconverted) the Gentiles.'

— ἐν ματαιότητι τοῦ νοὸς α.] Render, 'in vanity of mind,' i. e. in modes of thinking and feeling that are vain. So Rom. i. 28, παρέδωκεν αὐτοὺς εἰς ἀδόκιμον νοῦν, where see Note. On the exact sense, however, of ματ. Expositors are not agreed; some explaining it of *folly*, or *error of opinion* and reasoning; others, of error in *practice; improbity;* and others, again, of *idolatry.* The first interpretation deserves the preference; but the one last mentioned may be included. The present passage may be best illustrated by a very similar one at Rom. i. 21, where it is said of the heathens ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία, i. e. νοῦς. Folly of imagination and reasoning led to idolatry, and that to immorality; as, on the other hand, immorality darkened the understanding and perverted the judgment. A subject on which Bp. Warburton has ably treated in various parts of his works.

18. In this verse the Apostle illustrates the *nature*, and intimates the *cause* of this mental foolishness.

— ἐσκοτισμένοι.] Lit., '*befooled.*' See Note on Rom. i. 21. Similar expressions occur in Dionys. Hal. de Thuc. 83, ἡ σκοτίζουσα τὴν διάνοιαν ὄχλησις. Josephus, Antiq. ix. 4. 3, τὴν διάνοιαν ἐπεσκοτισμένοι, and Bell. v. 8. 2, ἐπεσκότει αὐτῶν ταῖς γνώμαις διὰ τὰς παρανομίας ὁ Θεός.

— ἀπηλλοτριωμένοι.] This may be considered as if an adjective (so the Pesch. Syr. has 'alieni'); and we may render, 'alienate from;' as Milton, Paradise Lost, 'O alienate from God.' Τῆς ζωῆς τοῦ Θεοῦ, for τῆς κατὰ Θεὸν ζωῆς, 'such a life as is according to the will of God.' And as the will of God is our *sanctification* (1 Thess. iv. 3), so it denotes, as Theodoret explains, τὴν ἐν ἀρετῇ ζωήν.

— διὰ τὴν ἄγνοιαν, &c.] These words suggest the *cause* of their blindness and aversion to religion. Here διὰ τὴν πώρωσιν is not to be regarded, with some, merely as synonymous with διὰ τὴν ἄγνοιαν; nor ought it, with others, to be separated from it, but closely connected with it, as tracing the origin thereof. Render, 'because of the ignorance that is in them *owing to* the callousness of their hearts or consciences [and that produced by immorality].' There is here, as often from pathos, a slight confusion of the regular order in which the sentiment was meant to be understood. On πώρωσιν, see Note on Rom. xi. 7.

19. ἀπηλγηκότες.] This term has been variously interpreted, but generally taken in too *limited* a sense. The notion implied in it is very complex; but as the term seems to have been meant to be explanatory of πώρωσις, it may chiefly denote 'being past all feeling of remorse or shame,' insensible to the stings of conscience, callous to all sense of right and wrong. On this sense of ἀπὸ in composition (by which it denotes *ceasing* from the action expressed by the verb), see my Note, on the same use of ἀπαλγήσαντες, in Thucyd. ii. 61, fin. and ἀπολοφυράμενοι, ii. 46. The same idiom has place in ἀποκηδεύω, ἀποπονέω, ἀπομηνίω, ἀποκωκύω, ἀποπαύομαι, and ἀπερυθριάζω.

— ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ] 'abandoned themselves to all sorts of lasciviousness,' such as are described in Rom. i. 29, seqq. By a similar mode of expression it is said, Diod. Sic. l. xvii. 108, δοὺς ἑαυτὸν εἰς τρυφήν. Ἐν πλεονεξίᾳ is meant to further develope the idea in παρέδ. ἑαυτούς; q. d. 'not only gave themselves up to the perpetration of all vice, but with a *greediness of sensuality* never to be satisfied.' For here, as Chrysostom and Theophylact point out, πλεονεξία stands for ἀμετρία. Thus in Polybius, p. 1209 (Casaubon), μετριότης is opposed to πλεονεξία. So also Jerome explains it, 'an insatiable greediness for pleasure.'

20. ὑμεῖς δὲ οὐχ, &c.] Meaning, 'Ye have

οὕτως ἐμάθετε τὸν Χριστόν· εἴγε αὐτὸν ἠκούσατε, καὶ ἐν 21
s Rom. 6. 6. supra 2. 2, 3. Col. 2. 11. & 3. 9, sq — αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ· [s] ἀπο- 22
θέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν
ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης·
t Rom 6. 4. & 12. 2. 2 Cor. 5. 17. Col. 3. 10. — [t] ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσασθαι 23
τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ 24
καὶ ὁσιότητι τῆς ἀληθείας.
u Zach. 8. 16. Rom. 12. 5. — [u] Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκα- 25
στος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων
x Ps. 4. 4. Deut. 24. 15. — μέλη. [x] Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ 26

not so [imperfectly] learned the doctrine of Christ [as to practise such things].'

21. εἴγε.] Most Commentators take εἴγε in the sense *si modo*, which is very agreeable to what follows in this verse. But thus there will be a considerable difficulty as to the construction of ἀποθέσθαι at the beginning of the next verse, which cannot, without great harshness, be supposed to depend upon λέγω καὶ μαρτύρομαι at ver. 17. It is better to take εἴγε (with the best Commentators for the last century) in the sense *inasmuch as*; which occurs also at iii. 12. By αὐτὸν and αὐτῷ we are to understand the *doctrine* of Christ, as corresponding to Χρ. in the preceding verse. Though the Apostle does not *express* that they had been taught *by him*, yet he intimates it in the words following, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰ., being very suitable to the instruction of one who was taught by personal revelation from Jesus Christ (see Gal. i. 12, and the Note), and who therefore must be supposed to know fully the pure doctrine of the Gospel.

22. ἀποθέσθαι ὑμᾶς.] q. d. '[You have been [I say] taught] that you should put off.'

— κατὰ τὴν προτέραν ἀναστροφήν.] These words yield no suitable sense, if we take them (with almost all Commentators) as forming an independent clause. They are, as Grotius and Vorstius rightly point out, closely connected with the words following; being further explanatory of τὸν παλαιὸν ἄνθρωπον; meaning, 'him who is in his former sinful lusts.' Such, too, is the view adopted by Koppe, who takes the construction to be, τὸν παλαιὸν ἄνθρωπον τὸν κατὰ τὴν προτ. ἀναστρ., 'the old man, or disposition and manner in which ye formerly lived.' Τὸν φθειρόμενον. This is added, from ἀναστρ. being a term of middle signification, though here evidently used in a *bad* sense. Render, 'which was corrupt,' i. e. become corrupt. Thus κατὰ τὰς ἐπ. will be for διὰ τῶν ἐπ., 'through the influence of deceitful lusts;' τῆς ἀπάτης being for ἀπατήλας. There is here a reference to that deceit, which the sensual appetites practise upon the understanding, by the gratification of those lusts, which delude men by vain appearances and fallacious hopes, always ending in disappointment and shame; and pervert them into the belief that they are harmless, notwithstanding they will be their ruin in this world, and their perdition in the next. On ὁ παλαιὸς and ὁ καινὸς ἄνθρ., see Notes on Rom. xii. 2. vi. 4.

23. τῷ πνεύματι τοῦ νοὸς ὑ.] Here we may suppose, with Doddridge, that νοῦς stands for the *whole soul*, and πνεῦμα for its intellectual and leading faculty, on which the Spirit of God might chiefly operate; yet not exclusive of a certain influence on the inferior powers. And so the expression seems to have been understood by Hooker, Eccles. Pol., l. i. § 7, who there speaks of 'the *Divine* power of the soul.' Thus πνεῦμα may here be referred to that division in Bp. Middleton's classification of the senses of πνεῦμα, in which are designated, not the *influences* of the Holy Spirit, but the *effects* of those influences.

24. κατὰ Θεόν.] Render, 'in conformity to the will of God.' Κτισθέντα. On this term see Note at ii. 15, and iii. 9. The Genitive substantive ἀληθείας stands for the adjective ἀληθεῖ, and is to be understood of *both* the foregoing substantives.

25. The Apostle now proceeds to specify some of those evil habits and propensities, which are especially opposed to that state of renewal and sanctification just inculcated; and he places foremost a vice to which the corrupt nature of man is peculiarly prone—*falsehood* of every kind.

— ἀποθέμενοι τὸ ψεῦδος.] So Lucian, Vit. i. p. 370 (Hemst.), ἀποθοῦ τὸ ψεῦδος. The Article is here used, as often with abstract nouns, especially those denoting virtues and vices. Under the term ψεῦδος is comprehended deceit and fraud of every kind, as is clear from the *reason* subjoined,—'for we are mutually members [of one and the same body], [and, as such, are bound to *help* each other].' Whereas deceit of every kind promotes the *contrary*; and, by destroying confidence, tends to unloose the bands of society. See Hyperius. Accordingly, *truth* is well termed by Pindar (in a fragment ap. Stob. Serm. 59, p. 230, Ed. Wechel.) 'the beginning of virtue, and the queen of virtues.' And so Pythagoras used to say that 'the two great duties of man, in imitation of the Deity, were τὸ ἀληθεύειν and τὸ εὐεργετεῖν.'

26. ὀργίζεσθε καὶ μὴ ἁμαρτάνετε.] Many take this interrogatively; q. d. 'Are ye angry, and sin not? [impossible.] However (καὶ), let not,' &c. But this is doing violence to the construction. Neither, indeed, is it *necessary* to resort to so harsh a method of explanation, for the laudable purpose in view—that of removing an objection—since, from the air of the sentence, and that of the context (which is all *prohibitory*) it is sufficiently evident that here we have not a *command* to be angry, but merely an implied *concession*, accompanied with a caution to beware of *sinning* by that concession. Thus Alt and Winer reckon this among the the examples of *Imperatives permissive*. The words are, indeed,

27 ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν· [y] μηδὲ δίδοτε τόπον y James 4. 7. 1 Pet. 5. 9.
28 τῷ Διαβόλῳ. [z] Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ z Acts 20. 34.
κοπιάτω ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσὶν, ἵνα ἔχῃ μετα- a Matt. 12. 36.
29 διδόναι τῷ χρείαν ἔχοντι. [a] Πᾶς λόγος σαπρὸς ἐκ τοῦ infra 5. 3, 4. Col. 4. 6.
στόματος ὑμῶν μὴ ἐκπορευέσθω· ἀλλ' εἴ τις ἀγαθὸς πρὸς Eccl. 10. 12. Ecclus 21. 16.

equivalent to *οὕτως ὀργ. ὥστε μὴ ἁμαρτάνειν* [*ἐν αὐτῷ*]: the Imperative being only *injunctive* as regards the *regulation* of anger. And here we have an instance of the sense of a term being *qualified* by some words following, with which it is closely connected; as in Eurip. Suppl. 557, *γνόντας οὖν χρεὼν τάδε, 'Αδικουμένους τε μετρία, μὴ θυμῷ φέρειν, 'Αδικεῖν τε τοιαῦθ', οἷα μὴ βλάψαι πόλιν·* where see Markland. Thus, then, the sense here intended will be nearly the same with that expressed in Joseph. Bell. ii. 8. 4, where the Essenes are spoken of as *ὀργῆς ταμίαι δίκαιοι* (i. e. just regulators of anger, so as not to let it exceed due bounds), *θυμοῦ καθεκτικοί*. The words are taken from Ps. iv. 4; yet there is no little difficulty connected with them in that place. The word רגזו is rendered '*contremiscite*,' 'stand in awe,' in both our Versions. How, then, are we to account for *ὀργίζεσθε*? It is not true that רגז *never* has the signification of *ὀργίζεσθαι*; for it has it in Prov. xxix. 9. Ezek. xvi. 42. Such a signification, however, is inapplicable *here*. Schleusner, indeed, would have the term here taken for *metu percelli, perterreri*, as the word is used generally of any vehement commotion of the mind; and he refers to 2 Kings xix. 7. But that is a very insufficient proof; nor is the credit of the Sept. Translators to be saved by so harsh a mode of interpretation. It would seem that they mistook the force of the word in this passage, and assigned a sense which they had often done elsewhere, though it has no place here. It is plain that the credit of the *Apostle* is not at all concerned; for he only *applies* the words to his own purpose, which does not necessarily imply approbation. Besides, the sense in question, though not a good one, is not *absurd*. Whereas, if we adopt the sense of *ὀργ.* proposed by Schleusner, it will follow that the Apostle mistook the true sense of the *Sept.*, and consequently might have mistaken that of the Hebrew.

— *ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ π. ὑ.*] An adagial form of expression, signifying that we should not extend an action beyond the day. So Deut. xxiv. 15, 'Thou shalt give him his hire, neither shall the sun go down upon it (namely, *unpaid*).' Thus Plutarch tells us it was a maxim of the Pythagoreans, when hurried into anger and abuse, to shake hands and make up the difference *before sunset*. And the same writer, in his work de Educ. § 18, gives the admonition, *μάλιστα μὲν εὐκόλως φέρειν τὰς ἁμαρτίας· εἰ δὲ μή γε, προσορμισθέντας, ταχέως ἀποφλεγμῆναι.—μᾶλλον γὰρ ὀξύθυμον, ἢ βαρύθυμον.*

From the Apostle's language, then, it is plain that he considered a *sudden feeling of resentment*, in a Christian, as excusable, but not *settled hatred*. In which view I would compare what Tacitus says, Agric. 22, 'apud quosdam acerbior in conviciis narrabatur—cæterum ex iracundiâ nihil supererat; honestius putabat offendere, quam odisse.'

27. *μηδὲ δίδ. τόπ. τ. Δ.*] Many recent Commentators take *τῷ Διαβ.* to mean 'the adversary.' Such a sense, however, is at once frigid and unsuitable, and the only true interpretation is that of the ancient and most modern Expositors, 'the Devil:' a use of the word found (and always with the Article) in 2 Tim. ii. 26. Heb. ii. 14. It is also (as Koppe admits) supported by the constant tenour of Scripture, which inculcates the existence of a Being who, by himself and his agents, tempts men to sin, and especially makes his attacks when any of the violent passions are put in motion.

28. *ὁ κλέπτων.*] Theft was then very prevalent among the heathens, and in *some* countries is *said* to have been tolerated by the law. See, however, Recens. Synop. At any rate, here the Apostle means only such a sort of *pilfering* as was practised by necessitous, because *idle* persons. Thus the Apostle enjoins *industry* as the best preservative from this sin, since then there would be no temptation to commit it. The construction and exact sense of *κοπιάτω—χερσὶν* would seem to be as follows: *κοπ. ταῖς χερσὶν, ἐργ. τὸ ἀγαθὸν*, 'let him labour with his hands [if need be], working at what is good.' i. e. some honest occupation. Some, indeed, take *ἀγαθὸν* to mean 'a livelihood.' But of this signification there is no proof, and little probability; whereas the former one (supported by many of the best Expositors) is liable to no objection; for *ἔργον* may very well be supplied. *Τὸ ἀγαθὸν* is equivalent to *ἀγαθόν τι ἔργον*; meaning (as Theodoret explains) *ἀγαθὴν ἐργασίαν*, as opposed to the *evil* industry and pernicious activity of the *thief*, so graphically described by Cowper in his Task, b. iv. The above sense is also very suitable to the context; for, to use the words of Wolf, 'in eo erat Apostolus, ut ad *virtutis* studium cohortaretur.' Finally, it is confirmed by what is said in the next verse, where the *discourse* is enjoined to be 'what is good,' as here the *occupation* is to be what is honest and creditable.

29. *πᾶς—μὴ*] for *μηδεὶς*, by a Hebraism, as also *πᾶς οὐ* common in the New Test. See Note on Matt. x. 29. *Σαπρὸς* (like *putidus* in Latin) may mean (as most Interpreters explain it) *obscene*, but, from its own proper signification, and the *λόγος ἀγαθὸς πρὸς οἰκοδομὴν*, to which it is here opposed, the term must be *also* meant of *any* kind of bad and unprofitable *discourses*, as brawling, slandering, and the foolish talking and jesting mentioned at ver. 4. In fact, there is no great difference between the *λόγος σαπρὸς* here and the *ῥῆμα ἀργὸν* of Matt. xii. 36, where see Note.

— *εἴ τις*] for *ὅστις*, as often. *'Αγαθὸς πρὸς οἰκοδομήν.* This may be rendered, 'adapted for edification.' So Pausan. l. vi. 26. 4, *χώρα εἰς καρποὺς φέρειν ἀγαθή*. And Arrian, Epict. ii. 15 (cited by Wetstein), opposes *σαπρὸς λόγος* to

b Isa. 7. 13. & 63. 10. 2 Cor. 1. 22. & 5. 5. supra 1. 13, 14. c Col. 3. 8, & 19. d Matt. 6. 14. Col. 3. 12, 13.

οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσι. [b] καὶ 30
μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφρα-
γίσθητε εἰς ἡμέραν ἀπολυτρώσεως. [c] Πᾶσα πικρία καὶ θυμὸς 31
καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ᾽ ὑμῶν, σὺν
πάσῃ κακίᾳ· [d] γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὔσπλαγ- 32

what is ὑγιὴς ἐς οἰκοδομὴν, probably with the present passage in mind.

With τῆς χρείας, just after, Expositors have been not a little perplexed. In some of the ancient Versions and MSS. it is omitted, while others have τῆς πίστεως; a manifest change to get rid of a difficulty: though that, and even the *omission* of the word, has been supported by eminent Critics, but in vain. Both external and internal evidence are strongly in favour of the common reading; which *might* be explained, with some, as put, *per hypallagen*, for πρὸς χρείαν τῆς οἰκοδομῆς, if we could conceive *why* the sense should have been so expressed in preference. But that is scarcely possible. Indeed thus the χρείας would be almost useless. Hence we may best, with Grotius and Wahl, take τῆς χρείας, by a frequent idiom, as a Genitive substantive put for its cognate adjective. So Erasmus and Vater well render, 'quâ sit opus,' and Casaubon, 'quoties opus est.' Hyperius, too, in like manner renders 'quo opus est.'

Thus, then, it is meant that 'what is said must not only be edifying in itself, but suitable to the occasion and the person.' So Plutarch (cited by Wetstein) says that Pericles prayed to the gods that no expression might fall from him πρὸς τὴν παρακειμένην χρείαν ἀνάρμοστον.

— ἵνα δῷ χάριν τοῖς ἀκούουσι.] The earlier modern Commentators explain, 'that he may minister grace (i. e. spiritual benefit) to the hearers.' Yet that sense of χάρις is, to say the least, doubtful. The meaning would rather seem to be that laid down by Theodoret, the Arabic and Æthiopic translators, Theophylact, Chrysostom, and the best Commentators for the last century, 'that it may minister what is acceptable to the hearers;' the expression being equivalent to χαρίεντα εἶναι. And so Col. iv. 6, λόγος ἐν χάριτι, for λόγος χαρίεις. This latter sense is far more agreeable to the context; for while the former would involve a needless repetition, this introduces a just and appropriate sentiment; the purpose of the Apostle being, it would seem, to illustrate the *need* just mentioned, by adverting to the *purpose* in view,—that the word uttered should find favour and acceptance with the hearers; for otherwise to utter it would be forbidden by the injunction of our Lord, Matt. vii. 6, 'Cast not your pearls before swine.' Finally, while the former sense is of very uncertain proof, the latter is supported by the *usus loquendi*. So, among many other passages adduced by the Commentators, Eurip. Suppl. 414, ὁ δ᾽ αὐτίκ᾽ ἡδὺς, καὶ διδοὺς πολλὴν χάριν, Ἐσαῦθις ἔβλαψ᾽, &c.

Thus, then, the injunction intended is that we should endeavour to render our conversation both profitable and acceptable to our hearers.

30. μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον.] This injunction seems given with a reference to the foregoing vices and all similar ones; containing a *reason why* they should abstain from them,—namely, because they would, by committing them, grieve the Holy Spirit, and cause him to depart from them. Similarly it is said in Hermas, Past. p. 210 (cited by Koppe), μὴ λύπει τὸ Πνεῦμα τὸ ἅγιον τὸ κατοικοῦν ἐν σοὶ, μή ποτε ἐντεύξηται τῷ Θεῷ, καὶ ἀποστῇ ἀπὸ σοῦ.

— ἐν ᾧ.] Render, 'by or through whom.' Not *whereby*, as in our common Version, which was wrongly altered from the *by whom* of all the *old* English Versions. And this (as Bp. Middleton has shown) is required by the use of the Article. Of course this will prove the personality of the Holy Spirit. Many eminent Commentators, however, for the last century, take τὸ Πν. τ. ἅ. τ. Θ. as put for τὸ θεῖον, i. e. τὸν Θεόν. But *why* it should have been so written, they do not tell us. It would seem that this is an expression (perhaps occurring no where else) compounded of *two* forms of speaking, each very frequent, viz. τὸ Πνεῦμα τοῦ Θεοῦ, and τὸ Πνεῦμα τὸ ἅγιον. Thus τοῦ Θεοῦ is omitted in some MSS., Versions, and Fathers, which at least shows the sense they put on the passage. That Πνεῦμα must be taken in the *personal* sense, is clear from the kindred passages of 2 Cor. i. 22, ὁ καὶ σφραγ. ἡμᾶς, καὶ δοὺς τὸν ἀῤῥαβῶνα τοῦ Πνεύματος, and Eph. i. 13, ἐν ᾧ (scil. Χριστῷ) πιστεύσαντες, ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ. Of course the *passion* of being grieved (which implies *personality*) is to be understood, as Whitby says, *per anthropopathiam*. On the sense of ἀπολ., see Note on Rom. viii. 23, and Eph. i. 14.

31. πικρία.] See Note on Rom. iii. 14. In the placing of this and the following words, the Apostle intended, I conceive, a sort of *climax*, proceeding, from *acerbity* of spirit and roughness of manner, to brawling and gross abuse. Or we may, with Hyperius, suppose the vices in question to form two classes, as he says, 'partim in occultis sita affectibus, partim erumpentia in apertum, et verbis expressa.'

How utterly unsuitable to the character of a Christian must be all brawling and clamour, we may imagine from the light in which it appeared, even to well-disposed *Jews*. So Joseph. Bell. ii. 8. 5, says of the Essenes, οὔτε κραυγή ποτε τὸν οἶκον (the common dining-hall) οὔτε θόρυβον μολύνει. It is well said by Chrysostom, that '*clamour* is the foaming steed on which anger pursues its impetuous course: throw down the steed, and the rider will fall to the ground.'

— βλασφημία.] Meaning, as Bp. Taylor explains, 'all words that are injurious to God or man.'

— σὺν πάσῃ κακίᾳ.] Meaning, 'together with all other vices of the same class;' namely, violations of the principle inculcated in the next verse.

32. In this verse, as Hyperius observes, we have accumulated, by way of antithesis, the contrary virtues, which ought to succeed in the place of the foregoing vices.

χνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ a Matt. 5. 45, 48.
1 ἐχαρίσατο ὑμῖν. V. [a] Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, Luke 6. 36. b John 13.
2 ὡς τέκνα ἀγαπητὰ, [b] καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς 34. & 15. 12.
καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ 1 Pet. 3. 18. 1 John 3. 11,
ἡμῶν προσφορὰν καὶ θυσίαν, τῷ Θεῷ εἰς ὀσμὴν εὐωδίας. 23. & 4. 21. Lev. 1. 9. c Supra 4.
3 [c] Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία, ἢ πλεονεξία, μηδὲ ὀνομα- 29. Gal. 5. 19.
4 ζέσθω ἐν ὑμῖν, (καθὼς πρέπει ἁγίοις·) [d] καὶ αἰσχρότης, καὶ Col. 3. 5. d Supra 4. 29.

— *χρηστοὶ, εὔσπλαγχνοι*, &c.] These terms are *not* (as they are regarded by Koppe) synonymous; but the latter is the stronger term (see Note on 2 Cor. vi. 6, and Gal. v. 22). Render, 'gentle (or kind), compassionate, mutually forgiving.' The words following suggest the *reason* for this, where the Ephesians are enjoined to be *as* forgiving to others, *as* God had been to them, by graciously placing them, through the atoning merits of Christ, in a state of salvation. Compare Matt. xviii. 21—35.

V. 1. This verse is closely connected with the last of the preceding Chapter; q. d. 'Be ye, therefore [as being thus mercifully accepted], imitators, in this respect, of that God, who hath set you an example, which, as children beloved and favoured, you are bound to follow.' *Children*, it is presumed, will follow the example of their parents (compare Matt. v. 45—48); and children *beloved* are doubly bound to attend to their injunctions. In *τέκνα ἀγαπητὰ*, there seems an allusion to the *υἱοθεσία* and its benefits, on which see Rom. viii. 15, and compare 19 and 21, and ix. 11. Gal. iv. 5. Eph. i. 5.

2. *περιπατ. ἐν ἀγάπῃ.*] This is a more significant expression than *ἀγαπᾶτε ἀλλήλους* would have been, since it denotes the whole tenour of life. *Καθὼς* is used as at iv. 32, and carries with it *οὕτως καὶ ὑμεῖς ἀλλήλους ἀγαπᾶτε.* In the *sacrificial* terms *προσφορὰν καὶ θυσίαν* (as in *θυσίαν καὶ προσφορὰν* at Heb. x. 5), we need not, with some eminent Expositors, make the distinction between *bloody* and *unbloody sacrifices*, or *sin-offerings* and *peace-offerings;* but the two terms may be regarded as *conjoined*, in order to denote the *completeness* of the sacrifice. So in Ps. xxxix. 6, Sept. *θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας.* Agreeably to these sacrificial terms we have *εἰς ὀσμὴν εὐωδίας*, an expression derived from the Jewish sacrifices, and denoting such as God would receive with approbation; see Gen. viii. 21. In *εὐωδ.* we have a Genitive of substantive put, by Hebraism, for its cognate adjective. See 2 Cor. ii. 14.

3. *πορνεία δὲ*, &c.] The Apostle here reverts to the immoralities which they had formerly been addicted to, and into which, by the evil communication of their heathen neighbours, they were still likely to fall. *'Ακαθαρσία* has reference to those horrible abominations mentioned or alluded to at Rom. i.

On the sense of the term following, *πλεονεξία*, some difference of opinion exists. Most Commentators understand it in the common acceptation, of *covetousness.* This, however, not suiting well with *πορνεία καὶ πᾶσα ἀκαθαρσία*, many recent expositors take it to mean *prostitution for lucre's sake*, or getting money by acting as panders to the lust of others. But of such a signification no proof has been adduced; and, indeed, the sense is not a little forced and frigid. Again, some ancient, and many eminent modern Commentators, from Hyper., Estius, and Hammond downwards, explain it, 'greediness in the indulgence of the lewdness just mentioned.' An interpretation, however, liable to insuperable objections, which have been stated by Salmasius, Wolf, and Scott. The expression *may* be understood to denote an *insatiable desire of*, or *intemperance*, in even lawful carnal gratifications. So iv. 19, *ἐν πλεονεξίᾳ.* Nor is what is said in ver. 5 at variance with this view; for surely *sensuality* is as much idolatry as *covetousness;* see Phil. iii. 19, where of sensual worldlings it is said, 'whose god is their belly.' 'And as,' says Jortin, 'debauched persons are wholly intent on gratifying their sensual inclinations; they too, as well as the covetous, are represented as figurative idolaters, whose god is their belly.' But, after all, it may be doubted, whether the common interpretation be not preferable; and that for reasons which appear from the note on Col. iii. 5. And the passages are so entirely parallel, that whatever can be proved to be the sense there, must be received here; and as the former is more in detail, so it must regulate the interpretation of the latter.

This interpretation is by no means to be objected to on the score of *novelty;* since that St. Basil so took the expression is pretty certain. And such, since his time, was the view adopted by Bp. Sanderson, Dr. Doddridge, and Dr. A. Clarke.

To advert to the words following, *μηδὲ ὀνομαζέσθω ἐν ὑ.*, these have been somewhat differently interpreted. Many take the expression as equivalent to *μὴ ἀκουέσθω*, 'let them not be heard of.' Yet thus it is difficult to account for *μηδὲ* being used, where *μὴ* would, in that case, have been more suitable. The sense would rather seem to be, 'let not such vices and excesses be even *named* [much less practised] among you.' For, as Theophylact observes, *λόγοι ὁδὸς πρὸς τὰ πράγματα.* Or we may, with Hyper. and Bp. Sanderson and Scott, explain, 'let them not be named with allowance or extenuation; not be named without detestation.'

4. *αἰσχρ. καὶ μωρολ. ἢ εὐτρ.*] These terms seem meant to *exemplify* the *λόγος σαπρὸς* a little before, iv. 29. *Αἰσχρ.* denotes obscenity of speech; and *μωρ.* and *εὐτρ.* signify literally, 'foolish trifling, talking, and jesting,' but are here used, per *ὑποκορισμὸν* (a figure very frequent in the phraseology of antiquity; on which see my Note on Thucyd. iii. 82. 4), the former to denote what the Hebrew expresses by נבלה פה, 'the naughtiness of the mouth,' the *stultiloquium* of Plautus; the latter what the Greeks call *βωμολοχία, scurrile joking* (so Aristotle, Ethics, defines *εὐτραπελία* by *πεπαιδευμένη ὕβρις*), or rather, the *double entendre*, in which (as

μωρολογία ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον
e 1 Cor. 6. 10. Gal. 5. 21. εὐχαριστία. [e] Τοῦτο γὰρ ‡ ἐστὲ γινώσκοντες, ὅτι πᾶς πόρ- 5
Col. 3. 5. Rev. 22. 15. νος, ἢ ἀκάθαρτος, ἢ πλεονέκτης,—ὅς ἐστιν εἰδωλολάτρης,—
οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.
f Matt. 24. 4. supra 2. 2. [f] Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχε- 6
Col. 3. 6. 2 Thess. 2. 3. ται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. Μὴ 7
g Luke 16. 8. Col. 3. 7, 8. John 12. 36. οὖν γίνεσθε συμμέτοχοι αὐτῶν. [g] ἦτε γάρ ποτε σκότος, 8

Chandler says) 'indecency is couched in a witty turn, and is, by being thought ingenious, the more dangerously corrupting.' With these words we must repeat ὀνομαζέσθω ἐν ὑμῖν, with a slight accommodation of sense; i. e. 'let none of these be heard of among you.' So 1 Cor. v. 1, πορνεία—ἥτις οὐδὲ ἐν ἔθνεσιν ὀνομάζεται. Τὰ οὐκ ἀνήκ. may be rendered, 'things which are not suitable [viz. to our holy calling, as children of God, members of Christ, and temples of the Holy Ghost].'

— ἀλλὰ μᾶλλον εὐχαριστία.] Supply ἔστω; meaning to say, 'let εὐχαριστία be practised among you [in society].' On the exact import, indeed, of this expression, εὐχαριστία, some difference of opinion exists. Many learned Expositors suppose it to be, 'polite and innocent pleasantry,' as opposed to *scurrility*. But (as Koppe admits) this sense of the word is not found in the New Test.; and, indeed, the sentiment itself would not be sufficiently weighty for an Apostle. And by rendering, with most Expositors, according to the usual acceptation of the word, 'giving of thanks,' we obtain a sense not a little forced and frigid, and such as quite destroys the paronomasia between εὐτραπελία and εὐχαριστία· which, had the Commentators perceived, they would rather have adopted the sense assigned by Hammond, 'edifying and instructive discourse;' a use of the word sufficiently justified by the paronomasia; for in that figure the *usus loquendi* is not strictly observed. A very similar paronomasia occurs at ver. 17, μὴ γίνεσθε ἄφρονες ἀλλὰ συνιέντες.

5. τοῦτο γὰρ ἐστὲ γινώσκ.] For ἐστὲ several Versions and Fathers have ἴστε, which is preferred by the recent Commentators, and has been edited by Griesbach and Scholz; but rashly; for in *external* evidence it is inferior to the common reading, Versions in such a case being of no weight, and Fathers but slender authority. *Internal* evidence, too, is quite against it; for the words are frequently confounded by the Scribes, and ἴστε is just such an emendation as would be likely to occur to the early Critics. The common reading, then, must be preferred. Indeed, γινώσκ. would, according to the *other* reading, be worse than useless. Yet ἐστὲ γινώσκ. ought not to be taken (as it has been by most Expositors, and, it would seem, the ancient Translators) merely as put for the Imperative γινώσκετε. It may rather be considered as a stronger way of expressing the *Indicative*; q. d. 'Ye are knowing;' i. e. 'ye are [yourselves] sensible,' &c. So Thucydides vii. 64, αὐτοὶ ἴστε. 'The Apostle (as Scott observes) *supposes* his readers to know it; as he justly might, since in his *former* Epistle (doubtless in great circulation among the Gentile Christians) he had often expressed this; as, for instance, 1 Cor. v. 11, 12; vi. 9, 10, 11.' It may be added, that in *both* of those passages πλεονέκτης does not mean a *covetous* person, but, as Grot. and Estius explain, an *extortioner*; a sense of the word frequent in the Classical writers. So Thucyd. i. 40, οἵδε βίαιοι καὶ πλεονέκται εἰσί. It would seem that the term *there* denotes such a kind of extortion and cheating as borders on *robbery*; while ἁρπ. signifies what we commonly understand by *rapacity*, a taking advantage of others in bargaining. *Here*, by the context, πλεονέκτης must mean one who is wholly devoted to *sensuality*, and who is thus, as the Apostle means to say, an *idolater*, or, as he elsewhere expresses it, Phil. iii. 19 (an Epistle written nearly at the same time with Ephesians), 'whose God is his belly.' See also Rom. xvi. 18.

— οὐκ ἔχει κληρονομίαν ἐν τῇ βασ. τοῦ Χριστοῦ καὶ Θεοῦ.] Corresponding to the similar phrase, 1 Cor. vi. 10, βασ. Θεοῦ οὐ κληρονομήσουσι. Though here, by the force of the Article, Bp. Middleton shows, τοῦ Χριστοῦ καὶ Θεοῦ must signify, 'of him who is the Christ and God;' in which, therefore, we have a decided declaration of Christ as *God*. See more in Dr. Pye Smith's Script. Test., vol. iii. p. 317.

6. κενοῖς λόγοις.] Alluding, we may suppose, to the empty reasonings of the heathen sophists, who, as Hyperius observes, 'used subtle words to extenuate the vices in question; comp. Col. ii. 4. Hence the Apostle, by a sort of *pre-occupation*, forewarns them that the wrath of God cannot but fall upon those guilty of such offences.'

The second clause of the verse is meant, as Hyperius observes, to give a *reason* why such deceivers should not be listened to, and why the vices in question should be avoided; and that deduced from the condign punishment to be inflicted on those who commit such things. The term ἔρχεται is, I conceive, emphatical; intimating that some even urged that the denunciation was not so formidable,—since God would never put his threats into execution against these, which they represented as comparatively slight offences.

7. συμμέτοχοι αὐτῶν] for συμμ. αὐτοῖς; but the adjective is treated as a substantive; q. d. 'partakers with them [in the punishment which must fall upon them].'

8. ἦτε γάρ ποτε—Κυρίῳ.] Another argument, and that deduced from their present state. (Hyperius.) There is now shown the *inconsistency* of such a conduct; q. d. 'For ye are not, as formerly, in a state of moral darkness [which might extenuate your vices], but are now enlightened in the knowledge of the Gospel of Christ.' The Apostle exhorts them to *remove* it, by living suitably to their high calling. Σκότος is for ἐν σκότει, or ἐσκοτισμένοι in Rom. ii. 19, and 1 John i. 6, ἐν τῷ σκότει περιπατῶμεν; and φῶς for πεφωτισμένοι, though perhaps a stronger

9 νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε· ([h] ὁ h Gal. 5. 22.
γὰρ καρπὸς τοῦ ‡ Πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαι-
10 οσύνῃ καὶ ἀληθείᾳ·) [i] δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ i Rom. 12 2.
11 Κυρίῳ. [k] Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις k Rom. 6. 21. & 13. 12.
12 τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. τὰ γὰρ κρυφῇ 2 Cor. 6. 14. 2 Thess. 3. 14.
13 γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ λέγειν. [l] Τὰ δὲ πάντα, l John 3. 20, 21.
ἐλεγχόμενα ὑπὸ τοῦ φωτος, φανεροῦται· πᾶν γὰρ τὸ φανε-

expression. *Light* and *darkness* were, from the earliest ages, familiar images to denote *good* and *evil*. Thus the ancient Magians (or worshippers of the Deity by fire) made fire the symbol of the *good principle*, and darkness that of the *evil* principle.

9. In this verse we have a *third* reason for obeying the above injunction, and that deduced from the *effects* of the Holy Spirit, once received by believers.

— ὁ γὰρ καρπὸς, &c.] The γὰρ refers to a clause omitted; q. d. 'Live as children of the light [and this, if ye *be* children of light, ye will do]; *for* the effect of that light and the Spirit is,' &c. The Apostle (as Calvin observes) means to point out the *way* in which children of the light should walk,—touching, by way of exemplification, on some of the principal component parts of a holy life.

Here, for Πνεύματος, a few MSS., several Versions, and some Fathers, have φωτὸς, which is approved by most Critics, and has been edited by Griesbach, Koppe, Tittman, and Scholz. I have not ventured to follow them, because, from the character of the MSS., it seems to me more probable that φωτὸς is an *emendation*—proceeding from those Critics who wished to reduce the expressions of the passage to strict logical accuracy—than (as those Commentators imagine) that Πνεύμ. was an *alteration* of those who wished to make the expression the same as at Gal. v. 22. The Critics who formed the text of those MSS. dealt rather in the *former* kind of alteration than the latter. And here Πνεῦμα seems used by way of showing that that light must be expected alone from the influence of the Holy Spirit. Since, too, this verse is *parenthetical*, such an irregularity might the better be tolerated.

— ἀγαθωσύνῃ.] The word is here used as at Gal. v. 22; and δικαιοσύνη has the same sense here as at 1 Tim. vi. 11, where see Note. 'Ἀληθ. is equivalent to πίστις at Gal. v. 22, meaning 'good faith and sincerity.'

10. δοκιμάζοντες, &c.] These words are closely connected with those at ver. 8, ὡς τέκνα φωτὸς περιπ. Δοκιμ. (the exact sense of which has been disputed) may be rendered, 'proving by trial or search [in order to know and practise]; [thereby] approving and practising what is acceptable to the Lord.'

11. καὶ μὴ συγκοινωνεῖτε, &c.] This is meant as a counterpart to the exhortation at ver. 8, ὡς τέκνα φωτ. περιπ.; q. d. 'On the contrary, have no fellowship,' &c. The expression συγκ. τοῖς ἔργοις, &c. (like κοιν. τοῖς ἔργοις πονηροῖς at 2 John 11, and κοιν. ἁμαρτίαις at 1 Tim. v. 22), signifies, 'to partake in evil deeds, either by practising, or by approving and countenancing them.' See Rom. i. 32. 'Ακάρπ. denotes, by a *litotes*, that which is pernicious and mischievous. Such adjectives, chiefly with the α privative, are frequent. See Note on Rom. iii. 12, and my Note on Thucyd. i. 91, ἀξύμφορον.

— ἐλέγχετε.] Most Expositors supply αὐτοὺς, meaning the doers of the works; and they render ἐλέγχ. *reprove*, viz. by wholesome correction. This, however, is so harsh, that it is better (with Theodoret, the Pesch. Syr., Wakefield, Schleusner, Photius, and Wahl) to supply αὐτὰ (i. e. ἔργα τοῦ σκότους), and to interpret ἐλέγχετε 'bring to the light, and evince their evil nature,' namely, by showing in contrast the opposite virtues. This sense is required by ver. 13, with which the present closely connects; and so ἐλέγχω is used both in the Scriptural and Classical writers.

12. τὰ γὰρ κρυφῇ—λέγειν.] This is meant to place in a strong point of view the abominable vices of those persons, with whom he has just exhorted them to have no society. The αὐτῶν, of course, refers to those persons. The γὰρ has reference to a clause omitted; q. d. 'For [as to censuring their actions in *words*,] it were a shame to,' &c. The sentiment contains one of the most cutting reproofs ever uttered, and is especially *pointed* by the emphasis on γιν. and λέγειν, of which several parallel instances have been adduced by Wetstein. The most apposite is taken from Isæus: τούτῳ ἐγκαλοῦσαν, ἃ ἐγὼ αἰσχύνομαι λέγειν, οὗτος δὲ ποιῶν οὐκ ἠσχύνετο.

Here there is supposed to be an allusion to the abominations of the nocturnal mysteries, on which see Whitby.

13. τὰ δὲ πάντα—φανεροῦται.] The sense is here disputed, and, indeed, is not very clear. By τὰ πάντα, however, must be meant all the evil deeds just mentioned; and, in fact, v. 13 is closely connected with the μᾶλλον δὲ ἐλέγχ. at ver. 11. Rosenmuller and Koppe are of opinion that a reason is here meant to be given *why* Christians should study to correct the bad morals of the heathens. But it would rather seem that *as* at ver. 12, the Apostle mentions how those deeds of darkness could not well be reproved and made to appear what they are,—*so* in ver. 13, he shows how they might be most effectually made to appear in their true character; viz. by being brought into contrast with the deeds of light from the children of light, or true Christians. The sense, then, may be thus expressed: 'Now all these [deeds of darkness and vice] being made to appear what they are by the light [of the Gospel, as evinced in the children of light] are made manifest or exposed; (i. e. their moral turpitude is discovered).'

With respect to the words πᾶν γὰρ—ἐστι, they have been variously explained. The preference has generally been given to the interpretation of Grotius, 'For it is the light [of severe truth] which makes every thing manifest and in its true

ρούμενον φῶς ἐστι. [m] Διὸ λέγει· ‡ Ἔγειραι, ὁ καθεύδων, 14
καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ
Χριστός. [n] Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς 15
ἄσοφοι, ἀλλ' ὡς σοφοί· ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ 16

m Is. 26. 19. & 60. 1. John 5. 25. Rom. 6. 4, 5. & 13. 11. 1 Thess. 5. 6.
n Col. 4. 5.

colour.' But though the sense thus arising is good and suitable, it cannot, I think, be extracted from the words without great violence; nor can *φανερ.* be taken for *φανεροῦν*. The Apostle would thus have written *φῶς γάρ ἐστι τὸ φανεροῦν τὸ πᾶν*. And the *common* interpretation (as concerns *φανερ.*) lies open to the same objection, though the *sense* yielded is very suitable. The true interpretation seems to be that of the ancient Expositors almost universally, by whom *φανερ.* is taken in a passive or a reflected sense; q. d. 'Whatsoever shows itself [to the world and does not seek concealment], as the life of true Christians may do (so Matt. v. 14, 'ye are the light of the world: a city set on a hill cannot be hid'), that is *light*, [and adapted to discover darkness,] i. e. by the contrast.'

14. *διὸ λέγει*, &c.] There has been no little controversy as to these words; which, while they seem to be introduced as a *quotation from Scripture* (for wherever else the form *διὸ λέγει* occurs in St. Paul, it serves to introduce a *citation*), are no where found in Scripture. The ancient and many modern Expositors regard the words *ἔγειραι—Χριστὸς* as a quotation from Is. xl. 1, 2. Others, again, suppose them taken either from a lost canonical, or an apocryphal book. But that a canonical book should be *lost*, is of all improbable suppositions the most improbable. And that the Apostle should speak of an *apocryphal* book in the same manner as of a canonical, is not for a moment to be supposed. Many recent Commentators take *λέγει* for *λέγεται*, and suppose that the words form part of a *spiritual song*, then sung or recited in the churches. This, however, rests on mere conjecture. The words may, I think, best be regarded as *formed upon* Scripture, especially Is. lx. 1—3. 5. (*τὸ Πνεῦμα* being understood): a passage which, as Wetstein remarks, the Jews have always interpreted of the *Messiah*. It is well observed by Zanch., that 'these words contain the *sense* of what the Prophets teach; consisting, 1. of an exhortation to repentance; 2. of a prediction of the light of salvation by the Messiah.'

— *ὁ καθεύδων*.] On this metaphorical sense of the word, see Rom. xiii. 11. *'Ανάστα ἐκ τῶν νεκρῶν*. Meaning, 'arise from the death of sin by a new birth unto righteousness.' *'Επιφαύσει*. The expression is well illustrated by Wetstein from Orph. Hymn., *οἷς ἐθέλεις θνητοῖς ἢ ἀθανάτοις ἐπιφαύσκων*. This word does not elsewhere occur in the Classical writers, but it is found in the Acta Thom. § 34, *ἐπέφαυσε γάρ μοι ἀπὸ φροντίδος*.

For *ἔγειραι*, not a few MSS., and some Fathers and early Editions, have *ἔγειρε*, which has been edited by Griesbach, Tittman, Vater, and Scholz; but, as Matthæi has shown, wrongly; for *ἔγειρε* is against propriety of language; whereas *ἔγειραι* (signifying, literally, *rouse thyself up*,) is perfectly agreeable thereto. The same use of the word may be observed in our own language. Thus one of our Poets writes:

'When Morpheus *rouses* from his bed.'

15. Here, I apprehend, we have *not* (what many Commentators suppose) a *new* admonition, namely, to Christian prudence; but (as others have well pointed out) a *continuation* of the precept at ver. 3: or the words may form, as Hyperius supposes, a conclusion to the whole of the present subject, referring partly to what has just been said, about reproving offenders, and partly to what was introduced in the early part of the Chapter, where the Apostle in a general way admonished them against fornication and uncleanness.

— *ἀκριβῶς περιπατεῖτε*.] 'Conduct yourselves circumspectly, minding your steps, or behaviour.' *Πῶς* is for *ὅτι*; there being here, as we may suppose, a blending of two modes of expression, *βλέπετε πῶς περιπ.*, and *βλέπετε ὅτι ἀκριβῶς περιπ.* In *μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ* we have an antithetical parallelism (such as is found in the Classical as well as the Scriptural writers), where, for emphasis sake, a proposition is expressed both affirmatively and negatively, as in John i. 20, *ὡμολόγησε καὶ οὐκ ἠρνήσατο*. By *ἄσοφοι* and *σοφοὶ* are meant the persons just before denoted by *σκότος* and *φῶς*, and a little after termed *ἄφρονες* and *συνιέντες*, by a frequent Hebrew idiom, whereby *wisdom* stands for *virtue*, and *folly* for *vice*.

16. *ἐξαγοραζόμενοι τὸν καιρὸν*, &c.] On the exact import of these somewhat obscure words, considerable difference of opinion exists. Not a few eminent Commentators explain them of the *caution* to be observed in *avoiding persecution*; the sense being, 'that they should *draw out their time* as long as they could, by not provoking their enemies to cut them off.' This view, however, is neither suitable to the context, nor in accordance with the parallel passage of Colossians iv. 5, adduced in illustration; besides, it yields a sense little agreeable to the manner of the Apostle. The more usual interpretation is, 'endeavouring to recover (lit. 'buy back') the time that has been lost, by diligently making use of what remains, and improving it to the most valuable purposes.' Yet this, though it yields an excellent sense, has no support from the context, and does not suit with the parallel passage of Colossians. In order to ascertain the sense here intended, we should first trace the *connexion*; according to which *ἐξαγορ. τ. κ.* will, I apprehend, be found to have reference to *ἀκριβῶς περιπ.* in the preceding verse. And *that* expression must also refer to *ἐλέγχετε*, and the whole of ver. 14. In short, the Apostle means to teach them *how* that *ἔλεγξις* and *φανέρωσις* might be brought about; namely, by walking circumspectly; and the words *μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ* and *ἐξαγορ. τὸν καιρὸν* are, I conceive, meant to further urge this circumspection, by showing that thereby they will act like *truly* wise men (so Liban. Epist. 627, *σωφρονούντων δὲ οἶμαι καρποῦσθαι τὸν καιρὸν, ἵνα μὴ παρελθόντα τὸν καιρὸν ζητῶμεν*); namely, 'by diligently making use of the opportunity afforded them of evincing in their conduct such a *contrast*, as may rouse those who are in the deep sleep of pagan ignorance and vice; so that, standing re-

17 ἡμέραι πονηραί εἰσι. ° Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ ° Rom. 12. 2.
18 συνιέντες τί τὸ θέλημα τοῦ Κυρίου. ᵖ καὶ μὴ μεθύσκεσθε ᵖ Prov. 20. 1. & 23. 29, &c.
οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι· Isa. 5. 11, 22. Luke 21. 34.

proved thereby, they may be brought to Christ, who will give them the light of the Gospel and the aids of the Holy Spirit.'

The remaining words, ὅτι αἱ ἡμέραι πονηραί εἰσι, are somewhat obscure, and admit of more than one suitable sense. If they be referred to ἐξαγορ. τὸν καιρὸν, the meaning will be, 'because the times are *dangerous*, the season of their usefulness is precarious, and consequently the opportunity offered ought to be carefully made *use of*.' If referred to ἀκριβῶς περιπατεῖτε, it will be, not that 'the times are dangerous to their *safety*, but to their *virtue*; being full of temptations, trials, and various hindrances to religion: so that they will have need of all their circumspection and care to walk aright.' This, however, is far less suitable to the context and the parallel passage of Colossians than the former view, which is accordingly to be preferred. Correspondent to ἐν σοφίᾳ περιπατεῖν in the above passage of Colossians, there is ἀκριβῶς περιπατεῖν; and though we have not here *expressed* what is added there, πρὸς τοὺς ἔξω, yet such may be understood in what is here evidently to be supplied, πρὸς αὐτοὺς, as referred to αὐτῶν at v. 12, which relates to the designation at v. 6, τοὺς υἱοὺς τῆς ἀπειθείας, and that cannot but refer to the *heathens*, who are unquestionably meant at ver. 14. The admonition, then, clearly is, that 'they should adopt a discreet and circumspect conduct towards their heathen neighbours; thereby making use of the opportunity afforded of bringing them to the light of the Gospel; and that because the season for their usefulness was precarious, and the opportunity for exercising it was to be carefully seized.'

This view of the sense is much confirmed by a most able discussion on the import of the terms by the late very learned Dr. Samuel Parr, in his Sermon on this text, Works, vol. ii. p. 704. He commences by observing that the use of the phrase here, ἐξαγορ. τὸν καιρὸν, is acknowledged to be founded on Daniel ii. 8, where the sense is, 'I know of a certainty that you would, by all means, obtain a more favourable opportunity for avoiding explanation altogether, or attempting it with better effect, because ye see that the thing is gone from me,' namely, the particulars of the dream; for it seems the king had only a confused recollection of what he had dreamed. 'The expression ἐξαγοράζεσθαι τὸν καιρὸν (continues he) became almost proverbial among the Hellenistic Jews. It acquired the signification of *gaining favourable opportunities*; and the specific use to which those opportunities were to be applied may sometimes have been expressly stated in speaking or writing, though we are left to collect it from the context, in the passages of the New Test. as well as of Daniel.' The learned writer is of opinion that both here, and in the passage of Colossians, the same duty is inculcated, of *circumspection* and *prudence*; 'the same ground existing for it in the immoral habits and malicious dispositions of the adversaries to Christianity.' The *Ephesians* were to walk circumspectly, and ἐξαγοράζεσθαι τὸν καιρὸν, because the days were evil. The *Colossians* were to walk in wisdom to those without, and ἐξαγοράζεσθαι τὸν καιρὸν, because, in the reign of Nero, St. Paul was thrown into bonds for speaking the mystery of Christ, and because the dangers which had already overtaken St. Paul impended over the Colossians. Now the opportunity for gaining a more serious hearing to the preachers of the Gospel would be the result of the wisdom with which they and their followers walked towards those that were without; and the want of such wisdom would have occasioned the loss of such opportunity—would have occasioned additional obstacles to the propagation of the Gospel, and additional difficulties to those who were already converted to it. As to ἐξαγ., the term *specifically* signifies 'to recover, by purchase, that which has become the property of another.' And in Galat. iii. 13. iv. 5, it is metaphorically transferred to the redemption of mankind from their captivity to sin by the blood of Christ. With a *greater latitude* of metaphor it is used here, and at Coloss. iv. 5, for *obtaining some object with the same earnestness*, solicitude, and intense application of the whole mind, which persons engaged *in bargains employ for pecuniary advantages*, Luke xvi. 8. By a reference to the passages of the Classical writers here adduced by the Commentators, we may see *how* terms such as ἐξαγορ. and ἐξωνεῖσθαι, which originally denoted *the act of purchasing*, came to be figuratively applied to the act of *securing* any future object with the cautious and vigilant attention of *purchasers*.

17. μὴ γίνεσθε ἄφρονες, ἀλλὰ, &c.] Here we have a repetition of the preceding μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ at ver. 15, though, in the present case, the sense is carried still further; ἄφρ. being a stronger term than ἄσοφοι; there being, it is supposed, an allusion to the feasts of Bacchus, or rather, it would seem, to the Bacchanalian orgies of the heathens; which enables the Apostle to introduce the admonition against drunkenness. Thus the sense is: 'Wherefore [such being your obligations as children of light, live accordingly, and] act not like persons out of their mind [but play a wise and sober part], like circumspect persons, cautiously looking to their ways, to shun the snares laid in them; not acting as foolish and rash persons, who rush blindly into dangers, but as wise persons, who bear them in mind, and seek to escape them.'

18. ἐν ᾧ ἐστιν ἀσωτία.] 'Ασωτία is not well rendered *excess*, that import being implied in μεθύσκ. Still less should it be rendered *luxury*, a sense not a little jejune. The term is a very comprehensive one, denoting the disposition of a person abandoned to intemperance. Render, 'in which [drunkenness] there is a [tendency to] dissoluteness or profligacy;' see Prov. xxiii. 30. Such, too, is the view of the sense taken by Hyperius, who says, 'there is here a *ratio suasoria ab effectis, sive a damnoso*.' And so Calvin remarks: 'Admonet quid mali pariat ebrietas, nempe ἀσωτίαν; quo nomine intelligo lascivias omne genus et dissolutiones.' The Apostle, however, may have intended a paronomasia on the *etymology* of the word, and meant to represent ἀσωτία as the state of a person whom (to use a Classical saying, which I remember to have read

[q] λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευμα- 19
τικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυ-
ρίῳ· [r] εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ 20
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ Πατρί· [s] ὑποτασ- 21
σόμενοι ἀλλήλοις ἐν φόβῳ ‡ Θεοῦ. [t] Αἱ γυναῖκες, τοῖς ἰδίοις 22

q Col. 3. 16, 17. James 5. 13. Acts 16. 25. r Col. 3. 17. 1 Thess. 5. 18. Heb. 13. 14. Ps. 34. 1. s 1 Pet. 5. 5. Col. 3. 18, 25. & 4 1. t Gen. 3. 16. 1 Cor. 14. 34. Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.

in Athenæus) 'even the Goddess of Salvation herself could not save.' And of *whose* reformation do we so much despair as the drunkard's? There is, moreover, an antithetical paronomasia between μεθ. οἴνῳ and πληρ. ἐν πν.; the sense being, Be not filled with *wine*, but [rather endeavour to] be filled with the *Spirit*. The Apostle means to admonish them not to imitate the revels of the heathens, nor seek exhilaration from intemperate drinking (which would lead to the ruin of both body and soul), but rather to endeavour to be filled with the *Spirit*, and seek for the abundantly satisfying consolations of his holy influences.

19. λαλοῦντες ἑαυτοῖς ψαλμοῖς, &c.] These words are, I think, intended to illustrate and exemplify the preceding verse; and the meaning seems to be that, when in their families, or in society, they felt elevated beyond *ordinary conversation*, and sought for hilarity, they should not express this feeling, as did the heathens, in singing or reciting dissolute songs (called *scolia*), but in the use of 'psalms, hymns, and *spiritual* songs;' either *by recitation*, to each other, or by *singing them*, singly or in chorus. On the discrimination of sense in ψαλμ., ὕμν. and ᾠδ. πν. I have fully treated in Rec. Syn. It would seem that by ψαλμ. we are not to understand the Psalms of *David* only; but *also* the compositions of those persons who had the spiritual gifts (so 1 Cor. xiv. 26, εἴτε ψαλμὸν ἔχει, where see the Note), which are in Eusebius (Hist. Eccl. l. v. 28) distinctly adverted to: ψαλμοὶ καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι; which compositions, he says, τὸν Λόγον τοῦ Θεοῦ, τὸν Χριστὸν, ὑμνοῦσι ('celebrate the Logos of God, Christ'), θεολογοῦντες, 'speaking of him as God.' Accordingly such ψαλμοὶ differed in no material respect from ὕμνοι; see Rec. Syn. How far the ᾠδαὶ πνευμ. differed from *both* is by no means clear. The difference would seem to have been,—that the two former celebrated the praises of God in strains adapted to be *sung in chorus*; while the ᾠδαὶ were *poems* on some religious subject, and, it is probable, were usually only *recited*; or, if *sung*, sung as are our *solo anthems*, in which there is much of recitative.

This the Apostle directs to be done ἐν τῇ καρδίᾳ, i. e. so that the inward affections of their hearts should go with the outward expressions of their voices; meaning, that this was not to be performed in a cold and *formal* manner, or be regarded as *always* to be done, but only when they felt so inclined. Thus we shall fully comprehend the force of the admonition at James v. 13, at which so many have stumbled: εὐθυμεῖ τις; ψαλλέτω. The meaning is not that our cheerfulness must always be shown in singing of Psalms; but that if any one *be* elevated more than ordinarily, let him express it, *not* in the use of dissolute songs, but rather in hymns of praise. The terms ψαλλ. and ᾄδ. are synonymous, but *both* terms are used; the former to correspond to the ψαλμοὶ, the latter to the ὕμνοι.

20. εὐχαριστ., &c.] This forms *another* head of admonition as to their private conduct, and is illustrative of the walking circumspectly. It must relate solely to the expression of thankfulness 'to God even the Father' in private devotions, or in family prayer, and that under *all* circumstances, whether prosperous or adverse; see two admirable Discourses of Dr. Isaac Barrow on this text, vol. i. 91. 121, entitled, 'On the Duty of Thanksgiving,' where, after observing that 'the words may, without violence or prejudice on either hand, be separated from the context, and considered distinctly by *themselves*,' he remarks that 'every single word of the sentence carries with it a notable emphasis and especial significancy. The first expresses the *substance* of the duty to which we are exhorted; the next (namely, in order of construction) denotes the *object* to which it is directed (God). The following term "*always*" determines the main *circumstances* of this and all other duties, the *time* of performance. The last, "for all things," declares the adequate *matter* of the duty, and *how far* it should extend.'

— ἐν ὀνόματι.] This expression (too little attended to by most recent Commentators) is to be understood with reference to the mediation of Christ (see Chrysost. and Theophylact), 'through whom alone all blessings flow' to sinful man, and through whom all praises are accepted that ascend from earth.

21. ὑποτασσόμενοι ἀλλήλοις.] This forms another head of admonition, namely, to that natural, civil, and ecclesiastical subordination, the violation of which was, there is reason to think, not unfrequent among the early Christians; and, more than any thing else, tended to bring the Gospel into discredit with governors and magistrates. They are, therefore, exhorted 'to submit themselves to every ordinance of man, for the Lord's sake.' And the Apostle, from this verse to chap. vi. 10 (following up the *general* injunction ὑποτασσ. ἀλ. with *particular* ones), adverts to various *kinds* of subordination,—both natural and social,—each in order, and exhorts to the discharge of the *relative duties*. Compare 1 Cor. vii. 10—19. 1 Tim. vi. 1, 2.

— ἐν φόβῳ Θεοῦ] 'from reference to the authority of God.' So Rom. xii. 11, τῷ Κυρίῳ δουλεύοντες. Here, indeed, there is great reason to think that Χριστοῦ (instead of Θεοῦ), found in very many of the best MSS., ancient Versions, and early Fathers (and which has been edited by Griesbach, Vater, Tittman, and Scholz), is the true reading.

22. ἰδίοις.] The expression is not to be rigidly interpreted, it merely standing (as Col. iii. 18) for ὑμετέροις; a use, however, not found in the Classical writers. Ὡς τῷ Κυρίῳ. Meaning, 'as a duty rendered to the Lord, your common Lord and Master, and therefore to be discharged willingly and cheerfully.'

23 ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ· [u] ὅτι [ὁ] ἀνήρ ἐστι u Rom. 12. 5
κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλη- 1 Cor. 11. 3. & 12. 27.
24 σίας, καὶ αὐτός ἐστι σωτὴρ τοῦ σώματος. Ἀλλ', ὥσπερ supra 1. 22, 23. & 4. 12, 15.
ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες Col. 1. 18, 24
25 τοῖς ἰδίοις ἀνδράσιν ἐν παντί. [x] Οἱ ἄνδρες, ἀγαπᾶτε τὰς x Gal. 1. 4. supra 5. 2.
γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλη- Col. 3. 19. 1 Pet. 3. 7.
26 σίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς· [y] ἵνα αὐτὴν ἁγι- y John 3. 5. & 15. 3.
27 άσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι· [z] ἵνα Tit. 3. 5. 1 Pet. 3. 21.
παραστήσῃ ‡ αὐτὴν ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν z Cant. 4 7. supra 1. 4. Col. 1. 22.
σπῖλον ἢ ῥυτίδα, ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ
28 ἄμωμος. Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾷν τὰς ἑαυτῶν
γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ

23. ἔστι κεφαλὴ τῆς γυναικὸς, &c.] See 1 Cor. xi. 3. 7, and Notes.

— κεφαλὴ τῆς ἐκκλησίας.] 'Head of the body of the Church' (see Rom. xii. 5, and Note). Thus intimating that as Christ is the preserver of the body of the Church, so is the husband to be the safeguard and protector of his wife and family; an idea which our language well expresses by the significant term *husband*; i. e. *house-band*, or *bond of the family*.

24. This is illustrative of the preceding verse. Ἐν παντὶ means 'in every thing [lawful].'

25. The Apostle here points to the *reciprocal* duty, by which the *submission* before enjoined would be rendered more easy and effectual; namely, by *kindness* and *affection*, as a liberal indulgence to the frailty of the weaker sex. It is here well observed by Hyperius, 'Hanc dilectionem talem ac tantam mox describit et tam gravibus extorquet et urget argumentis, ut quavis subjectione major et efficacior agnosci queat. Quo pacto providè cavent, ut et viro sua auctoritas salva maneat, et mulier non abjiciatur humilius quam par est, sed justa proportione mutuò sibi præstent honorem debitum.'

— ἑαυτὸν παρέδωκεν.] See Gal. i. 4, and Note.

26. ἵνα αὐτὴν ἁγιάσῃ—ῥήματι] i. e. 'that he might [by his Spirit] consecrate it to his service, having cleansed it by the washing of water (i. e. by that baptism which is the laver of regeneration; see Tit. iii. 5), and through the word, i. e. the Gospel, as the means of their conversion and sanctification.' See Whitby and Scott.

27. ἵνα παραστήσῃ—ἄμωμος.] There is here some variety of interpretation, occasioned probably by a misconception of the metaphor. Koppe takes παραστ. simply for περιποιεῖσθαι or κτᾶσθαι, 'make her his own.' But this is merely avoiding the difficulty. Others, as Doddridge, render, 'that he may present to himself,' in his own immediate presence; namely, at the resurrection. Yet that would suppose an almost unprecedented harshness, and indeed *confusion* of metaphor. Considering the words of the foregoing verse, in conjunction with Oriental marriage customs (among which was this, that the bride should be carefully washed, and in every way purified, previously to the marriage), there is here doubtless a *matrimonial* allusion. And, viewing the present passage in conjunction with 2 Cor. xi. 2, παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ, we may well suppose that there is such here. The words μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα allude to the Oriental methods of making the skin so clear and smooth, by removing all freckles, wrinkles, or other blemishes, as to be ἄμωμον (a term derived from the Heb. מום, *a blemish*). So Solomon's Song iv. 7, καλὴ, καὶ μῶμος οὐκ ἔστιν ἐν σοί. 'Παραστῆναι (it is thought by Bos, Obs. p. 187) is either used of the father-in-law's introducing the bride to the bridegroom, or of the *bridegroom's* taking her home when espoused;' see also Elsner, Obs. 8, vol. ii. 156, and Alberti's Opusc. Phil. p. 314. It would seem, however, that the expression has reference to the *Paranymph*, ὁ φίλος τοῦ νυμφίου, John iii. 29, who originally selected the bride for the bridegroom, and afterwards formally introduced her to him, first *for his approbation* as a wife (see John iii. 29, and Note), and finally when *formally brought home to his house* on the wedding night; see Psalm xlv. 14. And as in John iii. 29, the Baptist compares himself to the *paranymph* and Christ to the *bridegroom*; so here, it would seem from the expression ἑαυτῷ, Christ is considered as paranymph to himself, with respect to his spouse the Church.

Instead of αὐτὴν some ancient MSS. of the Western recension, and the Vulg., Coptic, and Italic Versions, with some Fathers, have αὐτὸς, which was preferred by Grotius and Locke, and has been edited by Griesbach and Scholz. The common reading, however, has been retained by Knapp, Tittman, and Vater; and rightly; for though the other reading be *specious*, it would seem to be only a *correction* of those who stumbled at the irregularity of the expression in this sense; which is not to be removed by supposing, with Grotius, a *transposition* for ἵνα παρ. ἑαυτῷ αὐτὴν ἐκκλ., 'the church before mentioned;' for that would yield a very *jejune sense*, and involve a violation of the *linguæ proprietas*. The truth is, that the irregularity was occasioned by τὴν ἐκκλησίαν being thrown in to make what is meant by αὐτὴν, which is personified, more plain. The passage may be literally rendered, 'That he might present her [namely], the Church, unto himself glorious,' &c.

28. The argument in this and the three following verses is founded on the *nature* of the conjugal union, whereby the husband and wife

γυναῖκα, ἑαυτὸν ἀγαπᾷ· οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα 29
ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτὴν, καθὼς καὶ ὁ ‡ Κύ-
ριος τὴν ἐκκλησίαν. [a] Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, 30
ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ. [b] Ἀντὶ 31
τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ
καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν
γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.
Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν 32
καὶ εἰς τὴν ἐκκλησίαν. [c] Πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος 33
τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ
ἵνα φοβῆται τὸν ἄνδρα.
VI. [a] ΤΑ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν 1
Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον. [b] Τίμα τὸν πατέρα σου 2
καὶ τὴν μητέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ·
ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς 3

a Gen. 2. 23. Rom. 12. 5. 2 Cor. 6. 15. & 12. 27.
b Gen. 2. 24. Matt 19. 5. Mark 10. 7. 1 Cor. 6. 16.
c Col. 3. 19. 1 Pet. 3. 6.
a Col. 3. 20. Prov. 20. 22.
b Exod. 20. 12. Deut. 5. 16. Matt. 15. 4. Mark 7. 10.

become, as it were, 'one flesh.' Thus the wife is regarded as the husband's *second self*. Τὰ ἑαυτῶν σώματα is for ἑαυτοὺς, conformably, Koppe says, to the preceding figure; but rather, it would seem, in order to make the *application* in the next verse the stronger, by the use of σάρκα. As illustrative of the argumentation here (which is *popular*, taken, as Calvin says, *à naturâ*, and therefore not to be too much pressed on), may be noticed the words of Aristotle, Ethics, p. 233, where he says, 'any one's son is ὥσπερ μέρος αὐτοῦ,' and then adds, αὐτὸν δὲ προαιρεῖται βλάπτειν οὐδείς. Compare Hom. Il. ι. 340.

29. ὁ Κύριος.] Instead of this, not a few MSS., and several ancient Versions and Fathers, have ὁ Χριστὸς, which has been edited by Griesbach, Tittman, and Scholz. I have, however, chosen, with Vater, to retain the common reading, since internal as well as external evidence is in its favour.

30. ὅτι μέλη ἐσμὲν—αὐτοῦ.] The sense is probably to be completed from the preceding verse, as follows: '[The Lord so nourishes and supports us who are his Church] because we are [in that view] members of his body.' The next words, ver. 31, carry the comparison further, by an allusion to what Adam said of Eve, Gen. ii. 23; thus representing the relation as being equally close as that of Eve to Adam. And then, to place what is said in a stronger point of view, the Apostle introduces the *very words* spoken of the woman. With which may be compared the following similar ones of Plato, Symp., εἰ γὰρ τοῦτο ἐπιθυμεῖτε, ἐθέλω ὑμᾶς συντῆξαι καὶ συμφῦσαι εἰς τὸ αὐτὸ, ὥστε δύο ὄντας ἕνα γεγονέναι.

32. τὸ μυστήριον—ἐστίν.] Literally, 'This mystery is a great one;' 'in this is [contained] a great mystery, representing a most important truth [though long unknown].' The Apostle, it is plain, recognises an *allegorical sense* in that passage, involving an image of the intimate union between Christ and his Church.

— λέγω εἰς—ἐκκλ.] Meaning, it would seem, 'But in saying this, I especially advert to [the union between] Christ and his Church [that you may apply it to yourselves].'

33. The πλὴν here seems to be *transitive*, resuming what was said at ver. 29; and may be rendered *enimvero*; a sense occurring in the later Classical writers. In οἱ καθ' ἕνα we have a mode of expression very rare. At ἵνα φοβ. supply βλεπέτω, *expressed* supra v. 15.

VI. 1. τὰ τέκνα.] The Article may be thus expressed: 'The children of you;' i. e. those of you who are children. Ἐν Κυρίῳ; i. e. in deference to the authority of the Lord, ἐν φόβῳ K., v. 21. Τοῦτο γάρ ἐ. δ. Meaning, that this is right and just, both by the law of nature and that of revelation.

2. τίμα τ. πατ.] Τιμᾶν properly signifies, 'to perform one's duty to any one;' and here *reverence* must comprehend the cognate offices of *affection*, *care*, and *support*. The same complexity of sense is observable in the Classical phrase τιμᾶν τὸν ἰατρόν. In ἥτις ἐστὶν ἐντ. πρ. ἐν ἐπ. some limitation is intended. Most eminent modern Commentators understand by πρώτη 'the first with a special and appropriate promise annexed to it;' that contained in the *second* commandment being only a *general declaration* of God's mercy to all who keep the commandments. If this be thought unsatisfactory, we *may*, with the ancient and some eminent modern Commentators, take πρώτη ἐν. to mean, 'a *principal* commandment,' as, from its peculiar importance, it may very well be termed. Thus ἐν ἐπαγγ. will mean, 'and that, too, with a *promise* annexed.' This latter mode, however, is not necessary; for as to the objection that some have made, that the former sense would require the *Article*, that has been refuted by Bp. Middleton, who has shown that πρώτη may very well be taken for ἡ πρώτη.

3. ἵνα εὖ—τῆς γῆς.] Many recent Expositors represent the import of the promise to be, that 'the Jewish state would be flourishing and permanent, if the children were educated.' And that the education of children is of great conse-

4 γῆς. [c] Καὶ, οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, c Gen. 18. 19.
ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου. Deut. 6. 7, 20. Ps. 78. 4.
5 [d] Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ Prov. 19. 8. & 29. 17.
φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Ecclus. 7. 23. Col. 3. 21. d Col. 3. 22.
6 Χριστῷ· μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' 1 Tim. 6. 1. Tit. 2. 9.
ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ
7 ψυχῆς, μετ' εὐνοίας δουλεύοντες, ὡς τῷ Κυρίῳ καὶ οὐκ
8 ἀνθρώποις· [e] εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθὸν, e Rom. 2. 6. 2 Cor. 5. 10.
τοῦτο κομιεῖται παρὰ [τοῦ] Κυρίου, εἴτε δοῦλος εἴτε ἐλεύ-
9 θερος. [f] Καὶ, οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνι- f Lev. 25. 43. Deut. 10. 17.
έντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός 2 Chron. 19. 7. Job 34. 19.
ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ. Wisd. 6. 7. Col. 3. 24, 25. & 4. 1.

quence, both to the welfare of families, and benefit to the community at large, cannot be denied; but there is nothing said here of *education*; nor was the commandment meant for children in *age*, but *offspring*, whether children or adults. Hence there is no reason to abandon the view taken by the ancient and early modern Expositors, that the promise was meant for *individuals*; though it would, of course, apply likewise to *whole societies*, as composed of individuals. We are not, however, hence to infer, that the same temporal blessing may *now* be with certainty expected to attend the performance of this duty; for the *promise* is only mentioned as a *proof* of the high *importance* of the commandment. Still it seems to be implied, that what was attended with so marked a blessing under the Mosaic law, (even the performance of a precept which constituted part of the *Moral* law engrafted into Christianity,) would experience a corresponding portion of blessing under the *Gospel of Christ*, though the reward might be not so much of this world, as of the next.

4. *μὴ παροργίζετε*] i. e. 'do not irritate by undue austerity, or needless severity.' For such seems to be the force of the *παρα*. At the parallel passage of Col. iii. 21 is added, *ἵνα μὴ ἀθυμῶσιν*; i. e. 'lest they fall into that discouragement, and despair of doing their duty, which unmerited harshness occasions.' The words following seem meant to suggest the *mode* whereby the duty and obedience of children might be most effectually secured; namely, by giving them (in the words of Doddridge) 'such a course of *discipline and instruction* as properly belongs to a *religious education*, which ought to be employed in forming them for *the Lord*, by laying a restraint upon the first appearances of every vicious passion, and *nourishing them up in the words of faith and of good doctrine*;' see 1 Tim. iv. 6. *Παιδεία καὶ νουθ.* should be rendered 'education and discipline;' the former term seeming to regard the *instructory* part of education, and the latter the *corrective* part, by forming their morals. *Κυρίου* is added, to suggest that the whole of this education and moral training should be suitable to their Christian profession.

5. *κατὰ σάρκα*] 'earthly:' said with allusion to their Master in *heaven*. Thus the Apostle does not interfere with any established relations, however (as in the case of slaves) morally wrong, but only enjoins the discharge of duties, which the very persons themselves recognised. *Μετὰ φόβου καὶ τρόμου.* See Note on 2 Cor. vii. 15. *'Εν ἁπλότ. τ. κ.*, 'with hearty sincerity and good-will.' *'Ως τῷ Χρ.*, 'as if the service were unto Christ, the heavenly Master, who is, in a more eminent sense, the Lord of the Christian.'

6. *μὴ κατ' ὀφθαλμοδουλ.*, &c.] This is further illustrative of the preceding verse. They are first told how the service is *not* to be rendered, and then how, and on what principle, it *is* to be rendered. The terms *ὀφθ.* and *ἀνθρωπ.* are both of rare occurrence, and denote a service and obedience rendered only when the master is *present*, and to gain the praise of *men*. *'Εκ ψυχῆς* is equivalent to *ἐν ἁπλότ. τῆς καρδίας* in the foregoing verse. *Μετ' εὐνοίας*, 'with good-will.'

Before *τῷ Κυρίῳ* I have, with Griesbach, Matthæi, Vater, Tittman, and Scholz, introduced *ὡς*, from very many MSS., Versions, and Fathers.

9. *τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς*] i. e. 'discharge your duties to *them* as conscientiously and religiously as they are required to do to *you*.'

— *ἀνιέντες τὴν ἀπειλήν.*] The sense here must depend upon that assigned to *ἀπειλὴν*, a term often in the Sept. used of wrath and angry objurgation; and we *might* here take it to mean, 'a threatening, objurgatory demeanour.' *'Ανιέντες* will then signify *forbearing* (as in Ps. xxxvii. 8, 'leave off wrath, let go displeasure'), or *moderating* it, as the margin expresses it. Thus, however, the Article will have no force; and, after a careful examination of all the passages of the Classics where I could meet with the word, I have not been able to find any instance of the Article being used without some *reference*. Now, as *ἀνιέναι* often in the Scriptures signifies to *remit*, but scarcely ever to *leave off*, I am inclined to think that the sense is, 'remitting the severity of punishment you had threatened,' or intended, or which is denounced by the Law. So in Xenoph. Mag. Eq. i. 14, *ἡ ἀπειλὴ* signifies the punishment awarded by Law. Also Plutarch, Alex., cited by Wetstein: *ὡς δὲ ἑώρα τὸν ἵππον ἀφεικότα τὴν ἀπειλὴν*, 'had shaken off all fear of the punishment denounced.' This interpretation is placed beyond doubt by the words following; the argument being, 'Show a forgiving spirit towards your bond-servants, knowing that you stand in great need of forgiveness from that common Master in heaven, in whose sight you are equally servants, and who will make no distinction of persons.'

g Infra 3. 16. h Wisd. 5. 17. Rom. 13. 12. 2 Cor. 6. 7. 1 Thess. 5. 8. i Luke 22. 53. John 12. 31. & 14. 30. supra 2. 2. Col. 1. 13.

[g] Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ 10
ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ· [h] ἐνδύσασθε τὴν πανοπλίαν 11
τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθο-
δείας τοῦ Διαβόλου. [i] Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα 12
καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς
τοὺς κοσμοκράτορας τοῦ σκότους [τοῦ αἰῶνος τούτου], πρὸς

10—17. The Apostle here draws his practical exhortations to a close by a general admonition, couched in a figure derived from military affairs. He bids them 'be strong and of good courage;' and at the same time, well knowing that all human strength is but weakness, he points to the alone *source* of competent strength and courage, *in the Lord*. As the *soldiers* of Christ, the Ephesians are called upon to stand firm against their various spiritual enemies, in the exercise of all the Christian virtues and graces (see 2 Cor. vi. 6, and Notes), aptly designated by the *panoply*, or complete suit of armour, provided for every true believer; clothed in which they were to fight under the banners of the great Captain of their salvation against sin, the world, the flesh, and the Devil. *Without* this they would have been unequal to the contest; and they can only be strong *in the Lord* by seeking *his* strength, as communicated by his Holy Spirit, and that can alone be obtained by fervent 'prayers of faith' to the throne of Grace.

10. ἐνδυναμοῦσθε ἐν Κυρ., &c. has the same sense as κραταιοῦσθε in a kindred passage of 1 Cor. xvi. 13. Κρατ. τ. ἰσχ. may be rendered 'through the force (i. e. efficacy) of his strength.' The Apostle first compares *generally* the strong motives to stedfastness in the profession of the Gospel, supplied by the consolation and aid it imparts here, and the glorious hopes it reveals hereafter; and then *follows up* this military metaphor, evolving it into an *allegory*, in which he compares the moral and spiritual arms, with which the Christian ought to be furnished, with the panoply of the Greeks.

11. τοῦ Θεοῦ] i. e., as it were, 'supplied by God,' just as the πανοπλία of the ancients was by the monarch or the state. Στῆναι ('to withstand, oppose,') is properly applied to *persons*, but metaphorically to *things*, when closely connected with persons. Μεθοδ. must, in this context, be regarded as a military term, denoting *manœuvres*, especially as in some passages cited by the Commentators μέθοδοι and τέχναι are used as synonymous. See supra iv. 14, and Note.

— τοῦ Διαβόλου.] In vain is it that many recent Commentators would here exclude all notion of Diabolical agency, by explaining Διαβ. to mean an adversary. Taking this in conjunction with what follows, and what we find in other parts of Scripture, we cannot but recognise a reference to *the* great *Author of evil*, and consequently trace a proof of his *personality* and *power*. There may, however, be an indirect reference, though only a subordinate one, to the arts of malicious adversaries; not only Jews and heathens, but also those of the false Judaizing teachers.

12. ὅτι— ἡ πάλη.] Literally, 'for to us the contest is not with,' &c.; i. e. the struggle which we have to maintain is not, &c. 'Thus (says Calvin) expressing the greatness of the danger, by indicating the nature of the enemy;' thereby intimating that the difficulty is beyond human strength to grapple with.

Πάλη is properly a *gymnastic* term; but the Apostle often unites military with agonistic metaphors; and here the *agonistic* is not less suitable than the military. So in a similar passage of Max. Tyr. Diss. v. 9. vol. i. 79. Ed. Reisk. we have mention of Socrates wrestling with *Melitus*, with *bonds* and *poison;* next, the philosopher Plato wrestling with a tyrant's anger, a rough sea, and the greatest dangers; then, Xenophon struggling with the prejudices of Tissaphernes, the snares of Ariæus, the treachery of Meno, and royal machinations; and, lastly, Diogenes struggling with adversaries even more formidable, namely, poverty, infamy, hunger, and cold.

At αἷμα καὶ σάρκα supply μόνον, 'merely human enemies,' ἀνθρώπους ὁμοιοπαθεῖς ἡμῖν καὶ ἰσοδυνάμους, as Theophyl. explains, namely, as opposed to Dæmoniacal foes. See Matt. xvi. 17, and Gal. i. 16. So Heb. ii. 14, πάλη πρὸς σάρκα. That Dæmoniacal opponents are adverted to is clear by the force of the *antithesis*, as also from the words τὰ βέλη τοῦ πονηροῦ at ver. 16. By τὰς ἀρχὰς—τὰς ἐξουσίας, the best Expositors, ancient and modern, are agreed, must be meant (by an *anthropopathia* frequent in the case of *good* angels) the various orders of *evil* angels, (as is plain from the τοῦ Διαβόλου in the preceding verse) who had long revolted from, and been in opposition to, God and his kingdom. See Rom. viii. 38, and Note. The words πρὸς τοὺς κοσμ. τ. σκ. τ. αἰ. τ. are by some recent Commentators supposed to refer to the *Jewish rulers*. It would, however, seem that they are merely meant to designate more particularly the above-mentioned *evil angels*, and show *how* they are connected with this world, and are enabled to oppose the maintainers of the truth; namely, as being the rulers and directors of the spiritual darkness of this world; namely, of those who uphold ignorance and vice therein. Κοσμοκ. is a strong term, properly used of the Emperors of Rome, the Kings of Persia, and other powerful monarchs. So Satan is in John xii. 31 called ὁ ἄρχων τοῦ κόσμου τούτου, and examples of this use are adduced by Wetstein from the Rabbinical writers. Irenæus, too, says, Διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν, plainly alluding to the present passage, and consequently confirming the common interpretation.

The next words, πρὸς τὰ πνευμ., &c. must be regarded in the same light as the preceding clause, and explanatory of what was there said; τῆς πονηρ. being exegetical of τοῦ σκότους. Thus τὰ πνευμ. is equivalent to τὰ πνεύματα. There is an ellipsis of τάγματα, suggested by the foregoing imagery. Τῆς πονηρίας is, by Hebraism, for πονηρά.

— ἐν τοῖς ἐπουρ.] Of these words the sense

13 τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. [k] Διὰ k 2 Cor. 10. 4.
τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε
ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ, ἅπαντα κατεργασά-
14 μενοι, στῆναι. [l] Στῆτε οὖν περιζωσάμενοι τὴν ὀσφῦν ὑμῶν l Isa. 11. 5. & 59. 17.
15 ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, [m] καὶ Luke 12. 35. 2 Cor. 6. 7. 1 Thess. 5. 8.
ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς 1 Pet. 1. 13. m Is. 52. 7. Rom. 10. 15.
16 εἰρήνης· ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως,
ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρω-

is disputed. Some would supply *πράγμασι*, i. e. 'in things relating to heaven and the Gospel;' which sense is ably maintained by Chandler. Perhaps, however, there is no sufficient reason to abandon the common interpretation, by which the ellipsis is supposed to be *μέρεσι*, designating, according to the opinions of the Jews, the abode of those spirits as being in the aerial regions. See supra ii. 2, and Note.

13. Here we have, as Hyperius points out, a repetition, for greater impressiveness, of the foregoing admonition.

— *τῇ ἡμέρᾳ τῇ πονηρᾷ.*] Meaning, 'the day of persecution and temptation.' See supra v. 16. On the exact sense of *κατεργασάμενοι* some difference of opinion exists. The ancient Commentators in general, and most of the early modern ones, explain it, 'having accomplished all things,' i. e. connected with this contest; while Beza, Zanchius, Kypke, Wetstein, Koppe, and almost all the more recent Expositors, assign as the sense, 'having conquered all our spiritual enemies,' namely, the world, the flesh, and the devil. The former interpretation is undoubtedly permitted by the *usus loquendi*, and may seem the more simple and agreeable to the *thing signified*, but the other is required by the context, there being a military metaphor, as is certain from various passages of the Classics adduced by the Commentators, the most apposite of which is Dion. Hal. T. i. p. 99. Oxon. 1704, *πάντα πολέμια κατεργασάμενοι*. We may suppose the neuter here (as often) put for the masculine, as in the passage of Dion. Hal., or rather *ἅπαντα* may be taken adverbially for *omnino*. Moreover, the above interpretation of *κατεργ.* is required by the antithetical term *στῆναι*, which must signify 'to stand victorious over, survive the contest.' So Thucyd. v. 102, *καὶ ὑμῖν τὸ μὲν εἶξαι εὐθὺς ἀνέλπιστον, μετὰ δὲ τοῦ δρωμένου ἔτι καὶ στῆναι ἐλπὶς ὀρθῶς*, where see my Note, and that on 2 Cor. iv. 8. Perhaps the Apostle had in view Ps. xx. 8: 'Some put their trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down, and fallen; but we are risen, and *stand upright*.' Where the Sept. has *καὶ ἀνορθώθημεν*. But the true sense of קמנו is, I think, that expressed by Piscator and Gigæus, *stetimus*, (or *stamus*) *immoti et victores*. See Josh. vii. 12. The next word ונתעודד is exegetical of the preceding, and it is well rendered by Tirin. *consistimus*. It would have been better translated in the Greek by *ὀρθοὶ ἱστάμεθα*.

In pointing as above, I have the support of the Pesch. Syr. Version and Wakefield. Such, indeed, is required by propriety and by the scope of the context, on which see Calvin and Hyperius.

14. The Apostle now repeats for the *third* time his exhortation, and that in order to develope the nature of the duty by tracing its various parts. In the *accommodation* of the figure employed we may observe consummate skill and address. *Στῆτε* means 'stand to your arms!' the first thing soldiers learn. *Περιζωσάμενοι* is for *περιζ. τ. ὀ. ὑ. ἐ. ἀ. ὡς ζωστῆρι*, or *περιζώματι*; there being an allusion to the *belts* with which the flowing vests of the Orientals require to be girded up for any active employment.

— *ἐν ἀληθείᾳ*] 'in truth and sincerity,' true and sincere belief, the bracer up and support of religious constancy. Similar metaphors occur in Philo-Jud. and Josephus. By *δικ.* must here be meant the constant practice of the moral and Christian virtues, which would be the surest external safeguard against the calumnies of Pagan adversaries, as it would also be the best internal support and comfort. In this noble passage we may suppose the Apostle to have had in mind a similar one of Wisd. v. 17—20; also Is. lix. 17, *ἐνεδύσατο δικαιοσύνην ὡς θώρακα*.

15. *καὶ ὑποδησάμενοι—εἰρήνης.*] Meaning, it would seem, 'And [like as soldiers have their feet shod with sandals armed with iron, as a defence against the roughness, and a security against the slipperiness, of the roads,] so do *ye* arm yourselves against the rough or slippery temptations of your Christian course, by being, as it were, shod with the preparation and defence supplied by the Gospel of peace (i. e. which alone gives peace), even the strong motives to constancy in religion and a holy life supplied by the Gospel.'

16. *ἐπὶ πᾶσιν*] 'above all,' or rather in addition to, or besides [the rest]: a sense often occurring in the Classics, especially with *πᾶσι*. At *ἐν ᾧ δυνήσεσθε—σβέσαι* there is no *incongruity*, as some suppose, in the metaphor. The *βέλη πεπυρ.* (more properly termed *βέλη πυρφόρα*, or *ὀϊστοὶ πυρφόροι*; though *πεπυρωμένα βέλη* occurs in Apollodorus) were slender arrows of cane, to which ignited combustible matter was attached, which, when shot, would set on fire wood-work, tents, &c. So Thucyd. ii. 75, *πυρφόροις ὀϊστοῖς βάλλεσθαι*: see Herodot. viii. 52. Now it was the aim of the persons so assailed to intercept and quench these burning arrows; and that could by nothing be so effectually done as by the use of their *shields*, (especially the large oblong shield here meant, and called *θυρεός*, from its resemblance to a door, which would extinguish them,) since they were easily put out by a sudden jerk, and required only some soft substance on which to fix themselves. Of course the term will here denote *sharp trials* and *strong temptations*. With *θυρεὸν τῆς πίστεως* compare similar expressions in Ps. xvii. 35, *ὑπερασπισμὸν*

n Isa. 59. 17. 1 Thess. 5. 8. Heb. 4. 12. Rev. 1. 16.
o Matt. 26. 41. Col. 4. 2. Luke 18. 1. 1 Thess. 5. 17.
p Acts 4. 29. Col. 4. 3.
q Acts 28. 20. 2 Cor. 5. 20.
r Acts 20. 4. Col. 4. 7, 9. 2 Tim. 4. 12. Tit. 3. 12.
s 2 Tim. 4. 12.

μένα σβέσαι. [n] Καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, 17
καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ· [o] διὰ 18
πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ
ἐν πνεύματι· καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ
προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, [p] καὶ 19
ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου
ἐν παῤῥησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, [q] ὑπὲρ 20
οὗ πρεσβεύω ἐν ἁλύσει· ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, ὡς δεῖ
με λαλῆσαι.
[r] Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα 21
ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς
διάκονος ἐν Κυρίῳ· [s] ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, 22
ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.
Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ 23
Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ! Ἡ χάρις μετὰ πάντων 24
τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν
ἀφθαρσίᾳ! ἀμήν.

σωτηρίας, and Æschyl. Ag. 1412, ἀσπὶς θράσους.

17. τοῦ σωτηρ.] for τῆς σωτηρίας, as in Is. xxxviii. 11. Ps. lxxxiv. 7. Luke ii. 30. iii. 6. Acts xxviii. 28. Here it must mean the *hope* of salvation, as in 1 Thess. v. 8, ἐνδυσάμενοι περικεφαλαίαν ἐλπίδα σωτηρίας. By τοῦ Πνεύμ. (notwithstanding what some recent Commentators urge) must be meant the *Holy* Spirit; and by ῥῆμα Θεοῦ, both the revelation of the Holy Spirit to man in the Scriptures of the Old Test., and also in the promulgation of the Gospel of Christ with such glorious power in that age. Now *this* would supply the best defensive weapon against all the attacks of adversaries, as supplying abundant matter to refute every infidel objection.

18. Having thus equipped the Christian soldier with the spiritual panoply, the Apostle proceeds to show him how he is to use it,—namely, by fervent prayer.

— ἐν πνεύματι.] This being without the Article must mean, 'in spirit,' i. e. really, heartily, and truly. So John iv. 23, προσκυνήσουσι ἐν πνεύματι καὶ ἀληθείᾳ. Προσκαρτερήσει is a stronger expression than προσευχῆς, signifying a long continuing, unremitted perseverance in prayer. The words following, εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες serve to explain the preceding ἐν παντὶ καιρῷ; denoting, as Theophylact says, τὴν νῆψιν τῆς ψυχῆς.

To frequent and earnest application for spiritual aid, under the various trials they might be exposed to, they are to add prayers for the support and welfare of Christians in general.

19. δοθῇ.] This reading, for δοθείη, is found in many of the best MSS., Fathers, and early Editions, and has been edited by Griesbach, Matthæi, Vater, Tittman, and Scholz. By λόγος some understand a *power of speaking*; others, *permission to speak*; others, again, *opportunity to speak*. The words ἐν ἀνοίξει—παῤῥησίᾳ may best be rendered, 'by opening my mouth with freedom.' Probably St. Paul expected soon to be brought to a public hearing, and then to be permitted to vindicate both himself and the Gospel. On the expression τὸ μυστ. τοῦ εὐαγγ., see Note on 1 Cor. ii. 7.

20. πρεσβεύω] i. e. 'I sustain the office of πρεσβεὺς, or *ambassador*.' So ὑπὲρ Χριστοῦ πρεσβεύομεν at 2 Cor. v. 20. In ἐν ἁλύσει there is supposed to be an allusion to the custom of all nations of holding inviolate the person of an *ambassador*. Whenever ἁλ. is used with ἐν, it has a *generic* sense, to denote *chains*, or, figuratively, *imprisonment*. Finally, the words ἵνα ἐν αὐτῷ—λαλῆσαι are further explanatory of those at ver. 19, where see Note.

21. τί πράσσω.] This is exegetical of the foregoing, τὰ κατ' ἐμὲ, scil. πράγματα. It is a *popular* phrase occurring also in 1 Sam. xvii. 18. Ὁ ἀγαπητὸς should not be rendered '*a* beloved,' as in almost all our Versions; for that is neglecting the Article; nor '*the* beloved,' with Wakefield; though the common Version so renders at Rom. xvi. 12, Περσίδα τὴν ἀγαπητὴν, and 3 John 1, Γαΐῳ τῷ ἀγαπητῷ. It is clear from Rom. xvi. 12, that the Article cannot be meant to mark *notoriety*, or celebrity, and therefore *the* cannot be tolerated. It is, I conceive, used for the possessive pronoun. Thus in Philem. 1, 2, our common Version rightly renders Φιλ. τῷ ἀγαπητῷ and Ἀπ. τῇ ἀγ. by 'our beloved Philemon and our beloved Appia.'

22. παρακαλέσῃ τὰς καρδίας ὑμῶν.] This is not to be understood of exhortation, but in the usual sense *comfort* or *console*, namely, by freeing them from excessive anxiety on his account.

Καρδία is here said to be put, *per synecdochen*, for the person himself, as in other passages where various affections or passions are attributed to the heart; as John xvi. 22, χαρήσεται ὑμῶν ἡ καρδία, and Acts ii. 26, εὐφράνθη ἡ καρδία μου.

23. ἀγάπη μετὰ πίστεως] i. e. 'united with faith, love, and charity.'

24. ἐν ἀφθαρσίᾳ] 'with sincerity and truth.'

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 I. [a] ΠΑΥΛΟΣ καὶ Τιμόθεος, δοῦλοι Ἰησοῦ Χριστοῦ, a 1 Cor. 1. 2.
πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, b Rom. 1 7. 1 Pet. 1. 2.
2 σὺν ἐπισκόποις καὶ διακόνοις· [b] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ c Rom. 1. 9, 10.
Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ. 1 Cor. 1. 4. Eph. 1. 15. Col. 1. 3.
3 [c] Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, 1 Thess. 1. 2. 2 Thess. 1. 3.

THIS is evidently one of the later Epistles of St. Paul; though on its exact date no little difference of opinion exists. Some ascribe to it a date as early as A.D. 58, others as late as 65. The most probable date seems to be that of 62; since it was evidently written during St. Paul's first imprisonment at Rome. That it was then written, is plain from i. 7. 13. iv. 22, and from various intimations in it (i. 12. ii. 26). The church of Philippi was founded by St. Paul, A.D. 50 (Acts xvi. 9—14); and that he again visited them in 57, we learn from Acts xx. 6. They had been all along very liberal in imparting to him of their substance, and had, on various occasions, though but a poor community, aided him with money, that he might he enabled to carry on his great designs for the evangelization of the principal cities of Greece and Asia Minor, without incurring the imputation of interested motives, by becoming chargeable to his converts. Accordingly, when they heard of his imprisonment at Rome, they evinced the same good dispositions towards him as formerly, and sent Epaphroditus, one of their Presbyters, with a present for the relief of his necessities, which, it appears from the Epistle, were great. The more immediate purpose of this Epistle (sent on the return of Epaphroditus) was to return thanks to the Philippians for their kindness. Of this Epistle the genuineness has never been doubted. The *purpose* of it was to express to the Philippians his feelings of gratitude for their bounty, and his esteem and affection for their zeal and Christian virtue, and at the same time to confirm them in the pure faith of Christ, to caution them against Judaizing teachers, and encourage them to continue to walk worthy of their high calling. The general character of the Epistle is that of unqualified commendation, couched in a style singularly animated and affectionate.

I. 1. ἐπισκόποις.] On this word see the Note on Acts xx. 17. 28, and especially the elaborate Note of Whitby, who observes that 'the Greek and Latin Fathers with one consent declare that the Apostle here calls their Presbyters their Bishops.' So Chrysostom, Theodoret, Œcumen, and Theophylact among the Greeks, and, among the Latins, St. Jerome, Pseudo-Ambrosius, Pelagius, and Primasius; and that not only for the above-mentioned reason, that 'there could be but one Bishop, properly so called, in one city;' but for another, alleged by them all, viz. that τέως ἐκοινώνουν τοῖς ὀνόμασι, 'then the names were common to both orders,' the Bishops being called Presbyters, and the Presbyters Bishops. 'And this (Theodoret says) is manifest in this place, because he adds here *Deacons* to the Bishops, making no mention of their Presbyters.' Notwithstanding what has been so confidently asserted, that there was no distinction between Presbyters and Bishops until some time after the Apostolical age, the profoundly learned Bingham, in his Eccl. Antiq. l. ii. 1, seems to have satisfactorily proved the existence of a power in the Apostolical age itself *equivalent* to that of Bishops; and, in the next age to the Apostolical, both the exercise of the *power*, and the assumption of the *title* of Bishop. The term was at length appropriated to denote what we understand by *Bishop* (namely, a Ruler of the Church), and was probably so employed with reference to Is. lx. 17, Sept., δώσω τοὺς ἄρχοντάς σου ἐν εἰρήνῃ, καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ.

2—4. See Rom. i. 7—9, and Note. Eph. i. 15, 16.

3. εὐχαριστῶ τῷ Θεῷ, &c.] for χάριν ἔχω. Ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, 'at every remembrance of you;' meaning, as often as I have remembrance of you, or bring you to my mind. Comp. 1 Cor. i. 4, and Eph. i. 15, 16.

3—12. These verses contain the *exordium*, which commences, as usual, with congratulation; 'and that, in the present case (as Calvin observes) for two reasons: 1. that he may thereby evince

d Infra 4. 14, 15. Rom. 12. 13. 2 Cor. 8. 4. Heb. 13. 16.
e John 6. 29. 1 Thess. 1. 3.
f Col. 4. 3, 18. 2 Tim. 1. 8. Heb. 13. 3.

πάντοτε, ἐν πάσῃ δεήσει μου, ὑπὲρ πάντων ὑμῶν μετὰ 4
χαρᾶς τὴν δέησιν ποιούμενος [d] ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ 5
εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν· [e] πεποιθὼς 6
αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν, ἐπι-
τελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ. [f] Καθώς ἐστι δίκαιον 7
ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με
ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπο-
λογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς

his love to them; 2. that, by praising them for what is past, he may animate them to go on in like manner for the future.'

4. δεήσει.] The expression is *not*, as some consider it, synonymous with προσευχῇ, but denotes *supplicatory* prayer, or intercession.

— τὴν δέησιν.] Render, 'the' or 'my supplication.' Meaning, that whenever he offers up supplication for them, he offers it with joy.

This sentence has been variously pointed; but the punctuation I have adopted seems to be the best.

5. ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγ.] On the sense of these words no little difference of opinion exists. It is obvious that ἐπὶ signifies *super*, *for*, *because*; but it is not so clear what is meant by κοινωνίᾳ. The ancient, and some eminent modern Expositors interpret, 'for your liberality in contributing to the furtherance of the Gospel;' citing, in proof of this signification of the word, several passages, the most apposite of which is 2 Cor. ix. 13, ἁπλότης τῆς κοινωνίας εἰς αὐτούς. That, however, will only justify the use as applied to *persons*, not *things*. In fact, such a sense would be neither sufficiently important, nor in the Apostle's manner. It is better, with most eminent modern Expositors, to suppose the sense to be, 'for your participation in [the blessings of] the Gospel;' involving, as Calvin shows, the doctrine of the communion of saints; meaning that communion which the saints have with Christ, and all his benefits by faith, and the communion which they have among themselves; see 1 John i. 3. It is, indeed, urged that thus εἰς will here be used for ἐν, which would be rather harsh. In the present case, however (and in most of the examples of εἰς for ἐν adduced), there is not so much a use of εἰς for ἐν, as a blending of two modes of expression. Thus the full sense will be, 'that you have been converted to the Gospel, and are become partakers, with others, of its blessings;' 'which,' observes Calvin, 'can only be by its having been received in faith, otherwise the Gospel would be nothing to us.'

The words ἀπὸ πρώτης ἡμέρας (scil. τῆς κοινωνίας ὑμῶν) refer to and are exegetical of πάντοτε μετὰ χαρᾶς τὴν δέησιν π.; q. d. 'And this I have done, from,' &c.

6. πεποιθὼς, &c.] This states the *grounds* of his alacrity in praying for them, as ὅτι does the *object* of his confidence. Ἔργον ἀγαθὸν may be understood *either* of *faith in embracing the Gospel*, or of *conversion, reformation, and sanctification by the Gospel*, which is confirmed by the absence of the Article at ἀγαθὸν, and is more agreeable to the next words. *Both*, however, may be supposed intended, namely, faith and holiness. So 1 Tim. ii. 15, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ. Πεποιθὼς is well rendered by Hyperius and Grotius, 'persuasum habens,' and by Calvin and the Arabic Translators, 'hoc ipsum persuasus,' as we say, 'being fully persuaded of this.' This of course constituting, as Theophylact says, *a judgment of charity*; the Apostle conjecturing from the past what they would be for the future.

— ἐπιτελέσει ἄχρις, &c.] We have here a *significatio prægnans*; the full sense being, 'will go on with it unto, and finish it at,' &c.; meaning, 'will carry it forwards till it has reached completion;' for, as Bengel observes, 'initium est pignus consummationis.' Similarly it is said, 1 Cor. i. 8, ὃς βεβαιώσει ὑμᾶς ἕως τέλους, &c.

By ἡμέρας Ἰ. Χρ. is meant, either the day of *judgment*, when Christ shall appear in his glory, or the day of *death*, which is to every one, as it were, the day of the Lord. The Apostle, as Grotius observes, supposes their co-operation in the good work begun, and being carried on, though he chooses to mention only the principal and nobler cause. There is need to bear in mind the caution suggested by the words; since, as Philo, cited by Grotius, says, πολλοὶ ἀσκηταὶ γενόμενοι τῆς ἀρετῆς, ἐπὶ τοῦ τέλους μετέβαλον.

7. καθώς ἐστι δίκαιον—ὑμᾶς.] Of this verse, which involves no little obscurity, Abp. Newcome offers the following version: 'As it is right for me to think this of you all, because I have you in mine heart, and because both in my bonds, and in my defence of myself, and my confirmation of the Gospel, I have you all joint partakers of the favour bestowed on me.' Yet, according to this interpretation, no tolerable sense can be assigned to συγκοιν. μου τῆς χάριτος; for to explain it, as he does, of *participation, by sympathy*, in the favour extended towards him, is not a little frigid. And this repetition from the context of ἔχω ὑμᾶς is exceedingly harsh. The *common* version however cannot be justified, since it compels us to adopt a still harsher explanation of συγκ. μου τῆς χάριτος. Much, indeed, of the perplexity in this passage has been occasioned by connecting ἔν τε τοῖς δεσμοῖς—εὐαγγ. with the words *following*, when, in fact, they belong to those *preceding*, though they are in some measure parenthetical. In the words following, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας there is, as it were, a *resumption* of the construction, interrupted by the words ἔν τε τοῖς δεσμοῖς—εὐαγγ.; q. d. διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς ὄντας συγκοινωνούς μου τῆς χάριτος, which must be repeated, with a slight change of sense in καρδίᾳ. The Apostle means

8 χάριτος πάντας ὑμᾶς ὄντας. [g] Μάρτυς γάρ μου ἐστὶν ὁ
Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ
9 Χριστοῦ. [h] Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι
μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθή-
10 σει· [i] εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλι-
11 κρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, [k] πεπληρωμένοι
‡ καρπῶν δικαιοσύνης τῶν διὰ [Ἰησοῦ] Χριστοῦ, εἰς δόξαν
καὶ ἔπαινον Θεοῦ.

g Rom. 1. 9. & 9. 1. 2 Tim. 4. 1.
h Eph. 1. 8.
i Rom. 2. 18. & 12. 2. 1 Cor. 10. 32. 1 Thess. 3. 13.
k John 15. 4, 5, 8. Eph. 1. 12, 20. & 2. 10.

to say, that it was but natural and proper (Acts iv. 19), that he should be thus affected towards them; i. e. that he should have this persuasion respecting them (with reference to πάντοτε—τὴν δέησιν ποιούμενος at ver. 4), making continual and joyful remembrance of them in his prayers, because he had them in his mind at all times, in the most trying situations; and because he had them in his heart (bore a heartfelt affection for them; for such is the sense of the expression ἔχειν ἐν τῇ καρδίᾳ, as in 2 Cor. vii. 3), inasmuch as they were all sharers with him of the Divine grace bestowed on him, and acting on the same principles; which constitutes the strongest bond of affection imaginable.

Here, then, we have one (and that a principal one) among the several arguments for φιλαδελφία, or brotherly love, as appears from Eph. iv. 4, seqq.

8. γάρ.] This refers to the words διὰ τὸ ἔχειν—ὑμᾶς in the preceding verse; q. d. '[I say, I have you in my mind, and bear you in my heart;] *for*,' &c. On the phrase μάρτυς μου ἐστὶν ὁ Θεὸς, see Rom. i. 9, and Note. Ἐπιποθῶ is a stronger term than ἀγαπάω; see Note at 2 Cor. ix. 14. In ἐν σπλάγχνοις Ἰησοῦ Χρ. we have a strong Hebraism, denoting the most ardent Christian love; meaning, such as Christ had for the human race.

9—11. Here is contained a sort of compendium, by specimen, of the prayers which he is accustomed to address to God on their behalf. By ἀγάπη we are to understand, not 'love to himself,' as some Expositors, ancient and modern, suppose; but, in the most extensive sense of the word, 'love to God, his religion, commands,' &c., and of man for God's sake; involving the *principle* of love so finely described in 1 Cor. xiii. In ἐπιγνώσει we have a stronger term than γνώσει, denoting *full* knowledge of any thing; by which we may understand knowledge generally, though especially that of divine things. So the Syriac Translator adds *spirituali*. Αἰσθ. denotes that quick perception of truth or falsehood, right or wrong, which constitutes or much tends to what we call *judgment*; what is at Heb. v. 14, ascribed, in the spiritual sense, to the τελείοις οἱ διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχοντες πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

Here, then, the Apostle prays that their knowledge and spiritual understanding may keep pace with the increase of their love and affection; since, by that means, Christian love produces the better fruits. They had, it seems, been from the first docile, well-disposed, and kind-hearted; but, as would appear from the words following, their simplicity had been somewhat abused by crafty false teachers, chiefly Judaizers, &c.

10, 11. δοκιμάζειν τὰ διαφέροντα, &c.] In δοκιμάζειν we have an allusion to the *effect* of knowledge and discernment in that *experience* which often enables us to decide at once on the comparative difference of things; that experience, to use the words of our great epic poet,

'————— Which doth attain
To something like prophetic strain.'

By the expression δοκιμάζειν τὰ διαφέροντα *may* indeed be meant, as many eminent Commentators explain, to *approve* (i. e. put to proof and ascertain by trial) the things which excel; meaning, the *excellence* of any thing. But, from the context, it must rather signify, 'to *distinguish between*, and, after examination, *decide* upon, things which *differ*;' a sense of δοκιμάζειν occurring at Rom. ii. 18. 1 Cor. iii. 13. So it is well observed by Calvin: 'Definitio Christianæ sapientiæ, cognoscere quid e re sit, vel expediat; non in vanis argutiis ac speculationibus ingenium torquere.'

— ἵνα ἦτε εἰλικρινεῖς, &c.] Εἰλικ. has reference to purity of faith and doctrine; ἀπρόσκ., to integrity and rectitude of conduct. So Acts xxiv. 16, ἀπρόσκοπον συνείδησιν ἔχειν. Thus it is nearly equivalent to ἄμεμπτοι at ii. 15. Εἰς ἡμέραν Χρ. must mean, 'at the end of their Christian course;' see Note supra v. 6. The words πεπληρ. κ. δ. are a further development of the idea contained in the preceding clause, and represent the good works as being *abundant* as well as excellent, and thereby evincing the goodness of the tree of faith which produced them. By διὰ Ἰ. Χ. it is hinted that these works are, however, only the effects of *his grace*, by the Holy Spirit, and alone accepted through his mediation. By εἰς δόξ. κ. ἔ. Θ. is meant 'which would redound to the glory of God, and the recommendation of his religion.'

For καρπῶν—τῶν several MSS. of the Western recension and some Versions have καρπὸν—τὸν, which has been edited by Griesbach and Scholz; but without sufficient reason; since the singular seems to have arisen from the Vulgate and Latin MSS., and to have been adopted from inattention to the idiom of the Latin language, by which the word *fructus* rarely occurs in the *plural* in a metaphorical sense. As to the other Versions, they are chiefly such as usually follow the Vulgate; and the MSS. are such as *Latinize*; not to mention that ω and ο are perpetually confounded. The common reading, too, is more agreeable to the style of the New Test. (see James iii. 17), and is supported by the authority of the Pesch. Syr. Version. And although καρπὸν—τὸν be the more *difficult* reading, and on that account may seem entitled to the preference, yet that rule is not to be appealed to where

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοὶ, ὅτι τὰ κατ' ἐμὲ 12
l Infra 4. 22. μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν· [l] ὥστε τοὺς 13
δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραι-
m Eph. 3. 13. 1 Thess. 3. 3. τωρίῳ καὶ τοῖς λοιποῖς πᾶσι, [m] καὶ τοὺς πλείονας τῶν ἀδελ- 14
φῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσοτέρως
τολμᾶν ἀφόβως τὸν λόγον λαλεῖν. Τινὲς μὲν καὶ διὰ 15
φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν
κηρύσσουσιν. Οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλ- 16
λουσιν, οὐχ ἁγνῶς, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς

a manifest violation of propriety of language is involved. I have, therefore, thought proper, with Matthæi, Tittman, and Vater, to retain the common reading.

12—26. The Apostle now proceeds to speak of himself and of those connected with him.

12. γινώσκειν δὲ ὑμᾶς βούλομαι, &c.] A form of expression serving to introduce some interesting communication. At τὰ κατ' ἐμὲ supply πράγματα; meaning, any one's affairs, but here the events that have happened to me, my present condition; q. d. 'So far from my bonds and other trials and afflictions proving (as you might apprehend) *obstructions* to the progress of the Gospel, they have conduced rather to its advancement and promotion.' 'Ελήλ. for ἀπέβησεν, 'cessit in,' 'have tended to,' as Mark v. 26. The words ὥστε τοὺς δεσμοὺς—φανεροὺς (sub. ὄντας) are meant to intimate the *manner* in which this furtherance to the Gospel had been produced; ὥστε—γενέσθαι standing for εἰς τὸ γενέσθαι, which would be equivalent to ἐν τῷ γενέσθαι; namely, by his imprisonment being *publicly known*, together with the cause of it, even the preaching of a religion so full of hope and consolation to men. Besides that persecution naturally rather *furthers* the cause it is intended to suppress; and courageous endurance of persecution for religion's sake recommends it, by showing its reality, and displaying its efficacy. 'Εν Χριστῷ. Meaning, 'on account of Christ and his religion only, and not for any crime.'

13. ἐν ὅλῳ τῷ πραιτωρίῳ.] By πραιτ. some understand the *camp* or *quarters* of the *Prætorians*; others, the *Palace* called Prætorium, being the residence of the military governor of Rome, the commander of the Prætorian bands, the body-guards of the emperor; others, again, the royal or *imperial palace*, or Court, meaning its inhabitants. Thus τοῖς λοιποῖς πᾶσι will mean the rest of the inhabitants of the city. This last view involves the least difficulty.

14. πεποιθότας τοῖς δεσμοῖς μου] i. e. taking courage at the intrepid manner in which I bear my bonds. Τοὺς πλείονας. Properly signifying 'the greater part,' the bulk; but perhaps here merely meaning, 'very many.'

15. This and the ensuing verses indicate the existence of a party at Rome (like that at most other places where Paul preached the Gospel), which was hostile to him. The persons who composed it are supposed to have been Judaizers, who concealed part of their sentiments, and preached the substance of the Gospel, in order to form a party under their influence, and in opposition to the Apostle and his friends, that so they might gradually impose the Mosaic law on the Gentile converts. They were, in fact, worldly-minded persons, to whom the humbling doctrines of the Gospel preached by Paul could not but be unacceptable. Nay, they must have been, in some measure, insincere in their profession of the Gospel. Thus there were two parties of those who preached the word; one party actuated, in what they did, by envy of Paul's popularity, and by contentiousness, δι' ἔριν (for ἐξ ἔριδος, or ἐξ ἐριθείας of the next verse; like the οἱ ἐξ ἐριθείας at Rom. ii. 8); others, δι' εὐδοκίαν, out of good-will and love to man (especially Paul) for God's sake, as opposed to a sectarian spirit.

16, 17. These verses are explanatory of the preceding; ver. 16, of the τινὲς μὲν, &c., and ver. 17, of the τινὲς δὲ, &c. Though in several MSS. of the Western recension, Versions, and Fathers, they are *transposed*, which has been approved by most Critics, and adopted by Griesbach, Knapp, Vater, Heinrichs, Tittman, and Scholz; but without sufficient reason; for though the transposed order is more agreeable to *Classical* usage (by which μὲν is referred to the nearer, and δὲ to the more remote, and is found in 2 Cor. iii. 16), yet the other is more agreeable to *Scriptural* expression. And, indeed, the *usual* position is the more likely to have been adopted by St. Paul, as being the more *natural* one, by which the placing of the *two kinds of preachers* would correspond to that in ver. 15. This is much confirmed by 2 Tim. ii. 20, where ἃ μὲν has reference to what *precedes*, ἃ δὲ to what *follows*.

16. οὐχ ἁγνῶς] 'not from pure motives, but those of selfishness and contention;' implying, more or less, a want of sincerity in the profession of the Gospel, as is plain from the phrase προφάσει at ver. 18. The words οἰόμενοι—μου are usually supposed to mean, 'They are desirous to add yet more affliction to that of my confinement, by strengthening the hands of my adversaries.' But the ancient and many modern Expositors take the sense to be, 'They are desirous of bringing upon me severity of treatment, in addition to confinement.' *Both* senses were probably intended, since either motive may have actuated different persons, or even the same persons at different times. For ἐπιφέρειν many ancient MSS., and some Versions and Fathers, have ἐγείρειν, which was approved by Mill, and is edited by Lachmann, and preferred by Steiger, as being the more difficult reading; but wrongly. It is plainly a gloss, which arose from the somewhat unusualness of ἐπιφέρειν in this sense, though it occurs in the best writers. To the examples from Philo and Aristotle, adduced by Commentators, I add

17 μου· [n] οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ [n] 1 Cor. 9. 17.
18 εὐαγγελίου κεῖμαι. Τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε προ-
φάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ
19 χαίρω, ἀλλὰ καὶ χαρήσομαι. [o] Οἶδα γὰρ ὅτι τοῦτό μοι [o] 2 Cor. 1. 11.
ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχο-
20 ρηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, [p] κατὰ τὴν ἀποκαρα- [p] Rom. 5. 5.
δοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ'
ἐν πάσῃ παῤῥησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται
Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου·
21 —[q] ἐμοὶ γὰρ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος. [q] Gal. 2. 20.

Thucydides, iii. 56. vii. 55. There, however, and perhaps here, the sense is not *superadd*, but 'bring upon,' as in Thucydides, i. 70. iii. 46. Ἐξ ἀγάπης. Meaning, 'out of love [to me and to the Gospel].' For those who really loved the Gospel could not but love *Paul*, as being appointed for its defence.

17. κεῖμαι.] Render, 'am placed where I am;' meaning, 'am appointed to this office, or, am ordained to this ministry.' So 1 Thess. iii. 3, εἰς τοῦτο γὰρ κείμεθα. See Note on Luke ii. 34.

18. τί γάρ;] scil. διαφέρει; q. d. 'not to enlarge on the motives of either class of persons.' The force of the phrase is well illustrated by Steiger, who observes, that 'in such interrogations and exclamations γὰρ has the conclusive sense *quid ergo?* answering to the French *donc*, *quoi donc?* and so is equivalent to τί οὖν;' *How* it comes to have this signification has been variously explained. According to some philologists, we are to suppose an ellipsis; i. e. 'but no, they are mistaken, for what is that to me?' So it is equivalent to 'what does that signify?'

Πλὴν is not well rendered *nevertheless*, or notwithstanding: it rather stands for πλὴν ὅτι, *attamen*, which, indeed, is found in several MSS. and Fathers; but, doubtless, from a gloss. Render, 'Be it by pretext, or in appearance, with a pretended zeal (corresponding to οὐχ ἁγνῶς at ver. 16; see also 1 Cor. v. 8), or be it in real sincerity,' &c. So at 1 Cor. v. 8, we have εἰλικρινείᾳ and ἀληθείᾳ conjoined. The Apostle does not mean to say it is the *same* whether the Gospel be taught in this or in that way, but that it is better for the Heathens and Jews to have *some* than *no* knowledge of Christ. So also the next words, καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι, must be taken with the same qualification, namely, 'In this spread of the Gospel, though it has partly proceeded from improper motives, and though the doctrines may not have been correct, yet do I rejoice,' &c.

— χαίρω, ἀλ. καὶ χαρ.] Here there is no occasion to stumble, as some have done, at the Apostle's rejoicing in the spread of *error;* since we may suppose only that their *motives* were not pure. So Theodoret: ἐκείνων κατηγόρησεν, οὐχ ὡς φαῦλα διδασκόντων, ἀλλ' ὡς καλὰ μὲν, οὐ καλῶς δέ. At all events there would be in any case reason to rejoice at the Gospel being made known to the Heathens.

19. τοῦτο.] This is not, with many, to be confined to Paul's captivity, but to be understood of the whole matter just before mentioned, the harm done, or meant to be done, to Paul, by the hatred and jealousy stirred up against him. Σωτηρίαν here, though generally understood to mean *salvation*, *may* have the sense assigned to it by the ancient and many eminent modern Commentators (including all the recent ones), *temporal deliverance.* So 2 Cor. i. 6, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας. And so Job iii. 16 (a passage probably here had in view by the Apostle), καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν. Yet the words following, [διὰ] ἐπιχορηγίας τοῦ Πνεύμ. Ἰ. Χρ., seem more in favour of the other interpretation. To remove this difficulty, the best course will be to take σωτηρ., in the most general sense of the word, of *benefit*, or *welfare* (as in Acts xxvii. 34, and often), which may then be understood in the two senses of *temporal* and of *spiritual* benefit; the *former* as adverted to in διὰ τῆς ὑμῶν δεήσεως (comp. 2 Cor. i. 11, and Acts xii. 5); the *latter* in ἐπιχορηγίας τοῦ Πνεύματος Ἰ. Χρ.; which must (notwithstanding what some recent Commentators say) mean, 'by the supply of the Holy Spirit of Christ [procured by our prayers];' see Chrysostom and Theophylact, and compare Gal. iii. 5, ὁ ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, and 2 Cor. ix. 10. The Spirit, meaning the grace of the Spirit, is said to be *of* Christ, as being *procured* by him; see John xvi. 7. And that Christ is considered as the bestower of the Spirit is plain from 2 Cor. iii. 17, 18 (see also John i. 16), though, as he *proceeds from* the Father and the Son (see Matt. iii. 16. John xv. 26), he is often called τὸ Πνεῦμα τοῦ Θεοῦ.

20. ἀποκαραδ.] 'anxious expectation,' as in Rom. viii. 19, where see Note. Ὅτι ἐν οὐδενὶ αἰσχ., i. e. 'that in no respect shall I have reason to be ashamed [by being frustrated in my endeavours], but shall rise superior to all my difficulties.' In this manner the word is used in 2 Cor. x. 8. 1 John ii. 28. Ecclus. xxiv. 30. li. 24. To show that he seeks not his *own* glory, in any success, he adds, μεγαλυνθ. Χρ. Ἐν τῷ σώματί μου is more energetic than ἐν ἐμοὶ would have been, since martyrs and saints are said to glorify God 'in their *bodies.*' See John xxi. 19.

21. ἐμοὶ γὰρ—κέρδος.] The γὰρ has reference to a clause omitted; q. d. '[And whether one or the other shall befal, is all one to me,] *for*,' &c. On the sense of the words following, some difference of opinion exists. According to the interpretation most generally adopted, the meaning here (the same as in the latter clause of the preceding verse) is, that 'both in life and death Christ is his gain;' i. e. that his death and

Εἰ δὲ τὸ ζῆν ἐν σαρκὶ τοῦτό μοι καρπὸς ἔργου,—καὶ τί 22
r 2 Cor. 5. 8. αἱρήσομαι οὐ γνωρίζω· [r] συνέχομαι * δὲ ἐκ τῶν δύο· τὴν 23
ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι·
(πολλῷ μᾶλλον κρεῖσσον·) τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ 24
s Infra 2. 24. ἀναγκαιότερον δι' ὑμᾶς. [s] Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι 25
μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν

life are alike consecrated to Christ, Χριστὸς being considered as the *subject* of both members, and κέρδος the *predicate* of both, and the construction being as in Heb. vii. 4. Yet, after all, it may be doubted whether there was any sufficient reason to forsake the interpretation of the ancient and earlier modern Expositors, which is well expressed in our Common Version. Nor is it any sufficient objection to it to urge (with Pierce) that 'thus the Apostle only clears away one part of his assertion, and says nothing of the other;' for in an *acutè dictum* like the present, it were injudicious to demand a strict logical correspondence of the second member to the first; and, indeed, as Heinrichs observes, 'Paulus non ad accuratiorem normam dirigere solet sententias.' Not to say, with Doddridge, that 'the proposed interpretation would destroy the *antithesis*, which, in so antithetical a writer as St. Paul, were exceedingly uncritical.' Allowing something for the sacrifice of strictness of expression to *point*, the full sense intended would seem to be as follows: 'For my life [if I live] will be devoted to the service of Christ, and [if I die] death will be a gain to me, [since I shall be released from the miseries of this wicked world].' According to this interpretation, τὸ ζῆν is (as the Peschito Syriac Translator evidently considered it) for ἡ ζωή μου, denoting simply the *action* of living. With this sentiment I would compare Ælian, Var. Hist. (speaking of Pausanias) οὐκ ἦν ἄρα τοῖς κακοῖς οὐδὲ τὸ ἀποθανεῖν κέρδος. Pausanias iv. 7. 4, κέρδος εἶναι καλῶς τινα ἀποθανεῖν. Soph. Antig. 463, ὅστις γὰρ ἐν πολλοῖσιν, ὡς ἐγὼ, κακοῖς Ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει; Eurip. Med. 145, τί μοι ζῆν κέρδος; Joseph. Antiq. xv. 5. 5, κέρδος δ' εἰ θνήσκοιεν, τὴν συμφορὰν τὸ ζῆν ποιούμενοι.

22. εἰ δὲ τὸ ζῆν—γνωρίζω.] Here, again, there is a certain obscurity, (arising, as often, from extreme brevity) which has occasioned variety of interpretation. The ancient and the best modern Expositors are, however, with reason, agreed that εἰ δὲ means '*quod si*,' 'but if;' and the sense (as laid down by Chrysostom and Theodoret, and, of modern Commentators, by Luther, Zanch, Piscator, Wolf, Rosenmuller, Reichard, and Heinrichs,) is as follows: 'I say that to die would be gain to me; but if my living in the flesh be profitable [for the work of the ministry],' &c. In this highly elliptical sentence there is evidently an *aposiopesis*, from extreme pathos, after ἔργου. The καὶ before τί is far from being, what Heinrichs considers it, *pleonastic*. It has the not unfrequent sense *yea*, or *verily*, and its full force may be thus expressed: 'But if my life in the flesh be useful for the ministry of the Gospel, [what can I say;] verily, what I should choose I wot not.' Ἔργον is often used of the office of a Christian teacher (as 1 Thess. v. 13), and καρπὸς denotes the fruit or utility, thence resulting. Finally, this use of γνωρίζω for γινώσκω, though rare, is occasionally found in the later writers, and occurs in Job xxxiv. 25, and Prov. iii. 6.

23. συνέχομαι δὲ ἐκ τῶν δύο.] Meaning, 'for I am held in suspense between these two opposite [motives].' Here ἐκ is used for ἀπὸ or ὑπό. Συνέχεσθαι properly signifies 'to be hemmed in,' see Note on Luke xii. 50, but is often, as here, used figuratively. In ἀναλῦσαι we have a nautical metaphor; the word properly signifying to *loose cable*, but sometimes simply to *depart*, and, like many other words denoting departure, is used of departure from the world by death. So Philo in Flacc. p. 991, ἀνάλυσις ἐκ τοῦ βίου, and Ælian, V. H. v. 6, uses ἀπολῦσαι, and a Rabbinical writer, cited by Schoettgen uses the phrase '*dissolve* ex hoc mundo.' Supply ἐκ τῆς σαρκὸς from the antithetical ἐν τῇ σαρκί. See Note at Luke xii. 36, and compare 2 Cor. v. 8. See also Paley's remarks, in Hor. Paul., where, among other examples of the use of ἧττον and μᾶλλον as qualifying adjectives in the Comparative, he cites, what is most apposite to the present purpose, Isocr. p. 138, πολὺ μᾶλλον κρεῖττον. See more examples in Matthiæ's Gr. Gr. Leipz. 1835.

Δὲ, for γὰρ, is rightly edited by Wetstein, Matthæi, Griesbach, Knapp, Vater, Tittman, and Scholz, from all the best MSS. and early Editions.

24. ἀναγκ.] Supply ἐστι, 'is more needful.' 'A strong expression (says Loesner) for *præstat*.' And he adduces a passage of Philo, where it is followed by ὠφέλιμος, as if by way of explication; to which I would add another, still more to the purpose, from Apollonii Epist. 55, οὐχ οἷός τε ἐγενόμην πλείονα γράψαι· καὶ οὐδὲ (I conjecture οὐδὲν) εἶχον ἀναγκαιότερα τούτων, for χρήσιμ. τούτων, 'more absolutely expedient for you to know.' To the present purpose it is a fine observation of Seneca (cited by Wetstein), 'Bono viro vivendum est, non quamdiu *juvat*, sed quantum *oportet*. Ingentis animi est, *alienâ causâ*, ad vitam reverti;' meaning, as it were, to return back to life, by interesting oneself in its concerns.

25. καὶ τοῦτο πεποιθὼς, &c.] Render, 'And this I assuredly know, or feel fully assured of;' for τοῦτο and πεπ. must be connected, and the expression must be taken, with the best Commentators, as denoting, not certain knowledge (see ver. 27 and ii. 17), but full expectation and firm confidence that he should, under Divine providence, remain discharging his important office till God should raise up another to supply his place. Ὅτι μενῶ καὶ συμπ. π. ὑ. Meaning, 'that I shall remain [in this life], and continue with you-all in the enjoyment of your society.'

— εἰς τὴν ὑμῶν—πίστεως.] Of these words there have been various translations; most of which, I agree with Bp. Middleton, are liable to

26 καὶ χαρὰν τῆς πίστεως· [t] ἵνα τὸ καύχημα ὑμῶν περισσεύῃ t 2 Cor. 1. 14. & 5. 12.
ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας πάλιν
27 πρὸς ὑμᾶς. [u] Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ u Eph. 4. 1. Col. 1. 10. 1 Thess. 2. 12. & 4. 1.
πολιτεύεσθε· ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν,
ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ
28 ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου· [x] καὶ μὴ x Rom. 8. 17. 2 Thess. 1. 5. 2 Tim. 2. 11.
πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς
[μέν] ἐστιν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο
29 ἀπὸ Θεοῦ· [y] ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον y Acts 5. 41. Rom. 5. 3.

the objection, that they disjoin προκοπὴν and χαρὰν, as if πίστ. did not depend on the *former*, as well as the latter; as may be inferred from the omission of the Article before χαράν. So supra ver. 7, ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου. Accordingly, the learned Prelate well renders, 'to promote your advancement and joy in the faith,' i. e. for your religious improvement and your religious comfort. And so Zanch, Calvin, and Beausobre.

26. ἵνα τὸ καύχημα—ὑμᾶς] 'That your rejoicing, on account of Christ [and his Gospel], may be increased in me by my return again to you.'

27. Having said thus much of himself, his own views and hopes, and their glorious prospects, the Apostle now, with much address, turns the discourse to *exhortation*, showing *how* alone they can attain this joy in the Lord.

— μόνον ἀξίως τοῦ εὐαγγελίου, &c.] 'Only do but live and act worthy of the Gospel.' On which sense of πολιτ., see Note on Acts xxiii. 1.

— ἵνα εἴτε ἐλθὼν, &c.] Meaning, 'So that, whether *coming* and *visiting* you [I may *see*], or being absent from you, and *hearing* of you, I may learn that ye stand fast,' &c.: an elliptical mode of expression adopted in order to avoid tautology. There is in ἀκούσω the figure called *zeugma;* see 1 Cor. iii. 2. So Steiger well remarks, 'In Greek we may express a general idea which relates to two things or two different states by a verb special, which only properly applies to the latter; constituting what is called the figure *zeugma*.' A certain inaccuracy is perceptible in ἀκούσω, ὅτι, 'that I may learn how you are going on, know that you are of one mind.' Rather it should be, 'in order that learning how you are going on, I may learn that you are of one mind.' At τὰ περὶ ὑμῶν supply πράγματα.

In στήκ. ἐν ἑνὶ πνεύματι we have a figurative description of Christian unity and concord. So Theophylact: οὕτω γὰρ καὶ ἐν μιᾷ ψυχῇ ἵστανταί τινες ὁμονοοῦντες καὶ ὁμοψυχοῦντες, δηλονότι ὅταν καὶ ἓν πνεῦμα ἔχωσι. Similarly it is said, Herodian, viii. 5, 15, ὅτι Ἰταλία πᾶσα συμπεπνεύκοι μιᾷ γνώμῃ καὶ ψυχῇ, &c. The expression is supposed to contain an agonistic metaphor, further developed in the next clause. The simple import, however, seems to be, 'striving together [strenuously] for the furtherance of the Gospel;' to which the *living worthy* of it would not a little contribute. Comp. iv. 3, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι.

28. καὶ μὴ πτυρόμενοι—ἀντικειμένων.] Expositors are here not agreed whether πτυρ. is to be understood of *terror* at the cruel persecutions of the opponents of the Gospel (which is the common interpretation), or to be explained '*being startled*, and shaken from the faith by the sophisms and calumnies of your opponents, the Judaizers.' See Zanch, Estius, Locke, and Pierce. Of these two senses the latter is too far-fetched to be admitted. The former is much more simple and natural. It is, besides, more agreeable to the *ratio significationis* in πτύρεσθαι, a term properly used of *horses* who *take fright*, and then applied to men who are *frightened*. The above Expositors, indeed, rest much on the *connexion with the preceding* words. But that is not so close as they choose to represent it, by *passing over* the καὶ, which, according to their interpretation, ought not to be there, and, instead of μὴ, ought to have been written οὐ. As it *is*, the syntax seems to be that of participle for *verb;* and, on account of the μὴ prohibitive, the verb must be in the *Imperative*. This view of the passage is supported by the authority of the ancient Versions almost universally, and by the ancient Commentators.

To consider the sense of the next words, ἥτις αὐτοῖς—σωτηρίας, according to the interpretation of Locke and Pierce above adverted to, they will mean, 'which belief in Christianity, and perseverance in the faith, is to them an undoubted proof of your *ruin*, for they consider it as obstinacy in error; but to you it is an evidence of your *salvation*.' See Pierce. This, however, is a sense most frigid and jejune. It is better, with Rosenmuller, Beza, and Heinrichs, to suppose that ἥτις is, by a grammatical enallage frequent in the best Greek writers, made to agree in gender with the *predicate* ἔνδειξις, when it ought, more accurately, to have agreed with the *subject* contained in the words preceding, i. e. which [freedom from terror], &c. Upon the whole, the true sense of this and the next verse seems to be that expressed by Abp. Newcome in the following paraphrase: 'Which constancy, as it shows the truth of that Gospel which ye believe, is to your adversaries a proof that they deserve destruction for rejecting it, and for persisting in their vices, and is to you a proof that the God who now supports you will hereafter reward you.'

The words καὶ τοῦτο ἀπὸ Θεοῦ are intended to suggest the highest ground of comfort; 'that so (as Calvin remarks) the taste of the grace of God may alleviate the bitterness of the cross,—with reference to God as the great Author of their salvation.'

29. ὅτι ὑμῖν ἐχαρίσθη, &c.] Meaning, that 'to suffer affliction is granted by God as a special privilege, and therefore to be rejoiced in.' See

τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· τὸν 30
αὐτὸν ἀγῶνα ἔχοντες οἷον ‡ ἴδετε ἐν ἐμοὶ, καὶ νῦν ἀκούετε
ἐν ἐμοί. II. [a] Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παρα- 1
μύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ ‡ τινα σπλάγ-
χνα καὶ οἰκτιρμοί· [b] πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ 2
αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν

a 2 Cor. 13. 14. Col. 3. 12.
b Rom. 12. 10, 16. & 15. 5. 1 Cor. 1. 10. infra 3. 16. 1 Pet. 3. 8.

Acts v. 41. Rom. v. 3. It is to be observed, that to *believe* in Christ is regarded as a *gratuitous gift* from God; though, in the present case, such is rather said by implication than expressly; the whole being, as Hyperius remarks, an 'argumentum hortatorium *a facili*.' Since, when we hear of faith and constancy in the faith being the gift of God, we are led to hope well, and believe that, by the help of God, nothing will be difficult; being assured that 'He who hath begun a good work will complete it.'

30. Here the Apostle confirms what he has just been saying by his own *example;* such adding no small authority to any doctrine. (Calvin.) —Ἴδετε, 'ye see, or have seen.' With reference to his sufferings for the Gospel, as recorded Acts xvi. 19—40. This was the conflict they had seen him contend with, and they now heard of another and severer, in his imprisonment at Rome as an evil doer.

For ἴδετε, many of the best MSS. and several Fathers and the Editio Princeps have εἴδετε, which is edited by Griesbach, Matthæi, and Scholz, but without sufficient reason.

II. The Apostle now, resuming the admonition commenced at i. 27, proceeds, from generals to particulars, to exhort them, if they hope for any of the consolations of Christianity, or if they have any such fellow-feeling as even nature instils, and natural religion inculcates, to fulfil the various duties of Christian humility, diligence in working out their salvation, and especially the adorning the Gospel of Christ by their life and example.

— εἴ τις οὖν παράκλησις, &c.] Much energy is imparted to the sentence by its being composed of clauses commencing with εἰ, which particle here (as infra iv. 8) does not express *doubt*, but, on the contrary, is strongly *affirmative;* q. d. 'If there be [as there *is*].' It is a *formula loquendi* suitable to obtestation, not unusual in the best writers; ex. gr. Virgil, Æn. i. 607, 'Dî tibi, si qua pios respectant numina; si quid Usquam justitia est, aut mens sibi conscia recti, Præmia digna ferant.' Instead of τι παραμύθιον and τινα σπλάγχνα, some MSS. and early Editions have τις παραμ., and many ancient MSS., Fathers, and early Editions have τις σπλ. Both readings were received into the text by Matthæi, and the latter by Griesbach, Tittman, Vater, Lachmann, and Scholz; but, I apprehend, without reason: for although it seems required by the critical canon, that the more difficult reading is to be preferred, yet that has an exception in cases where a violation of propriety of language, and still more of good sense, would be involved. But that is plainly the case here; for the ellipsis by which the Scholiasts and Matthæi seek to defend and justify the reading τις (q. d. 'Si *quis* vestrum habet solatium et misericordiam') is of the harshest kind, and there would thereby be introduced a sentiment bordering on nonsense. I cannot but think that the τις arose, through carelessness of the scribes, from the τις preceding in εἴ τις παράκλησις—εἴ τις κοινωνία, &c.; and I find that the very learned Fritzche is entirely of the same opinion. See his Commentary on Mark, p. 544.

By παράκλησις we may understand either 'consolation under the sufferings endured for his sake,' as *supra* i. 29; or, with others, explain, 'If I am to have any comfort in Christ respecting you.' Παραμύθιον ἀγάπης may mean *either* the comfort arising from that love to God and to man which is the sum and substance of the Gospel (see 1 Cor. xiii.), *or* the solace and comfort arising from the pardon of our sins by Christ's love. See Scott. Κοινωνία πνεύματος we *may* interpret (with the ancient and most modern Expositors) 'fellowship of the Holy Spirit.' See Rom. xv. 30. But, from the absence of the Article, almost all recent Commentators explain it *consensio* or *conjunctio animorum:* which latter sense seems more agreeable to the context; and so Chrysostom seems to have taken it, and also Theodoret, who well remarks that these are the words πατρικῆς φιλοστοργίας.

2. πληρ. μ. τ. χαρὰν] 'Fulfil ye my joy,' i. e. 'give me full cause for rejoicing, or complete the joy I felt in your conversion, and have since experienced;' namely, by cultivating the mutual agreement in doctrine and concord of sentiment before enjoined. Τὸ αὐτὸ φρον. and τὸ ἓν φρον. are, indeed, by Photius, Heinrichs, and Schleusn. supposed to be synonymous; and, indeed, the two words are *conjoined* in Polyb. 441 (cited by Wetstein), λέγοντες ἓν καὶ ταὐτὸ πάντες, and Aristid. p. 569, ἓν καὶ ταὐτὸ φρονοῦντες. On the other hand, Grotius, Kypke, Michaelis, Storr., and Rosenmuller, suppose that the former denotes *consent in doctrine*, the latter, *social concord.* Bp. Middleton, however, thinks that the Article before ἓν cannot be explained without supposing some kind of reference. This reference, he maintains, is to what immediately follows, μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, as if the Apostle had said, 'minding the one thing, viz.,' &c.: an interpretation supported by the Vulgate. But what principally, he thinks, confirms this opinion, is the construction of the sentence following, μηδὲν κατὰ ἐριθείαν, which, in having no verb, assumes the form of a proverbial admonition, such as might be made a subject of reference. All this, however, seems not a little far-fetched, and straining a point to support a theory, which, after all, may be as well maintained in another way. What the Bishop calls 'the principal confirmation of his opinion,' is, I conceive, no confirmation at all; since the true ellipsis in the next sentence is not ποιεῖτε, but ποιοῦντες, as was seen by the Peschito Syriac Trans-

3 φρονοῦντες· [c] μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ c Rom 12. 10.
ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν· d 1 Cor. 10. 24. & 13. 5.
4 [d] μὴ τὰ ἑαυτῶν ἕκαστος ‡ σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων e Matt. 11. 29. John 13 15.
5 ἕκαστος. [e] τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ 1 Pet. 2. 21. 1 John 2. 6.
6 Ἰησοῦ· [f] ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγή- f John 1. 1, 2. & 5. 18. & 17. 5. Col. 1. 15. Heb. 1. 3.

lator, and many of the best Expositors. In fact, the clauses which follow πληρώσατέ μου τὴν χαρὰν are all of them dependent upon it, being meant to show *how* they might complete his joy. And as to the interpretation in question being 'confirmed by the Latin Vulgate,' that is *not* the case; since the Translators plainly read, not τὸ ἓν, but τὸ αὐτὸ, as also do several MSS., though doubtless from an emendation of those Critics who, like the learned Prelate, stumbled at the ἕν. The *emendation*, however, was a very ill-judged one; since thus not merely tautology would arise, but such a mode of expression as would be intolerable. As it *is*, we have a form of speaking not very usual, indeed, but capable of being accounted for. It would seem that the admonition to concord or unanimity is first propounded *generally*, in ἵνα τὸ αὐτὸ φρονῆτε (which expression is well explained by Steiger, 'la concorde, l'harmonie des sentiments,' in the full sense of the French word), and then *specially*, as resolved into its parts, i. e. τὴν αὐτὴν ἀγάπην ἔχοντες and σύμψυχοι (for ὁμόψυχοι) scil. ὄντες. So Steiger remarks: 'Cette harmonie est expliquée par tous les participes suivans.' In τὸ ἓν φρονοῦντες the τὸ ἓν is for ἓν καὶ τὸ αὐτό; and thus the Article *has* a reference, though to a word omitted. It is plain that ἓν καὶ τὸ αὐτὸ is a *stronger* expression, and that there is a climax. Σύμψυχοι is well explained by Photius ὁμόψυχοι, 'like-minded;' literally, 'fellow-souled.'

3. μηδὲν κατὰ ἐριθ. ἢ κενοδ.] scil. ποιοῦντες, or φρονοῦντες; referring chiefly to the *former* of the two sorts of agreement above-mentioned, and alluding, perhaps, to the vain ambition, and consequent jealousy and strife, sometimes attendant on the possession of the higher spiritual gifts. See Gal. v. 26. 1 Cor. xii. xiii. xiv. The next words, τῇ ταπειν. &c. suggest the best *cure* for these dispositions,—namely, the cultivation of a spirit of unaffected modesty, evinced in a disposition to 'think others better than ourselves,' i. e. (with the limitation implied at 1 Cor. xiii. 7) as far as plain facts will permit; and thus far τῇ τιμῇ ἀλλήλων προηγούμενοι, Rom. xii. 10.

4. μὴ τὰ ἑαυτῶν—ἕκαστος.] This is commonly understood as an admonition against *selfishness*, and inculcating a *disinterested spirit*; and many similar moral maxims are adduced by Wetstein: but considering what precedes and follows, it would rather seem that the words contain, not an injunction to a fresh duty, but an admonition, which might enable them better to perform what had been just enjoined, to *modesty*. They are recommended to attend to the gifts and endowments of *others*, as well as their own (μόνον being here evidently understood); for want of which it was that so many gave way to vanity and spiritual pride. Such is the view of the sense adopted not only by many of the best modern Expositors, but by the ancient ones almost universally, as the very emendation σκοποῦντες, for σκοπεῖτε (for an *emendation*, I suspect, it is, though edited by Griesbach, Knapp, Heinrichs, Tittman, and Scholz,) attests. So Theodoret (after Chrysostom) says that in these verses, 2, 3, 4, the Apostle inculcates *moderation*, and then follows up his precept by placing before them the greatest *example* of humility in Christ Jesus. Σκοπ. may be rendered *respicite*, 'keep in view as your end and aim.'

5—11. Here the Apostle has indicated the antidote to these divisions,—humility, and a disinterested spirit; of both which Christ, it is urged, has set us an example. The first is adverted to, vv. 5—8; the second, vv. 9—11. (Steiger.)

5. τοῦτο γὰρ—Χ. Ἰ.] Φρονείσθω is by recent Expositors regarded as used *impersonally*; but it is rather put for φρόνημα ἔστω, understanding by φρόνημα '*disposition*, way of thinking and acting.' The expression must, of course, be especially meant of the particular disposition here especially adverted to,—*humility*.

6. ὃς ἐν μορφῇ—ἶσα Θεῷ.] In this passage (remarkable, as Doddridge observes, for the contrary uses that have been made of it in the controversy respecting our blessed Redeemer) the ancient Expositors almost universally, and by far the greater part of the modern ones, are of opinion that ἐν μορφῇ Θεοῦ ὑπάρχ. signifies, '[though] being, or existing in the form and nature of God,' i. e. *being really God*; μορφῇ being taken to denote, by metonymy, the φύσις and οὐσία, the nature and essence; and, indeed, when applied to *God*, the term can have no other meaning, since the Deity has properly no form nor shape. Of this signification of μορφὴ several examples have been adduced both from the Classical writers and Josephus. So Plato says that God μένει ἀεὶ ἁπλῶς ἐν τῇ αὐτοῦ μορφῇ. And Josephus says that the heathens deified the worst passions εἰς Θεοῦ φύσιν καὶ μορφὴν ἀναπλάσαντες. So also Test. xii. Patr. p. 744 (cited by Bretschneider), τὸν βασιλέα τῶν οὐρ. τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως. That the *Fathers* took the word in this sense, appears from Suic. Thes. ii. 377, and Bp. Bull's Defens. Fid. Nic. p. 37, seqq. Thus the sense will be, '*subsisting in the real form of God, one with and equal to the Father*;' as is ably evinced by the most eminent of the earlier modern Expositors, especially Bps. Pearson, Bull, and Burnet, and recently by Abp. Magee (on the Atonement, i. p. 71, and ii. 479), Bp. Burgess, Dr. P. Smith, and others. Some considerable Commentators, however (as Whitby, Ellis, Wolf, Carpzov, and Macknight), think the above view cannot be admitted; since Christ, when he became man, could not divest himself of the *nature* of God; and with respect to the *government of the world*, we are, they say, led by what the Apostle tells us, Heb. i. 3, 'to believe that he did not part even with *that*, but in his divested

σατο τὸ εἶναι ἶσα Θεῷ· [g] ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου 7
λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· [h] καὶ σχήματι 8

g Isa. 42. 1. & 52. 13. & 53. 3, 11. Zach. 3. 8. Matt 20. 28. Luke 22. 27. John 13. 14. Gal. 4. 4. h Matt. 26. 39, 42. Heb. 12. 2.

state still upheld all things by the word of his power.' By μορφὴ Θεοῦ, therefore, they understand that glorious form, 'the visible glorious light in which the Deity is said to dwell,' 1 Tim. vi. 16, and by which he manifested himself to the Patriarchs of old, Deut. v. 22, 24, which was commonly accompanied with a numerous retinue of angels, Ps. lxviii. 17, and which is called the *similitude* of the Lord, Num. xii. 8, the *face*, Ps. xxxi. 16, the *presence*, Exod. xxxiii. 15, and the *shape*, John v. 37. This interpretation is, they think, supported by the term μορφῇ, here used, which signifies a person's *external shape* or appearance, and not his *nature* or essence. But the learned Commentators seem here to confound the *signification* with the *sense* of a word. That μορφὴ has not properly the *signification* in question,—*essence*, may be admitted; but that it was sometimes so *used* by the writers on philosophy and theism, is attested by the *examples* adduced by Elsner and others, and its use here in the above sense is confirmed by what is elsewhere said in Scripture. Thus Heb. i. 3, the Son is similarly called χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, 'the express image of God's person;' evidently with reference to his *nature* and *essence*.

— οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἶσα Θεῷ] i. e. as the ancient Expositors generally, and most modern ones, explain, 'did not think it a robbing God of his glory to be,' &c. Several Interpreters, indeed, ancient and modern (as Origen, Theodoret, Rufin, Piscator, Grotius, Maldon, Wolf, Wetstein, Abp. Newcome, Bp. Middleton, and Dr. P. Smith), take the sense to be literally, 'He did not esteem it a *prey*, a thing to be caught at, a great prize;' meaning (as Abp. Newcome explains), 'did not eagerly covet to be equal with God.' But that interpretation presents a sense at variance with the context, and in many respects objectionable. And as to what the above Expositors say, that ἁρπαγμὸς is here put for ἅρπαγμα, that they merely *take for granted*. Abp. Newcome, indeed, thinks this has been evinced by Wakefield from the genius of the Greek language. But unless the *genius* of the language be something different from the *usus linguæ*, I must deny this. For after carefully examining all the words in —γμος (about a hundred) I find scarcely any instance of words in γμος being for the cognate form in γμα, *when* that form has a passive sense. Of a *neuter* there are some examples; but in at least four-fifths of the whole, an *active* sense in the —γμος is assigned by the Lexicons, of course agreeably to the usage of the best writers; and there is almost always a cognate form in —γμα, which has regularly a *passive* sense. Now, if such an extensive usage does not show the *genius of the language*, what does? In vain, too, does Abp. Newcome allege the *rapina* of the Vulgate in defence of his view, since that word, as it is well known, has an *active* as well as a passive force; and the Peschito Syriac translator evidently took it in the active sense, for ܚܛܘܦܝܐ, though rendered in the Latin Version *rapina*, yet signifies *direptio*, the act of usurpation, as it is explained in Schaaf's Lexicon; and the sense is found in three other passages of the New Test. I confess, however, that *one* example of ἁρπαγμὸς, in a passive sense, has been adduced by Wetstein from Cyrill. Op. vol. i. pars 2, p. 25. Ed. Par. 1638.

Thus the ancient and general interpretation, as above stated, may justly be regarded as the true one. I would render, 'who being in the form of God (i. e. of the nature of God) thought it [as he justly might] no robbery to claim equality with God, and yet, nevertheless, emptied himself of,' &c. In οὐχ ἡγήσατο we may recognise that sort of *concessive* sense, which not unfrequently belongs to such words as *think*, *judge*, &c., as used of what is thoroughly admitted and acknowledged, and of which no doubt can be entertained. So of the Jews our Lord says, John v. 39, 'Ye search the Scriptures, because ye think [as ye justly may] that in them ye have everlasting life.' The use of the word, in such cases, is subservient to *argument*, and may be especially observed in a train of reasoning, wherein the person arguing is sensible that he has the *advantage*. Thus it appears that the clause οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἶσα Θεῷ is not a *principal*, but a *secondary* part of the sentence; the proposition mainly resting on the clause ὃς ἐν μορφῇ Θεοῦ ὑπάρχων and ἑαυτὸν ἐκένωσε, and *this* clause serving to *point the argument*.

Dr. P. Smith has, in his Script. Test. l. iii. chap. 4, a long discussion on the sense of the passage, which will repay the reader's attentive perusal. He observes on this construction, that 'there is a *protasis* and *apodosis*; and that the protasis (or proposal of the terms or considerations which pave the way for the rest of the sentence) terminates with the clause, "existing in the form of God;" and that the subsequent members all belong to the apodosis, and point out to one object the declaration of our Lord's unspeakable condescension.' I apprehend, however, that the above point is at the end of the *third* member, which, accordingly, will run thus: 'Who, existing in the form of God, and esteeming it no usurpation to be as God;' and then the apodosis will follow, 'and yet emptied himself,' &c.

By εἶναι ἶσα Θεῷ is meant the being possessed of the same Divine attributes and perfections. Thus ἶσος here signifies, 'the same in nature;' and ἶσα, though not, *strictly* speaking, put for ἶσον, is equivalent to it in sense. And no wonder; since ἶσα εἶναί τινι is for (κατ') ἶσα [μέρη] εἶναι, 'to be at equal shares with, to be on an equal footing with, to be on a parity with, an equality with.' That ἶσα *has* sometimes this use has been proved by many examples adduced by the Commentators. How, and in what respect, Christ is here said to be on a parity with God has been shown at large by Dr. P. Smith, *ubi supra*.

The scope of the whole passage is well expressed by Chrysostom, Theophylact, and Œcumenius as follows: 'When any one *usurps* any dignity, he is afraid to lay it down, lest he should lose it, as being not his own; but when any one *has it by*

εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπή-
9 κοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. [i] Διὸ καὶ ὁ Θεὸς
αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν
10 ὄνομα· [k] ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπου-
11 ρανίων καὶ ἐπιγείων καὶ καταχθονίων· [l] καὶ πᾶσα γλῶσσα
ἐξομολογήσηται, ὅτι ΚΥΡΙΟΣ Ἰησοῦς Χριστὸς, εἰς δόξαν

i Isa. 53. 12. John 10. 17. & 17. 1, 2, 5. Acts 2. 33. Heb. 1. 4. & 2. 9.
k Isa. 45. 23. Rom. 14. 11. Rev. 5. 13.
l Acts 2. 36. Rom. 14. 9, 11. 1 Cor. 8. 6. & 12. 3.

*nature* he can very well disregard it, knowing that he has something which he cannot lose; and if he chooses to lay it down, he can take it up again.' The general meaning, therefore, is: 'The Son of God was not afraid to descend from his own dignity, since he had not this (namely, the being equal with God the Father) by usurpation, but knew it was his natural rank.'

7. ἐκένωσε] '*seipsum inanivit*,' as the Vulgate renders; 'emptied himself, divested himself' [of his Divine natural glory], as the Pesch. Syr.; and, by implication, 'seipsum ad statum tenuem depressit,' and was content to be as the sun in eclipse, shorn of his beams. Μορφὴν δούλου λαβὼν, 'by taking the form of a servant, and by appearing on earth as one of no dignity or reputation, but of lowly condition.' The words following should be rendered, 'after having become like unto man;' i. e. by assuming a human body; and they intimate (as the Greek Commentators remark) the *Divinity* of Jesus Christ,—being meant to show the difference between Christ's former *glorious* and his present *humble* state. Ὁμοιώμ., however, imports not *resemblance* only, but *real nature*. See Note on Rom. viii. 3, ἐν ὁμοιώμ. σαρκὸς ἁμαρτίας, and compare Heb. ii. 14; and see Dr. P. Smith, *ubi supra*.

8. σχήμ. εὑρ. ὡς ἄνθρ.] i. e. 'Remaining what he was, he took what he was not;' his nature was not changed, but he was changed, ἐν σχήματι, i. e. ἐν σαρκί. (Theophylact.) The ὡς is, I conceive, not put for *tanquam* (as many eminent Expositors, ancient and modern, suppose), but is used with allusion to the wide difference between the σχῆμα which our Lord assumed, as compared with the μορφὴ Θεοῦ. Nay, the term εὑρεθεὶς may be thought to have some allusion thereto, though it is by the recent Commentators in general considered as merely equivalent to ὤν. The scope of the verse seems to be *to represent the humiliation and condescension* of our Lord, as the preceding verse does his *emptying himself of his glory*; see Dr. Routh's Reliq. Sacr. vol. i. p. 328. And as *there* μορφ. δούλ. λαβὼν and ἐν ὁμοιώμ. ἀνθρ. γεν. show *how* that took place, so here σχήμ. εὑρ. ὡς ἄνθρ. and γενόμ. ὑπήκ. μ. θαν. show the *nature* and *extent* of the condescension; namely, in his taking upon him the human nature, and in submitting to death. This view is confirmed by the Pesch. Syr. Version, and indeed by the ancient Versions generally; on which see Dr. P. Smith, *ubi supra*.

9. διὸ] i. e. 'wherefore, in reward of this obedience,' &c. 'Since (observes Hyperius) thus much has been said of the extreme humiliation and cross of Christ, there was an opportunity afforded, as was also fit, to subjoin something respecting his great *exaltation*. Accordingly this is added by way of showing that that lowliness detracted nought from the Divinity and dignity of Christ; or in order that thus the scandal of the cross may be taken away.'

— ὑπερύψωσε] 'has exceedingly exalted him.' 'Since (observes Theodoret) one who is God cannot *properly* be said to be exalted, the exaltation in question must be understood of his *human nature*;' see John xvii. 1—5. Acts ii. 33. Heb. ii. 9. Ὄνομα is by the best Expositors interpreted *dignity* (as in Rom. ix. 17. And so Achmet Oneir. cited by Schleusner, εὕρησεν ὕψος καὶ ὄνομα πλέον τῶν ἄλλων βασιλέων), namely, the dignity of our Lord in his quality of Mediator. See Eph. i. 20, 21.

10, 11. These verses show the *nature* and *extent* of the dignity; namely, by having paid to him an act of the humblest obedience (which must here imply *religious adoration*, see Eph. iii. 14), and receiving a title of dignity correspondent, namely, that of Κύριος. In this noble passage (wherein there is something elegant in the expression, 'every knee shall bow and every tongue confess,' for every one should obey and confess) the Apostle is justly supposed to have had in view Is. xlv. 23. The expression ἐν τῷ ὀνόματι Ἰησοῦ most Protestant Commentators regard as simply equivalent to τῷ Ἰησοῦ; while the *Romanists* convert the bowing at the name of Jesus to a mere *ceremony*. A *middle* course will here, as often, be found nearest the truth. The Apostle *may* have meant to represent the supreme dignity of Jesus by such a form of expression as would designate that of a *man* in the highest dignity; namely, in not only the bowing of the knee to him when *present*, but even at the pronouncing of his *name*; which is, I believe, an Oriental custom. At all events, the words designate the *profound subjection* of all created beings to the supreme dignity of Jesus; but they by no means authorize any such empty ceremony as that of the Romanists. Ἐν τῷ ὀν. means, 'in virtue of that dignity.' The expressions ἐπουρ., ἐπιγ., and καταχθ., refer, not to *things*, but *persons*, i. e. *beings*, as it is translated by Doddridge and Newcome; meaning, the celestial intelligences; and so the Pesch. Syr. Translator evidently took it; as also did Chrysostom, Theophylact, and Theodoret. Καταχθ. is best explained by Theodoret and many eminent *modern* Expositors, to denote the *souls of the departed* (over whom Jesus Christ is alike Lord; see Rom. xiv. 9); a use of the word as early as the time of the Greek Classical writers. It may, however, likewise designate the demons. It is injudicious, however, to *refine* upon the expression; since it may, as Chrysostom points out, only have been added to *complete* the idea of *all persons* in the *universe*. Ἐξομολ. is a stronger term than ὁμολογ., and denotes *public* profession in religious adoration. By Κύριος we are to understand, 'Lord supreme over all persons and things [in his Mediatorial kingdom.'] Εἰς δόξαν Θεοῦ Πατρὸς, 'which redounds to the glory of God the Father;' since, as Œcumenius observes, it is to the glory of the Father to have such a Son, the Lord, Creator, and God

m Heb. 4. 11. 2 Pet. 1. 5—10. Θεοῦ Πατρός. [m] Ὥστε, ἀγαπητοί μου,—καθὼς πάντοτε ὑπη- 12
κούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ
μᾶλλον ἐν τῇ ἀπουσίᾳ μου,—μετὰ φόβου καὶ τρόμου τὴν
n 2 Cor. 3. 5. Heb 13. 21. ἑαυτῶν σωτηρίαν κατεργάζεσθε· [n] ὁ Θεὸς γάρ ἐστιν ὁ ἐνερ- 13
γῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδο-

of all. On this whole portion see more in Bp. Sherlock, cited in D'Oyly and Mant, and Dr. P. Smith's Script. Test., vol. i. p. 399. ii. 210. iii. 230.

12, 13. On the doctrine of the humiliation and obedience of Christ to God the Father, and the reward thence resulting, the Apostle engrafts exhortations to humility and obedience, in a more general sense, to *his* injunctions, as from man to God; see Theophylact, cited in Recens. Synop. Ὑπηκούσατε, 'have been obedient [to my injunctions].' The words μὴ ὡς ἐν τῇ—ἀπουσίᾳ are by the generality of Expositors referred to the ὑπηκ. *preceding*; but by a few of the more eminent, to the words *following*, τὴν ἑαυτῶν σωτηρίαν κατεργ., which is the preferable mode; for it may be doubted whether they had been *much more* obedient during his absence than before, in his presence. And moreover, according to the other method, νῦν would be scarcely suitable. Besides, as καθὼς requires an elliptical οὕτως to correspond to it, so it must be supplied at μὴ ὡς ἐν τῇ παρουσίᾳ—ἀπουσίᾳ μου. The words may be regarded as a *blending of two clauses into one*; and thus the sentence, written at length, will stand as follows: καθὼς πάντοτε ὑπηκούσατε, μὴ ἐν τῇ ἀπουσίᾳ μου μόνον, ἀλλὰ ἐν τῇ παρουσίᾳ μου· ἀλλὰ νῦν, πολλῷ μᾶλλον, ὡς ἐν τῇ ἀπουσίᾳ μου ὑπακούετε, καὶ κατεργ. &c. The πολλῷ μᾶλλον is by the Pesch. Syr. Translator rightly united with νῦν. In ἀλλὰ νῦν there is an *hortative* force. By this it is not necessary to understand, that they had been much more obedient in his presence than in his absence; but that circumstances had occurred which enabled them to especially *evince* that obedience. It was, however, as Hyperius remarks, prudent to command their former obedience, whatever it was, in order to soften their minds, and make them more obedient to his present injunctions. 'Prodest ita adhortationibus necnon objurgationibus interdum laudem admiscere.' They are exhorted to be especially obedient, inasmuch as he is absent from them, and not at hand to urge them to obedience. See Calvin.

The words following, μετὰ φόβου καὶ τρόμου, must be construed, not (as they are by Pierce and Macknight) with ἐν τῇ ἀπουσίᾳ μου, but with κατεργ.; and many of the best Expositors suppose the sense of κατεργ.—τρόμου to be, 'labour with all diligence, earnestness, and anxiety, to effect your salvation;' a sense of φόβος καὶ τρόμος not unfrequent in the Classical writers, but no where, I think, occurring in the Scriptural. Here it can only denote such anxiety of care to do a thing, as results from a fear lest we should fail therein. So Thucyd. ii. 37. 3, διὰ δέος μάλιστα οὐ παρανομοῦμεν, 'we are fearfully cautious not to do wrong.' And so Theophylact well observes, that without fear no proficiency is attained in the arts, even the mechanical. So ἐν φόβῳ σώζετε is used of anxious striving in Jude 23. And so it is used in Ephes. vi. 5. Comp. Psalm ii. 11, and Prov. xxviii. 14. Calvin, indeed, explains as if the expression were solely meant to inculcate *humility*, which may be true, and is countenanced by the context; but it may also mark *anxiety*, with reference to the arduousness of the work, and the awful consequences of failure in it. There is no objection to *engrafting* that idea as an adjunct; and thus the full sense may be, '*with anxious diligence, and* [*yet*] *humble diffidence*;' see Hammond, Doddridge, and Scott. In κατεργ. there is a metaphor taken from *agriculture*, or other hand-labour. So S. Barnabas, Epist. p. 251 (Edit. Wets.), says (in imitation of this), διὰ τῶν χειρῶν σου ἐργ. εἰς λύτρωσιν τῶν ἁμαρτιῶν σου; and Philo, de Allegor., ἐργάζεσθαι τὰς ἀρετάς. Ἑαυτῶν is justly supposed to advert to the part taken by the persons themselves in working out their salvation.

The next words, ὁ Θεὸς γάρ—εὐδοκίας, assign a *reason* why they may do this with the more alacrity; namely, 'for it is *God*, that of his good pleasure produces in you both to will, and to carry into effect [that will];' i. e. both the will and the faculty to perform; intimating however a caution to the arrogant and self-righteous. See Hyperius.

The phrase ὑπὲρ τῆς εὐδοκίας denotes the *ground* of action. Render, 'according to, by virtue of, his own gratuitous benevolence;' as Eph. i. 5, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. Thus the sovereign freedom of God in these operations, as apart from all claims of human merit, is here inculcated, and that in order to promote *humility* and *diffidence*, as well as diligence. And when it is said, 'there is God working,' &c., the Apostle, I apprehend, refers to ἐν τῇ ἀπουσίᾳ μου in the preceding verse; q. d. 'though *I* be absent, yet you have the continual aid of *God*, not only to *stimulate your wills*, but to assist you both in will and deed.' 'To work in us (says Hammond) the τὸ θέλειν and the τὸ ἐνεργεῖν is the giving us that strength, working in us those *abilities* which are required for our willing or working, as necessary to prepare, and assist us to do, either.' Of course this working of God on the disposition and will of *man* must be so understood as not to be inconsistent with the foregoing exhortation, to labour earnestly and diligently to work out their own salvation. We are not to understand that God *overrules* our wills; for that would be *working* in *our stead*, and thus we could not, in any sense, be said to 'work out our salvation;' see the annotations of Beza, Hammond, and Whitby, and two able discourses on this text by Bp. Sherlock, vol. ii. So Dr. Cudworth, in his admirable Sermon on 1 Cor. xv. 57, shows that we must not fancy that our own *active co-operation* in this work is not necessarily required thereto. 'For as,' says he, 'there is a spirit of God in nature, which produceth vegetables and minerals, which human art and industry could never be able to

14 κίας. [o] Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν· o Rom. 12. 17.
15 [p] ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα 1 Pet. 2. 12. & 4. 9.
ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης· ἐν οἷς φαίνεσθε p Matt. 5. 14, 45. Deut. 32. 5.
16 ὡς φωστῆρες ἐν κόσμῳ, [q] λόγον ζωῆς ἐπέχοντες· εἰς καύ- Eph. 5. 8. q 2 Cor. 1. 14.
χημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, Gal. 2. 2. 1 Thess. 2. 19. & 3. 5.
17 οὐδὲ εἰς κενὸν ἐκοπίασα. [r] Ἀλλ', εἰ καὶ σπένδομαι ἐπὶ τῇ r 2 Cor. 7. 4. 2 Tim. 4. 6.

effect (namely, that *spiritus intus alens*, which the Poet speaks of), which yet notwithstanding doth not work absolutely, unconditionally, and omnipotently, but requireth certain preparations, conditions, and dispositions in the matter, which it works upon (for unless the husbandman plough the ground and sow the seed, the spirit of God in nature will not give any increase); in like manner the Scripture tells us that the Divine Spirit of grace doth not work absolutely, unconditionally, and irresistibly in the souls of men, but requireth certain preparations, conditions, and co-operations in us.' Thus we are to suppose (as Chrysostom, Theophylact, and Theodoret suggest), that when God finds [through his grace] a disposition to do good, He augments it by the co-operating energy of His Spirit; and the ἐνεργεῖν, as regards our *actions*, must (as Chrysostom remarks) denote the carrying them into effect (ἐνεργεῖν being here for ἐπὶ τέλος ἄγειν, as in Eph. i. 11); of course in some such way as is consistent with man's free agency. An excellent comment on the present passage is supplied by that of 1 Cor. xv. 10, 'and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.' In short, to sum up the doctrine contained in this most important passage, it is said of *God*, that of his good pleasure he worketh in us both to will and to do; and it is said of *man*, that *he* is with diligence and humility to work out his salvation; i. e. to do *his part*, whatever that be, in effecting it. Nothing can be more marked than the distinction which is here made between the agency of God and the agency of man. Nothing is more certain, on the one hand, than that, without the assistance of God, man cannot be saved at all; nothing can be more certain, on the other hand, than that by his own voluntary co-operation, with such aid from above, man *ultimately is saved*. *How far*, indeed, our faculty to work extends, is, I am ready to admit, with Calvin, a question which the Apostle does not here mean to discuss, but simply to teach us that God so acts in us, as, nevertheless, not to suffer us to be idle, but by his secret impulses excites us to strenuous exertion. In short, to use the words of Mr. Scott, '*He* worketh in us effectually, that *we* may effectually work;' or, still better, those of St. Augustin (from whom Mr. Scott borrowed the remark), '*agimur ut agamus*.'

14. πάντα ποιεῖτε—διαλ.] Having given this earnest exhortation to Christian humility and anxious diligence, the Apostle now reverts to the subject of *concord* and *unanimity*, *modesty* and *humility*, treated of at vv. 2, 3, 4. By the words γογγ. and διαλ. seem designated the *effects* of the ἐριθεία and κενοδοξία, against which he had there cautioned them; the former of the two terms denoting a *murmuring* and insubordinate spirit, and the latter a disposition which seeks to *excuse* itself from performing what is enjoined, by starting doubts (based on some flimsy reasonings), and by magnifying difficulties. The phrase πάντα ποιεῖτε must, of course, be understood of the directions of their spiritual pastors and masters.

15. ἵνα γέν. ἄμ.] Ἀκέραιος (derived from α privative and κεράω, *to mix*) is equivalent to the '*integer* vitæ scelerisque *purus*' of Horace. On διεστρ. see Note on Matt. xvii. 17. Acts ii. 40. There is the same metaphor in the Hebr. עִקֵּשׁ, *wicked*, which comes, I suspect, from an old root, עָקַשׁ, 'to make hooked or crooked, to distort.'

In φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, there *may* be an allusion, as Saurin and Doddridge suppose, to *light-houses*; but rather, it would seem, to the *heavenly luminaries*, which give light to the world, and are so called in Gen. i. 14. 16, and elsewhere. The metaphor is frequent both in the Scriptural (as Matt. v. 14. 16. Eph. v. 8. 1 Thess. v. 5) and the Classical writers. By 'ye,' I would understand, ye *Christians*, not ye *Philippians*, as most Expositors suppose, which occasioned others to take φαίν. as an *Imperative*. But their duty to be such is rather *implied* than expressed.

16. ἐπέχ.] 'holding forth,' as persons do a lantern to light others, or rather, as the heavenly luminaries give light to the world. The light here meant is that of Divine knowledge, and good example to others. There is here, as often, an intermixture of the comparison with the thing compared. In εἰς καύχ., &c., εἰς denotes *end*, or *result*, and the phrase stands for ὥστε καύχημά μοι ὑμᾶς γενέσθαι· 'so that your conversion to the faith, and your constancy therein, may be a matter for my rejoicing in the day of Christ;' i. e. the day of judgment. On καύχ. in this sense, see Note on 1 Cor. xv. 31. Ὅτι, 'namely, that,' 'as a proof that.' In εἰς κενὸν ἐκοπίασα there is an agonistic allusion, as at 1 Cor. ix. 26, and Gal. ii. 2. The expression ἐκοπ. is well illustrated by the phrase ἐν κόποις, &c., at 2 Cor. vi. 5. There is here an elegant *litotes*, with which I would compare Solon, ver. 29, ἅμα γὰρ ἄελπτα σὺν θεοῖσιν ἤνυσα, Ἅμα δ' οὐ μάτην ἔρδον.

17. ἀλλ', εἰ καὶ σπένδομαι—καὶ λειτ.] A *sacrificial* allusion (similar to that of Eurip. Orest. 188—190, Ἐξέθυσ' ὁ Φοῖβος ἡμᾶς Μέλεον, ἀπόφονον αἷμα δοὺς Πατροφόνου ματρός), probably suggested by the association of ideas with the preceding mention of the labours and *sacrifices* he had made for the Gospel's sake; and by which the Apostle means to intimate, that for the same glorious cause he is ready to sacrifice *life itself*. In short, the faith of the Philippians is supposed to be a *sacrifice offered* to God; and his own life is compared to a *drink-offering* of oil and wine poured upon the sacrifice (Exod. xxix.

θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω
πᾶσιν ὑμῖν· τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ 18
μοι.
s 'Ελπίζω δὲ ἐν Κυρίῳ 'Ιησοῦ, Τιμόθεον ταχέως πέμψαι 19
ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν. οὐδένα γὰρ 20
ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει· t οἱ 21
πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ [τοῦ] Χριστοῦ
'Ιησοῦ. Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι, ὡς πατρὶ 22
τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. Τοῦτον μὲν 23
οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ, ἐξαυτῆς·
u πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι. 24
x 'Αναγκαῖον δὲ ἡγησάμην 'Επαφρόδιτον τὸν ἀδελφὸν καὶ 25
συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ
λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς· ἐπειδὴ ἐπι- 26
ποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι
ἠσθένησε. καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ· ἀλλ' ὁ 27

s Acts 16. 1. Rom. 16. 21. 1 Thess. 3. 2.
t 1 Cor. 10. 24. & 13 5. 2 Tim. 4. 10, 16.
u Supra 1. 25. Philem. 22.
x Infra 4. 18. Philem 2.

40, sq.). Thus it is meant, that if his very life's blood should be poured forth as a libation by martyrdom, in promoting so acceptable an *offering* to God as their faith, he should rejoice, as they would have reason to do, in the consolations of the Gospel; or, if he be even offered up in sacrifice for the service of their faith, that he may present them as a sacrifice to God accepted in faith; see Theophylact. Accordingly we have here a *breviloquentia*, for σπένδομαι ἐν τῇ θυσίᾳ ἐπὶ τῇ θυσίᾳ καὶ ἐν λειτουργίᾳ τῆς πίστεως ὑμῶν. See also Theodoret.

Of the next words the sense is well expressed by Theophylact as follows: ὅμως οὐχ ὡς ὁ ἀποθανούμενος λυποῦμαι, ἀλλὰ καὶ χαίρω, καὶ συγχαίρω πᾶσιν ὑμῖν—χαίρω ὅτι σπονδὴ γίνομαι· συγχαίρω δὲ ὅτι τὴν πίστιν ὑμῖν ὡς θυσίαν προσάγω τῷ Χριστῷ.

19. Verses 19—31 form the *second* part of the Epistle. See Steiger.

— ἐν Κυρίῳ 'I.] To whom he refers his *hopes*, as well as every thing else. The words following the κἀγὼ are used elliptically; the full sense being, 'to send Timothy, that not only you may be fully assured of my state, but that I also, being assured of your condition, may be easy in my mind.'

20. ἰσόψυχον] i. e., as it were, one endued with the same soul and disposition, a *second self*. The word is very rare, though occurring in Ps. liv. 13, and the Schol. on Eurip. Androm. 419, ἰσόψυχα τοῖς ἀνθρώποις εἰσὶ τὰ τέκνα. Γνησίως means, 'with the same *sincerely* faithful feelings as *he* did;' compare 1 Tim. i. 2. So, in a funeral inscription, cited by Wetstein, on iv. 3, Μάριος Πούδης τῇ ἰδίᾳ συμβίῳ ἀρετῇ ζησάσῃ γνησίως καὶ σωφρόνως μετ' αὐτοῦ, 'faithfully and virtuously.'

21. οἱ πάντες] for οἱ πολλοὶ, the great bulk, supposed to be those of the Judaizing party. The οὐ may be taken with limitation, for *non tam—quam*. With the sentiment compare Josephus, Ant. iii. 8. 1, φύσει πάντας εἶναι φιλαύτους.

22. τὴν δοκ. αὐτοῦ γιν.] Meaning, 'the proof of him (i. e. his fidelity and constancy) ye have had and known.' So 2 Cor. ii. 9, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν.

23. μὲν οὖν.] The force of this particle is *resumptive*: 'Him, then,' &c. 'Ως ἂν, 'as soon as.' So 1 Cor. xi. 34, ὡς ἂν ἔλθω. The full sense is, 'as soon as I shall have seen and ascertained the state of my affairs [so as to be enabled to say something positively].'

25. ἀναγκαῖον δὲ—ὑμᾶς.] The δὲ signifies, *however*; and Heinrichs thinks it stands for a clause; q. d. 'However (since these things, though probable, are yet uncertain, that you might not be any longer ignorant of the state of my affairs), I judged it necessary to send Epaphroditus, though he be not quite restored to health; yet, lest you should hear any false tidings of my fate or his, I thought it better to send him now, without waiting for another opportunity.'

— συστρατιώτην] 'colleague;' literally, '*comrade* in the welfare of the Gospel.' An expression, it must be observed, among the ancients far more significant than with us; see Horne's Introd., vol. iii. p. 22. It is not agreed whether ἀπόστ. signifies *messenger*, or *Bishop*, or *teacher*, i. e. minister. The first-mentioned sense, occurring in John xiii. 16, and adopted by Theodoret and some eminent modern Expositors, seems to deserve the preference; for of the other significations there is very slender proof. Λειτουργ. τῆς χρ. is, I conceive, intended to *complete* the designation of Epaphroditus's office; namely, that of *legate* from the Philippians to Paul on the affairs of the Church, and *bearer* of the contribution which they had sent for his relief and support. See 2 Cor. ix. 12.

26. ἐπιποθῶν ἦν] 'he has been longing [to see] you all;' see Note at i. 8. Καὶ ἀδημ., &c. Render, 'and was much troubled on [learning that] ye had heard he had been sick.' So Hippocrates, cited by Wetstein, ἀλύων καὶ ἀδημονέων ὁ θυμός.

27. παραπλ. θαν.] Heinrichs thinks that propriety of language would require ἕως θανά-

Θεὸς αὐτὸν ἠλέησεν· οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ,
28 ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ. Σπουδαιοτέρως οὖν ἔπεμψα
αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν, χαρῆτε, κἀγὼ ἀλυπότερος ὦ.
29 [y] Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ y 1 Cor. 9. 14. & 16. 18.
30 τοὺς τοιούτους ἐντίμους ἔχετε. [z] ὅτι διὰ τὸ ἔργον τοῦ Gal. 6. 6. 1 Thess. 5. 12.
Χριστοῦ μέχρι θανάτου ἤγγισε, ‡ παραβουλευσάμενος τῇ 1 Tim. 5. 17. Heb. 13. 17.
ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με z 1 Cor. 16. 17.
λειτουργίας.
1 III. [a] ΤΟ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ a 2 Cor 13. 11. infr. 4. 4. 1 Thess. 5. 16.
αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. James 1 2. 1 Pet. 4. 13.

του, as in Isaiah xxxviii. 1. This, however, is hypercritical. The Greek Versions and MSS. there differ; and, probably in the time of St. Paul, some copies might have παραπλ. τῷ θανάτῳ. That the Apostle had that passage in view is very probable, since he has no where else used the word. To the adverbial use of παραπλήσιον for παραπλησίως, no reasonable objection can be made, since it occurs in Thucydides, Herodotus, Polybius, and Lucian; and sometimes with a Dative, as Polybius iii. 33. 17. That it should be used with θανάτῳ is not strange, since Xenophon, Cyrop. v. 1. 11 (Ed. Thiem.), has παραπλησίως διακεῖσθαι· and Aristotle, ap. Steph. Thes., speaks of a disorder as μανία παραπλήσιον. But what decides this point is, that Hippocrates, Epid. I. (cited by Wetstein), has καὶ οὗτός γε πλησίον ἧκε τοῦ θανάτου κατ' ἐκείνην τὴν ἡμέραν—πλησίον ἀφίκετο θανάτου, where πλησίον is, in like manner, an adverb.

— αὐτὸν ἠλέησεν.] An expression used agreeably to the uniform doctrine of the Holy Scriptures, that recovery from dangerous diseases is to be regarded as proceeding from Divine interposition, and as a mark of God's mercy.

— ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.] The expression may be compared with one in Æschyl. Pers. 537, μὴ κᾶτα πρὸς κακοῖσι πρόσθηται κακόν. These words strongly attest the affectionate tenderness of the Apostle's heart; as the words ἀδημονῶν—ἠσθ. in the verse preceding do that of Epaphroditus.

28. σπουδ.] This is well rendered by the Vulgate, *festinantius*, and by Theophylact, ἀνυπερθετῶς, 'more hastily [than I otherwise should],' namely, for the reason mentioned at ver. 25. The words ἵνα ἰδόντες—ὦ contain another instance like those noticed on the preceding verse. Κἀγὼ ἀλυπ. ὦ, viz., by knowing that the person so much beloved by us all is restored to health again.

30. παραβουλ. τῇ ψυχῇ] 'not regarding his life;' literally, 'consulting ill for his life;' if, at least, παραβουλ. be the true reading; but some of the most ancient MSS., a few Versions, and some Fathers, have παραβολ., which is preferred by Salmas., Scaliger, Casaubon, Grotius, Newcome, Wakefield, Winer, Wahl, and most Critics; and has been edited by Griesbach, Tittman, and Scholz. The common reading has, however, been ably defended by Hammond, Wolf, Heumann, Bengel, Elsner, Matthæi, Michaelis, Knapp, Schleusner, Storr, Heinrichs, Nolan, and Rinck, who urge, that though παραβουλεύεσθαι does not elsewhere occur, yet no authority is *required* for so ordinary a compound. I would add, that as to the authority of MSS. and Versions for the other reading, the MSS. are very few in number, and, though very ancient, are such as have been every where altered by the early Critics, who changed the popular expressions into Classical ones. And with respect to the *Versions*, they are worded so ambiguously, that it cannot be pronounced with certainty what the Translators read; though the *sense* 'not regarding his life,' or 'despising his life,' seems more to favour the *old* than the new reading. As to the authority of celebrated Greek Scholars, it cannot *decide* a question of this kind; for we may account for *their* predilection, in the same way as for the *correction* of those Critics who emended the MS. A. B., &c.; namely, from the perpetual occurrence of παράβολος and παραβαλέσθαι in a sense not unsuitable to the present passage; and the very great rarity of παραβουλεύεσθαι, which has been found no where else, except in the Greek Fathers. But that is no valid argument against the *existence* of it, since it is *formed analogically*. Thus it seems derived from παράβουλος, synonymous with κακόβουλος; and, though that word be rare, it is found in Du Cange's Gloss. Græc., accompanied with two authorities, and δυσπαράβουλος, in the sense here required, occurs in Æschylus, Suppl. 113. Also κακοβουλεύεσθαι in Euripides, Ion, 877, ψυχὰ δ' ἀλγεῖ, κακοβουλευθεῖσ' ἐκ, κ.τ.λ., and κακοβουλία in Josephus, Bell. i. 32, 3, though no example is adduced, even in the last edition of Steph. Thesaur.

From the nature of the expressions following, the best Commentators are inclined to think that the *danger of life* above adverted to was brought on by Epaphroditus's hastening forward to reach Rome, in order to fulfil his commission from the Philippians, in spite of a *severe fit of illness* which seized him, and with which he struggled so as to *reach his destination* and fulfil his commission, though almost at the expense of his life, since the disorder had become so aggravated as to prove nearly fatal.

III. 1. τὸ λοιπόν.] This may be rendered, *henceforth*, or *as to what remains*; for, as Steiger says, 'Il forme une transition des nouvelles précédentes à un sujet nouveau;' but the sense of this term and χαίρετε depends upon the point whether this verse be connected with the *preceding*,

b Isa. 56. 10. 2 Cor. 11. 13. c Deut. 10. 16. & 30. 6. Jer. 4. 4. John 4. 24. Rom. 2. 29. & 4. 11, 12. Col. 2. 11. d 2 Cor. 11. 18, 21, 22. Rom. 11. 1. Acts 23. 6. e Gen. 17. 12.

[b] Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέ- 2
πετε τὴν κατατομήν· [c] ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ, οἱ 3
πνεύματι ‡ Θεῷ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ
Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες· [d] καίπερ ἐγὼ ἔχων 4
πεποίθησιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν
σαρκὶ, ἐγὼ μᾶλλον· [e] ‡ περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσ- 5
ραὴλ, φυλῆς Βενϊαμὶν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον

or with the *following;* on which see Rec. Syn. Χαίρ. denotes such a cordial profession of the Gospel, as results from an adequate conception of the love of Christ. By τὰ αὐτὰ are meant 'the same things which we have urged to you before;' viz. by word of mouth; for it is not necessary, with some, to take γράφειν as put for λέγειν. Ἀσφαλὲς ὑ., 'makes you safe;' since, in the words of the adage, 'litera scripta *manet.*' With the antithesis here I would compare that in Josephus, Antiq. xvii. 5. 7, εὑροῦσα ἐπιστολὴν—ἐπικινδύνως ἐμαυτῇ, σοὶ δὲ ὠφελίμως ἀπέστειλά σοι.

2. The Apostle now subjoins an exhortation to depend on the Gospel alone for salvation, to the entire disregard of the Law; and warns them of the evil arts of deceivers. Βλέπετε is a strong expression, in which we have a metonymy of antecedent for consequent, and may be rendered, 'look to;' i. e. beware of. So 2 John 8, βλέπετε ἑαυτούς. The more usual syntax is with ἀπὸ and a Genitive, as in Mark viii. 15, and elsewhere. The persons designated by the term *dogs* (a word of reproach common to both the East and the West, and expressive of impudence and rapacity), are supposed to have been Jews, and those Judaizers who had privily crept in, and were sowing the seeds of Judaism. And as the persons in question had probably called the Gentile Christians of Philippi by this name, the Apostle retorts it on *them.* The expression also occurs in Rev. xxii. 15. Ἔξω δὲ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι. By the force of the Article, τοὺς κύνας should be rendered 'the (i. e. those) dogs;' and τοὺς κακοὺς ἐργ. 'the evil workers;' i. e. those who are performing an evil work, viz., the introducing of the law; corresponding to the ἐργάται δόλιοι at 2 Cor. xi. 13. So Theodoret, who explains, οὐ γὰρ οἰκοδομοῦσιν, ἀλλὰ τὴν οἰκοδομίαν κατασκάπτειν ἐπιχειροῦσι.

To the *reproachful* appellation τοὺς κύνας, the Apostle subjoins a *sarcastic* one in τὴν κατατομὴν, which the recent Expositors in general regard as denoting the *action itself,* and as opposed to περιτομή; q. d. 'beware of this mingling of the flesh [for it is no more], which they call *circumcision.*' But that would perhaps require ταύτην τὴν κατ. At any rate, on account of τοὺς κακοὺς ἐργ. preceding, to which this corresponds, τὴν κατ. must refer to *persons,* as indeed is plain from the next verse, ἡμεῖς γάρ ἐσμεν ἡ περιτομή. The expression seems rightly regarded by Vorstius, Gataker, Grotius, Rosenmuller, and Wahl, as abstract for concrete, to denote those who maintained the necessity of circumcision, which is styled *concision* (or mangling), by way of contempt.

3. ἡμεῖς γάρ ἐσμεν ἡ περιτ.] Render, 'for *we* are the *Circumcision;*' i. e. we *Christians* are alone the professors of *true* circumcision; q. d. 'They ought not to arrogate to *themselves* alone the title of circumcision; for we Christians are (i. e. possess) the true circumcision, even that of the heart.' See Rom. ii. 10. 'It was,' observes Heinrichs, 'then customary with Christians to claim to themselves those appellations on which the Jews prided themselves.' Οἱ πνεύμ. Θεῷ λατρ. Render, '[we are those] who worship God spiritually,' i. e. pay that *spiritual* service enjoined by Christ, John iv. 23, or the *reasonable* service mentioned in Rom. xii. 1, 'and which (observes Bp. Middleton) made the essence, as distinguished from the barren ceremonial observances, on which principally the Jewish opponents of Christianity appeared to set a value.' Compare Rom. ii. 25 to the end of the Chapter. Instead of Θεῷ very many MSS., early Editions, and Fathers have Θεοῦ, which is adopted by Wetstein, Matthæi, and Griesbach, but without sufficient reason; since (as Bp. Middleton has shown) 'the propriety of the Article, as well as the context, exclude Θεοῦ, and require Θεῷ.' Καὶ καυχ. ἐν Χ. Ἰ., 'and who make our boast [not in Jewish rites and privileges, but] in Christ Jesus [only].' Σαρκὶ, i. e. carnal and external, as opposed to internal and spiritual religion.

4. καίπερ ἐγὼ ἔχων, &c.] Supply εἰμὶ, and render: 'Although *I* am one having (i. e. one who has) confidence.' The Apostle does not mean that he *feels* this confidence, but that he has or should have this ground of confidence, *if such existed;* and that he *does not* recognise such grounds, appears by the δοκεῖ of the following sentence; which, therefore, is *not,* as it is by some Commentators supposed, pleonastic. He means to hint, that he does not depreciate such grounds of confidence because he *possesses* them not. Nay, he goes still further,—declaring that he has *more* grounds of such confidence than any other; for that is undoubtedly the sense of the words εἴ τις—μᾶλλον, which are considered by most Commentators as a mere Hebraism. Yet I have remarked something similar in a passage bearing strong resemblance to the present, in Diog. Laërt. iii. 43, where he gives us the Inscription on the tomb of Plato: Εἰ δέ τις ἐκ πάντων σοφίης μέγαν ἔσχεν ἔπαινον, Τοῦτον (scil. τὸν ἔπαινον) ἔχει πλεῖστον. The brevity at ἐγὼ μᾶλλον appears to have arisen from the writer's wish to avoid seeming to recognise such grounds.

5. In proof of the assertion in ἐγὼ μᾶλλον, the Apostle here states the principal *grounds* of confidence on which the Jews trusted.

— περιτ. ὀκταήμ.] The sense of this idiomatical clause is, as Bp. Middleton remarks, 'being, in respect of circumcision, [circumcised] on the eighth day.' On the *reading* here, however, there has been some doubt. The Edit. Princ.

6 Φαρισαῖος, [f] κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, κατὰ δικαι- f Acts 8. 3. & 9. 1.
7 οσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. [g] Ἀλλ' ἅτινα ἦν & 22. 4. Gal. 1. 13.
8 μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν. [h] Ἀλλὰ g Matt. 13. 14.
μενοῦν[γε] καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον h Jer. 9. 23. John 17. 3. Col. 2. 2.
τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου· δι' ὃν τὰ Wisd. 7. 9.
πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν i Rom. 10. 3. & 1. 17.
9 κερδήσω, [i] καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην & 3. 21, 22. & 9. 30.
τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ k Rom. 4. 25 & 6. 3. & 8. 17.
10 δικαιοσύνην ἐπὶ τῇ πίστει· [k] τοῦ γνῶναι αὐτὸν, καὶ τὴν 2 Cor. 4. 10, 11.
δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν 2 Tim. 2. 11, 12. 1 Pet. 4. 13.

has περιτομῇ; while the Editions of Erasmus, Stephanus, Beza, and Elzevir have περιτομή. Yet περιτομῇ was afterwards introduced into the *textus receptus;* and the MSS. would seem to be decidedly in favour of it. It is moreover preferable; since (as Bp. Middleton observes) περιτομὴ would require the Article ('*my* circumcision was an eighth-day one'), and thus the *usus loquendi*, by which adjectives of time in —ημερος and —αιος are applied to *persons*, not *things*, would be violated. The Jews regarded circumcision *before* the eighth day as no circumcision, and *after* that time as of little avail.

— ἐκ γέν. Ἰσρ., φυλ. Βενϊαμίν.] Render: 'by nature an Israelite, by tribe a Benjaminite.' I would compare what Josephus says of himself in his Preface to Bell. Jud. § 1, γένει Ἑβραῖος. This he mentions in order to show the genuineness of his Judaism, viz. as being a Jew by *birth*, not one become so by proselytism; and that birth of a tribe not contaminated by foreign admixture. Ἑβρ. ἐξ Ἑβρ., scil. πεφυκὼς, 'a Hebrew descended from parents who were *both* Hebrews.' By the same idiom it is said, Eurip. Alc. 677, Θεσσαλὸν κ' ἀπὸ Θεσσαλοῦ πατρὸς γεγῶτα. Liban. Or. 651, ἐλεύθερός τε καὶ ἐξ ἐλευθέρων. Lysias: δοῦλος καὶ ἐκ δούλων. Propert. iv. 2, 'Tuscus ego Tuscis orior.' Carpzov observes, that the appellation is not properly synonymous with Ἰσραηλίτης, which is a *religious*, as that is a *political* designation. By νόμον must (as the best Commentators are agreed) mean the ἔθη peculiar to Pharisaism: a very rare signification, but of which I have myself adduced two examples in Rec. Syn., Aristoph. Av. 1343, and Thucyd. vi. 16.

6. κατὰ ζῆλον διώκων τὴν ἐκκλ.] The sense is: 'As to *zeal*, that was attested by my persecution of Christians.' Κατὰ δικαιοσύνην — ἄμεμπτος. It is commonly supposed that δικ. here denotes a diligent observance of the law; q. d. 'as far as regards an exact observance of the law, I was irreprehensible.' But the sense seems to be: 'As far as regards the justification to be obtained by the law, I was irreprehensible.'

7. ἅτινα] i. e. the things just mentioned and such like. Under ἀλλ' ἅτινα there is much meaning couched, which may be thus unfolded: 'These things were such as to bring me into great credit with our ecclesiastical rulers; these gained me reputation (see Acts ix. 1), and would have raised me to dignities and emoluments, as introduction into the Sanhedrim, &c., but all these opportunities of advancement (on my change of views and conversion to Christ) I no more regarded than if they had been sources of loss, i. e. I regarded them not only as useless, but injurious.' So, in the next verse, he says he accounts them as not merely valueless, but contemptible.

8. ἀλλὰ μενοῦνγε—Κυρίου μου.] This is partly explanatory of the preceding, and partly said *per epanorthosin.* The full force of the words is, 'And not these things only, but all other things of the flesh, which are thought honourable and profitable, did I despise. Nay, to the present time I continue to think all things but loss,' &c. Διὰ signifies 'on account of,' which implies *comparison* with. Τὸ ὑπερέχον τῆς γν. is for τὴν γνῶσιν τὴν ὑπερέχουσαν. It was the *excellency* of that knowledge which induced the Apostle to make the sacrifice of whatever came in competition with it. Σκύβαλα is by some eminent Commentators interpreted, not dung, but *dross*, *dregs*, *refuse*. But of that signification there is no good proof. As illustrative of the sentiment, Wetstein cites Apuleius Flor. 2, 'Cratetem rem familiarem abjecisse, velut onus stercoris, magis labori quam usui.' Plaut. Truc. ii. 7. 5, 'amator, qui bona sua pro stercore habet.'

— ἵνα Χριστὸν κερδήσω] i. e. 'obtain the benefits purchased by the sacrifice of Christ.'

9. καὶ εὑρεθῶ ἐν αὐτῷ, &c.] This is explanatory of the *nature* of the benefit from Christ, and has an allusion to the *mode* by which it is effected. Εὑρ. is *not* (as most recent Commentators suppose) put for ὦ, but there seems to be an allusion to the judgment of the great day. Thus the sense is: 'and be [at the last] found united to him in faith and obedience.' Ἐν αὐτῷ denotes the spiritual union mentioned by our Lord in John vi. 56, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ; and the next words hint at the *means* by which it is to be effected. Μὴ ἔχων, &c.; i. e. 'not having, as a dependence, the righteousness obtainable by the law (see Rom. iii. 20), but the justification [obtained through faith in Christ].' The next words, τὴν ἐκ Θεοῦ δικ. ἐπὶ τῇ πίστει, are exegetical of the preceding, where at ἐκ Θεοῦ sub. διδομένην. Ἐπὶ τῇ πίστει, 'on condition of faith.' See Whitby.

10. τοῦ γνῶναι αὐτόν.] Sub. ἕνεκα. It is put for ἵνα γνῶ, 'so that I may [but] know him,' &c., intimating the difficulty of the thing, in order to excite them to exertion. This must be connected with the first clause of ver. 8, the words δι' ὃν—ἐπὶ τῇ πίστει being in some measure parenthetical. It is well remarked by Bengel, 'reassumit mentionem cognitionis ver. 8, fac-

l Acts 26. 7. παθημάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, [l] εἴπως 11
m 1 Tim. 6. 12. καταντήσω εἰς τὴν ἐξανάστασιν ‡ τῶν νεκρῶν. [m] Οὐχ ὅτι 12
Heb. 12. 23. ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω,
ἐφ' ᾧ καὶ κατελήφθην ὑπὸ [τοῦ] Χριστοῦ ['Ιησοῦ]. 'Αδελ- 13
n Ps. 45. 11. Luke 9. 62. φοί, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι· [n] ἓν δὲ, τὰ μὲν 14
1 Cor. 9. 24. 2 Tim. 4. 7. Heb. 12. 1. ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,
κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ

tam, nunc uberius explicandam.' By knowing Christ we are to understand, not a bare or theoretical knowledge of him, but a practical and experimental one,—one accompanied with a spiritual gust,—a lively perception of the virtue of his death and resurrection,—a full and experimental knowledge of the Gospel, through which salvation is offered. 'The Apostle,' says Hyperius, 'divides this knowledge into two parts, namely, into knowledge of *Christ glorified* by the power of the resurrection, and of *Christ humiliated* by his afflictions.'

By *τὴν δύναμιν τῆς ἀναστ. α.* is meant its efficacy in confirming our faith in, and hope of salvation through, him (see 1 Pet. i. 3, 4); for, as Calvin observes, 'tum rite cognoscitur Christus, dum sentimus quid valeat mors ejus, et resurrectio, et qualiter in nobis sit efficax.'

By *γνῶναι τὴν κοινωνίαν τ. παθ.* is meant 'to experience a participation in his sufferings,' i. e. to know them experimentally, and feel their necessity. The next clause is explanatory of the preceding, showing the *mode* of that knowledge, and the sense is, 'being conformed, or likened, unto him in his death.' See Calvin and Hyperius, Whitby and Scott.

11. *εἴπως*] for *ἵνα*, *ut*, as often in the New Test., or rather, 'in order that by any means, by any sacrifice,' as it is taken by Theodoret. See also Beng. and Scott. So the Editor of Steiger remarks, 'Exprime la difficulté et la langueur de la carrière, à travers de souffrances.' It is strange that any doubt of the resurrection should ever have been thought to be imported; for by *ἐξανάστ.* is denoted not *simply* resurrection, but the resurrection of *the just*, in order to be received into celestial glory. So Dr. Worthington, Serm., p. 476, observes that 'the word here means the resurrection, as viewed in the happy *consequences* of it,—glory, honour, and immortality.' The word is one of very rare occurrence, elsewhere signifying only a rising up from ambush. The Editor of Steiger observes, that by this modest expression, *εἴπως*, &c., Paul paves the way for the subsequent thought at ver. 12.

12. *οὐχ ὅτι ἤδη ἔλαβον.*] The Editor of Steiger well remarks, that the *ὅτι* has reference to ver. 8, the principal proposition; q. d. 'In saying that I regard all these things as mere loss and as dung in comparison with the excellent knowledge of Christ, I mean not to say that I have arrived at perfection.' In short the full sense of this elliptical expression is, 'Not that I mean to say, I have already attained [the certainty of salvation].' See 1 Cor. ix. 27. *Τετελ.* is usually rendered, 'were made perfect.' But the best Expositors are agreed that in this (as well as in *διώκω*, *καταλάβω*, and other terms occurring in this and the next verse), there is an *agonistic* metaphor, as in Luke xiii. 32, and Philo, p. 74, *ὅταν, ὦ ψυχὴ, τελειωθῇς, καὶ βραβείων καὶ στεφάνων ἀξιωθῇς.* From which, and other passages, it is clear that *τελειοῦσθαι* was a word denoting to reach the goal as victor, and receive the prize. At *εἰ καὶ καταλ.* there is (as at Acts viii. 22, and often) the ellipsis of some verb of *striving*; i. e. 'striving that I may reach;' for *εἰ* is equivalent to *ὅτι*, intimating, however, a modest doubt of success.

The words *ἐφ' ᾧ καὶ κατελ.* are obscure, and variously interpreted. The ancient Commentators and Grotius were, I think, right in recognising at *κατελήφθην* an allusion to the extraordinary manner in which Paul was, as it were, *pressed* into the Christian stadium. Thus the sense appears to be, 'in order that I might obtain that for which I was even laid hold of by Christ [at my conversion].' So the Pesch. Syriac and Vulgate well render *comprehensus sum.* There seems to be an allusion to the impressment of soldiers, sailors, or labourers, for the public service, of which we occasionally read in the Classical writers. Thus Thucyd. vi. 22, *ἄγειν σιτοποιοὺς ἐκ τῶν μυλώνων ἠναγκασμένους ἐμμίσθους*, where see my Note. The Editor of Steiger remarks, that Paul meant to express the analogy which subsists between these two actions,—that of Paul in grasping at perfection, and that of Christ in seizing Paul; and this was expressed by the double *καὶ*, put before and after the particle, which binds the two analogous thoughts; thus expressing two ideas at once.

14. *ἓν δέ.*] This is, Steiger observes, in opposition to what follows, and we must supply *σκοπῶ* or *διώκω* from the subsequent context. *'Επιλανθανόμενος*, 'unheedful of,' as in Heb. vi. 10, and elsewhere. *Τὰ ὀπίσω* must at least *include* all his past attainments and services for the Gospel. The term *ἐπεκτεινόμενος* is highly appropriate to the *racer*,—whether on foot, or on horseback, or in the chariot; since the racer stretches his head and hands forward in anxiety to reach the goal. So, in the passage of Horace, Sat. i. i. 115, cited by the Commentators: 'Instat equis auriga suos vincentibus, illum Præteritum temnens extremos inter euntem.' In this and other passages here cited, the racer is graphically described as thinking not of the space already run ('nil credens actum, cum quid superesset agendum,' as says Lucan, Phars. ii. 657), but looking solely to what remains; and, regardless of the progress made, stretching forward to traverse that which separates him from the goal. I would compare a similarly metaphorical passage in Diog. Laërt. v. 20, *ἐρωτηθεὶς πῶς ἂν προκόπτοιεν οἱ μαθηταί; ἔφη, ἐὰν τοὺς προέχοντας διώκοντες, τοὺς δὲ ὑστεροῦντας μὴ ἀναμένωσι.*

15 Θεοῦ ἐν Χριστῷ Ἰησοῦ. [o] Ὅσοι οὖν τέλειοι, τοῦτο φρο- [o] 1 Cor. 2. 6. Gal. 5. 10
νῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν
16 ἀποκαλύψει. [p] Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν [p] Rom. 12. 16.
[κανόνι, τὸ αὐτὸ φρονεῖν]. & 15. 5, 7. 1 Cor. 1. 10. Gal. 6. 16.
17 [q] Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς [q] 1 Cor. 4. 16. & 11. 1.
18 οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς. [r] πολλοὶ 1 Thess. 1. 6. [r] Gal. 6. 12.

The expressions βραβεῖον and ἄνω κλ. have allusion to the βραβευτὴς or ἀγωνοθέτης, who sat on an elevated seat, and called forward the candidates for the βραβεῖον or prize.

15. There is here (observes Aretius) an inference subjoined to the argumentation, wherein the Apostle concludes what he had to say on this subject, and draws forth a common rule to be observed in this whole question. One cannot but observe the address and delicacy with which the Apostle passes from the *indirect admonition* of the preceding verses, 8—11, to the *direct exhortation* contained in the present; and that first introduced, per κοίνωσιν, with '*we*,' but immediately changed to '*ye*.' Τέλειοι the best Commentators interpret of 'full growth in Divine knowledge,' the sense being, 'fully instructed in the Christian religion,' as in 1 Cor. ii. 6. So also ταῖς φρεσὶ τέλειοι γίνεσθε, 1 Cor. xiv. 20. But it may better, with most Expositors, be taken of persons who have attained to a comparative perfection, i. e. far advancement in moral and religious knowledge and Christian virtue, especially the latter. So Matt. v. 48. xix. 21. Col. i. 28. iv. 28. James i. 4. iii. 2. Ephes. iv. 13. So Ecclus. xliv. 17. Isocr. Panath. p. 239, τελείους ἄνδρας εἶναι, καὶ πάσας ἔχειν τὰς ἀρετὰς, and Simplic. on Epict., p. 289, who says, 'Make it your study to live ὡς τέλειον, οὐχ ὡς τέλος ἀπειληφότα,' &c. i. e. the life of a perfect man, not as though you had already attained perfection, but as always *advancing towards it.* Τοῦτο φρ., 'let us aim at being thus disposed,' i. e. (says Calvin) 'abdicando rerum omnium fiduciam, ut in sola Christi justitia gloriemur, et, posthabitis omnibus, aspiremus ad communicationem passionum ejus, quæ nos ad beatam resurrectionem ducat.' The next words, καὶ εἴ τι—ἀποκαλ., are obscure; but the best Commentators are agreed that there is an allusion to the prejudices of weak, but sincere, Jewish converts, and the misconceptions of others. Thus the sense is, 'And if there be aught wherein ye are of different sentiments from the foregoing views, this prejudice, or error, God will, I trust, even remove, and thus open to your minds the light of truth.' We need not, however, understand by ἀποκαλ. any supernatural revelation, but such an enlightening as would result from the diligent exercise of the understanding, under the ordinary influences of the Spirit. See John i. 17. Ps. xxv. 12.

16. πλὴν εἰς ὃ—φρονεῖν.] Of this passage both the reading and the interpretation have been controverted. Some ancient MSS. and Versions omit κανόνι — φρονεῖν; others, κανόνι only; others, again, τὸ αὐτὸ φρονεῖν; and in some the words are transposed. Griesbach has *cancelled all* the words. Vater has bracketed them. Tittman brackets only the τὸ αὐτὸ φρονεῖν. The first-mentioned Editor seems to have been induced to cancel them all, from a rule in criticism,—that a passage which is variously read in the MSS. is probably spurious. That rule, however, has many exceptions; and, among others, when a passage is obscure, and there are many alterations, whether by omission, alteration, or transposition, all tending to *remove the difficulty*. Now to *cancel* such a passage would be as uncritical as cancelling a passage merely because it is difficult. Of this kind is the passage before us; and therefore I agree with Wolf, Wetstein, Matthæi, Rinck, and Scholz, that the words must *not* be cancelled, nor even *altered*, since the transposition arose from certain words being first omitted, *ob homœoteleuton*, and then introduced in the wrong place. Besides, the cancelling would compel us to take τῷ αὐτῷ for τούτῳ, which cannot be allowed; not to say that ἐν τούτῳ or ἐν αὐτῷ would have been required, as in Col. ii. 6: and the sense, 'that they should use the knowledge they had attained unto, and apply it to practice,' though good, seems not to be the *whole* of what was meant. The Apostle intended, I conceive, to engraft on that admonition *another*, viz. to preserve unity of doctrine and concord in general. The Apostle, I apprehend, intended to include *both* the above-mentioned senses,—the latter as connected with the former; τὸ αὐτὸ φρονεῖν, which is equivalent to τὸ ἓν φρονεῖν, being added, to engraft the one upon the other, as in Rom. xii. 16. xv. 5. 2 Cor. xiii. 11. Indeed, as in many other passages of St. Paul, two clauses are here blended into one, and consequently there is a *peculiarity of phraseology* as well as a brevity. If written at length, the passage would have run thus: Πλὴν εἰς ὃ ἐφθ., τούτῳ [δεῖ] στοιχεῖν· τῷ αὐτῷ στοιχεῖν κανόνι. The πλὴν is very elliptical, and may mean, 'But [be that progress what it may].' So in a kindred passage of Rev. ii. 25, πλὴν ὃ ἔχετε, κρατήσατε ἄχρις οὗ ἂν ἥξω. Thus the general sentiment has been well expressed by Hyperius thus: q. d. 'Verum quidem est, non omnes æquè perfecti sunt, et parem adepti cognitionem; nihilominus tamen contenti quisque cognitione et perfectione, quam adepti sumus, debemus paribus animis, et æquè ardenti studio eniti, semperque elaborare, ut indies perfectiores evadamus, summâ inter nos concordiâ, eandem sententiam de salute per Christum parandâ tueamur.' The expression τῷ αὐτῷ στοιχεῖν κανόνι is parallel to that at Gal. vi. 16, ὅσοι τῷ κανόνι τούτῳ στοιχήσουσι. The rule here meant is that of the right doctrine of faith just laid down.

17. συμμιμ. μου γίνεσθε.] The Apostle concludes with a weighty exhortation. 'Be joint imitators of me,' i. e. unite in following my example. The συν is used as at συναθλοῦντες, i. 27. Σκοπεῖτε—ἡμᾶς. Meaning, 'And observe [for imitation] those who so act, as you see us acting, and have us for an example [therein].' On τύπον see Acts vii. 44.

γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ
s Rom. 8. 5. & 16. 18. 2 Cor. 11. 12, 15 Gal. 6. 13. t Eph. 2. 6. Col. 3. 3. 1 Thess. 1. 10. Titus 2. 13. Heb. 13. 14. u 1 Cor. 15. 43, 51. Col. 3. 4. 1 John 3. 2. Eph I 19
κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ· [s] ὧν 19
τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ
αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. [t] Ἡμῶν γὰρ τὸ 20
πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδε-
χόμεθα Κύριον Ἰησοῦν Χριστόν· [u] ὃς μετασχηματίσει τὸ 21
σῶμα τῆς ταπεινώσεως ἡμῶν, [εἰς τὸ γενέσθαι αὐτὸ] σύμ-
μορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ

18, 19. These verses are in some measure parenthetical. After περιπ. the Commentators suppose an ellipsis of καθὼς, or ἑτέρως; but there seems rather to be an *aposiopesis*, for delicacy's sake. In the place of a term to characterize their *conduct*, the Apostle chooses to describe the *persons*,—first generally, as enemies of the cross of Christ; then under their principal individual characteristics. First, then, they are designated generally, as the enemies of the cross of Christ; i. e. inimical to the doctrine of a crucified Redeemer, through the sacrifice of whose death circumcision was become unnecessary (see Notes on Gal. v. 11. vi. 12. 14), and in general utterly averse to the humbling and spiritual doctrines of the Gospel. Of these it is first said, for warning to others, that their end is destruction; meaning, that their conduct, if persisted in, must terminate in their perdition. See Jude 13, and compare a similar sentiment of a Rabbinical writer, cited by Wetstein: 'Quorum finis est in destructionem.' They are then characterized by their chief *personal* traits,—*sensuality*, a *shameless impudence* in glorying in their false doctrines and licentious practices, and a general *worldly-mindedness*. Of these the first is expressed by a comparison used in Rom. xvi. 18, where see, and elsewhere. Several parallel sentiments are adduced by Grotius, Wolf, Alberti, and Wetstein, the most apposite of which are the following: Eurip. Cyclop. 335, ἃ 'γὼ τινι θύω, πλὴν ἐμοὶ (θεοῖσι δ' οὔ), Καὶ τῇ μεγίστῃ γαστρὶ τῇδε δαιμόνων· Ὡς τοῦ πιεῖν γε καὶ φαγεῖν τοὐφ' ἡμέραν Ζεὺς οὗτος ἀνθρώποισι τοῖσι σώφροσι. So the life of the glutton is well depicted by Epictetus ap. Stob. Serm. C. 120. frag. 94. Ed. Schweigh., νάττω τουτονὶ τὸν θύλακον (I stuff up this sack), εἶτα κενῶ.

19. καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν.] Denoting a hardened insensibility to shame,—a glorying in that of which they ought to be ashamed. So Polyb. cited by Raphel., ἐφ' οἷς ἐχρῆν αἰσχύνεσθαι, ἐπὶ τούτοις ὡς καλοῖς, σεμνύνεσθαι καὶ μεγαλαυχεῖν. Cicero, in Verr. lib. ii. 47, 'homines quos——ipsius nequitiæ fama delectat.'

— οἱ τὰ ἐπίγεια φρ.] Render, 'whose minds are devoted to earthly things;' of course, to the neglect of heavenly ones. See Col. iii. 2. Wetstein compares Hom. Od. xxi. 85, ἐφημέρια φρονέοντες. To which may be added Æschyl. ap. Stob. p. 98, ὅ τι γὰρ βρότειον σπέρμ' ἐφημέρια φρονεῖ.

20. This verse connects with ver. 17, to which the γὰρ refers, vv. 18 and 19 being parenthetical. Πολίτ. may denote either *conduct*, *manner of living*, ἀναστροφὴ, as it is commonly interpreted, or *citizenship*, as many modern Commentators explain; or, again, *community*, political society, as Parkhurst and Wahl: which last sense, as it is most agreeable to the context and the *usus loquendi* of the later writers, so it is also confirmed by the expression of Eph. ii. 12, ἡ πολιτεία τοῦ Ἰσραήλ. Thus a clause will have to be supplied; q. d. 'thither therefore our minds ought to be directed.' So Philo says, ἐν οὐρανῷ πολιτευόμεθα; and Anaxagoras, ii. 7, on being asked what was his country, answered by pointing to heaven.

— ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κ. Ἰ. Χ.] The ἐξ οὗ is for ἐξ ὧν, scil. οὐρανῶν, by a common figure. The words have reference to the omitted clause, and suggest a *reason* why we should give our chief attention to heavenly things, namely, because we expect from thence the Saviour, who will richly reward all our patient endurance here; see 2 Tim. iv. 18. Ἀπεκδεχόμεθα denotes anxious expectation.

21. In touching on the redemption to be bestowed on all who make good their title to the heavenly citizenship, the Apostle, with admirable address, adverts to that which is (as we learn from 1 Cor. xv.) to be the *commencement* of the rewards Christ will bestow, and, as it were, a *pledge* for the rest. On this point he has, with great judgment, taken his stand; since it suggests a strong motive to resist temptations to sensuality, selfishness, and worldly-mindedness; namely, Why should I take so much thought for this wretched and perishable body—this *paltry self*—when by resisting temptations I may expect that *this very body* will by my Saviour be changed into a body similar to his glorious body, and be made capable of pleasures, 'such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive?'

— ὃς μετασχηματίσει, &c.] Μετασχηματίζω signifies, to change the σχῆμα or form of any thing, as 2 Cor. xi. 13. 15. 1 Cor. iv. 6. The words εἰς τὸ γενέσθαι αὐτὸ, not found in some MSS., are rejected by most Critics, and are cancelled by Griesbach and Scholz.

'Σύμμορφον,' observes Steiger, 'indicates the result of the μετασχημ. It is the predicate. Σύμμ. means of the same form and nature (see Rom. viii. 29) with Christ's (a change necessary previous to our admission, 'for this corruptible must put on incorruption, and this mortal put on immortality,' 1 Cor. xv. 25); namely, his glorified nature.' And Steiger remarks, 'that as Christ has taken the μορφὴ of the human nature in all the misery of that μορφὴ, so shall we obtain the μορφὴ of the nature of Christ in all its glory;' for, as Bengel remarks, 'non mors salutem dabit sed gloriam.'

— κατὰ τὴν ἐνέργειαν—πάντα.] We have here 'an argument *à majori ad minus*, meant to

1 δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα. IV. [a] Ὥστε,
ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός
2 μου, οὕτω στήκετε ἐν Κυρίῳ ἀγαπητοί. Εὐωδίαν παρα-
καλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.
3 * [b] Ναὶ ἐρωτῶ καὶ σὲ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς,
αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλή-
μεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν
βίβλῳ ζωῆς.
4 [c] Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. [d] Τὸ
5 ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις· ὁ Κύριος ἐγγύς.

a 1 Cor. 15. 26, 27. 2 Cor. 1. 14. supra 2. 16. 1 Thess. 2. 19, 20.
b Ex. 32. 32, 33. Dan. 12. 1. Luke 10. 20. supra 1. 27. Rev. 3. 5. & 13. 8. & 20. 12. & 21. 27.
c Rom. 12. 12. 2 Cor. 13. 11. 1 Thess. 5. 16. supra 3. 1.
d Heb. 10. 25.

silence all unbelief, the power he hath to subdue *all* things having subdued even *death*' (Theophylact); see 1 Cor. xv. John xi. 25. Τοῦ δύνασθαι is for τῆς δυνάμεως; but the verb is used in order to suspend upon it [ὥστε] ὑποτάξαι.

IV. 1. This verse forms the conclusion of the exhortation (as at 1 Cor. xv. ult.), and should not have been separated from the preceding chapter. The ὥστε is *conclusive*, and may be rendered, *So then;* q. d. 'Such an expectation being held out.' Ἐπιπόθ. is *not* synonymous with ἀγαπ., but a stronger term, which may be rendered *exoptati;* also denoting his anxious desire to see them again; see i. 27—30. Χαρὰ καὶ στέφανος; i. e. a cause of rejoicing and of glorying to me. On the expression στ. ἐν Κυρίῳ, see 1 Cor. xv. 1. xvi. 13. Gal. v. 1.

2. τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.] This expression may denote both unanimity in doctrine, and concord in views and objects. The persons in question were probably deaconesses of the Church.

3. ναὶ ἐρωτῶ.] For καὶ most of the best MSS., Versions, and many Fathers, and all the early Editions, have ναὶ, *quæso*, which is approved by almost all the Critics, and adopted by Bengel, Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz. It is on all accounts greatly preferable, being so suitable to ἐρωτῶ, q. d. 'Now, I beseech you.' The word, probably from the Hebr. נא, has this sense also in Philem. 20, ναὶ, ἀδελφὲ, and Rev. xxii. 20, ναὶ ἔρχου, Κύριε.

— σύζυγε.] On the sense of this word Commentators are not agreed. It seems rightly taken by Heinrichs to denote a closer connexion than συνεργὸς, supra ii. 25. Otherwise it might be supposed to designate *Epaphroditus.* It would, therefore, seem to mean *colleague*, and to be meant for the Bishop, or principal presbyter, of Philippi (vide supra i. 1), who was, in some sense, Paul's colleague; comp. Arist. Plut. 945, ἐὰν δὲ σύζυγον λάβω τινά. And this is confirmed by the use of γνησίως, supra ii. 20. Συνήθλ. denotes co-operation in the furtherance of the Gospel (so at Rom. xvi. 3, he calls Priscilla his συνεργὸς), but in what precise way is uncertain.

— Κλήμεντος.] This is said by the ancients to have been Clemens Romanus, one of the Apostolical Fathers; but the tradition has been generally rejected by the moderns.

— ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.] This expression may be supposed employed in accommodation to the image by which the future life is represented a little before (iii. 20) as a πολίτευμα, which supposes a *list of the citizens' names*, from which the names of the unworthy are erased; see Rev. iii. 5, and the Note there. Thus the names of the virtuous are often represented as *registered* in heaven; see Luke x. 20, and especially Rev. xiii. 8. So also in the Rabbinical writers we read of a *book of eternal life* in which the names of the just are inscribed. Nay, the same image is found in Mal. iii. 16.

4. χαίρετε ἐν Κυρίῳ π.] A repetition of the injunction at iii. 1, which the Apostle here, in the warmth of his feelings, repeats. This must, of course, be understood of *spiritual* joy; intimating, too, as Hyperius suggests, that 'all the unkindly and uncharitable feelings should be laid asleep.'

5. τὸ ἐπιεικὲς ὑμῶν, &c.] Τὸ ἐπιεικὲς is obviously put for the more ordinary Greek term ἡ ἐπιείκεια; though what is the exact force of the term is not so clear. By the recent Commentators it is in general interpreted, *mildness*, gentleness, lenity, forbearance; by the earlier ones, *moderation.* The former sense is quite agreeable to the *usus loquendi*, both in the Classical and Scriptural writers (as 1 Tim. iii. 3. Tit. iii. 2. 2 Cor. x. 10), and is supported by the Pesch. Syr. and Arabic Versions, and Theophylact; but it is not so suitable to the context as the latter sense, which is supported by the Vulgate Version *modestia* (as used in that sense which it bears in Cicero, Tusc. iii. 8); though the Interpreters by whom it is adopted are not agreed whether it means moderation of one's desires, or moderation in bearing injuries. It would rather seem that the Apostle intended a sense far more extensive than either of those interpretations comprehends. Upon the whole, it seems best to understand the expression, with Abp. Secker, of that reasonableness of mind (the philosophic μετριοπάθεια, expressed in Latin by *modestia* or *æquitas*) which curbs the exuberances of all our passions, confining us to proper degrees of being affected by the things about us, and of exerting ourselves in relation to them, comprehending the due restraints of desire and anger, fear and sorrow; and such was, I find, nearly the view adopted by Calvin. Of course, mildness, gentleness, and long-suffering will here be included. It is, indeed, difficult to find a single term to express so much meaning; but the Latin *modestia* and the English *moderation* or *equanimity* come the nearest. This will carry with it

e Ps. 55. 22. Matt. 6. 25. 1 Pet. 5. 7.
f John 14. 27. Col. 3. 15. Rom. 1. 7.
g Rom. 12. 17. & 13. 13. 1 Thess. 4. 3, 4, 5. & 5. 22.

[e] Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τε 6
δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς
τὸν Θεόν. [f] καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα 7
νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν
Χριστῷ Ἰησοῦ.
[g] Τὸ λοιπὸν, ἀδελφοί· ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα 8
δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ

that holy *indifference* to the things of this world so proper to those who 'have no continuing city, but seek one to come.'

The expression following, *γνωσθήτω πᾶσιν ἀνθρώποις*, is very significant, importing that it should be well known by its *effects* (so Calvin and Hyperius explain), not only by our own family and friends, but all those with whom we have to do, thus letting the light of our example 'shine before men.'

— *ὁ Κύριος ἐγγύς*.] Most recent Expositors take the meaning to be, 'The Lord (i. e. God) is at hand [for help; and therefore there is no cause for over-anxiety];' comparing Psalm xxxiv. 18. This is, however, not a little harsh. Far better is it, with the ancient and earlier modern Expositors, to understand the words as spoken of *Christ;* not, however, as denoting, what many suppose, the *day of judgment*. Nor need we, with others, interpret it of the *second advent* of Christ to the *destruction of Jerusalem*, though the opinion is ably maintained by Whitby. I agree with Scott in understanding the expression of that advent of our Lord which takes place at *death*, and is to every man the same as the final advent of Christ to judgment; 'it being,' as he says, 'the manner of the sacred writers to consider all temporal things as short, and the end of them as at hand; and as death cannot be far from any man, and the final consummation of all things is, when measured with eternity, as it were *at hand*, so the judgment may be said to be near, even *at the door*.' It is surely, as observes Abp. Secker, a most weighty consideration, that the time which we have, either for busying and gratifying ourselves here, or preparing for hereafter, is of small duration; for 'the Lord is at hand.' All that we can hope or dread, enjoy or suffer, in the present state, will soon be over, possibly very soon; and all that we can do to qualify us for the next, how much soever we want, must be done in a very short space of time. See Rev. xxii. 12.

6. *μηδὲν μεριμν.*] Render, 'be not anxiously solicitous about any thing;' see Matt. vi. 25, and Note. Ἀλλ' *ἐν παντὶ*, scil. *πράγματι*; see Notes at Rom. xii. 12, and Ephes. vi. 18. *Μετὰ εὐχαρ.*, 'with thanksgiving,' viz., for what God shall be pleased to grant, implying acquiescence as to what he may see fit to withhold.

7. *καὶ*] 'and [thus];' viz. by so doing; intimating the effect and high advantages of such a practice; namely, in procuring that peace, which God, by the Gospel and the influences of his Spirit, bestows; see Isaiah xxvi. 3. Ἡ *ὑπερέχουσα πάντα νοῦν*, 'which surpasseth all comprehension.' Comp. Eph. iii. 20.

— *φρουρ. τὰς καρδίας*—Ἰησοῦ.] This is by many eminent Expositors supposed to mean, 'will support and preserve you in the faith of Christ;' i. e. guard you against all temptations to desert the faith. That sense, however, is frigid, and not agreeable to the context. The interpretation of many good Commentators, 'will preserve you in a Christian frame of mind,' might be admitted, were it not certain that *φρουρ.* must be referred to *μηδὲν μεριμνᾶτε* a little before. As it is, the sense seems to be, 'will fortify your hearts and minds by Christ and his religion [against such over-anxiety].' And truly, the *experience* of that peace which the God of peace imparts by the Gospel is the mind's best safeguard against such an evil disposition. We thus feel fulfilled in us the words of the Prophet (Isa. xxvi. 3), 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.' By the words of the preceding clause, *ἐν παντὶ—τὸν Θεὸν*, the Apostle meant to show *how* that peace could be most surely procured *in* the time of need, and *for* the time of need; namely, by prayer and supplication in the Spirit.

It is worthy of observation, that *two* terms, *καρδίας* and *νοήματα*, are here made use of, though *one* might have seemed sufficient; since, as Calvin and Hyperius well point out, the Apostle thus meant to comprehend the whole of the immaterial part of man, consisting both of the *intellectual faculties* and the *affections* or *passions;* both of which require to be fortified, the former against the deceits of carnal reasonings, the latter against the allurements of the world, the flesh, and the devil.

8, 9. *τὸ λοιπὸν*, &c.] The Apostle here briefly sums up the foregoing practical exhortations, and in a manner the most impressive,—giving the Philippians to understand that Christian faithfulness cannot rest on the discharge of any *one* virtue, but on the uniform observance of the *whole* of what is enjoined in the Gospel, and hath been urged upon them by himself; and that then 'the God of peace would be continually with them.'

— *ὅσα ἐστὶν ἀληθῆ*, &c.] Ἀληθῆ signifies, 'truly virtuous,' *ἐνάρετα*, as Theodoret explains. Σεμνὰ, 'honourable, or respectable.' Προσφιλῆ, 'amiable,' meaning that quality which conciliates love and respect. So Ecclesiast. xx. 13, *ὁ σοφὸς ἐν λόγῳ προσφιλῆ ποιήσει*. By this the Apostle seems to advert to that in which religious persons are too often deficient, who, by an austere and ascetic demeanour, not a little prejudice the cause of religion.

— *εἴ τις ἀρετὴ*, &c.] Meaning, 'Whatever else there be of what is virtuous and praiseworthy, think of and study to practise them.' *Σχολάζετε τούτους*, or *πρὸς ταῦτα*, would have been more Classical Greek than *ταῦτα λογίζ.*; see Note on 1 Cor. vii. 5. On this text Dr. Is. Barrow has excellently treated, Serm. vol. i. p. 46.

9 καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε. [h] ἃ καὶ ἐμάθετε καὶ h Rom. 15. 33.
παρελάβετε, καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοὶ, ταῦτα πράσσετε· 2 Cor. 13. 11.
καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.
10 [i] Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε i 2 Cor. 11. 9
τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ.
11 [j] Οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς j 1 Tim. 6. 6, 8.
12 εἰμὶ, αὐτάρκης εἶναι. [k] Οἶδα [δὲ] ταπεινοῦσθαι, οἶδα καὶ k 1 Cor. 4. 11.
περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι 2 Cor. 11. 27.

9. Here the Apostle refers them to his own doctrines, precepts, and example; which, according as they follow, so will they attain the peace of God. The terms ἐμάθετε and παρελάβετε are not the same in sense, but are well distinguished by Grotius, the latter as being the more formal and special term, denoting knowledge gained by actual instruction. Of ἠκούσατε καὶ εἴδετε ἐν ἐμοὶ the full sense is, 'have heard to be in me and see to be in me;' i. e. practised by me. Steiger aptly compares from Cicero: 'Didicimus, accepimus, legimus.' Πράσσετε should be rendered, not *do*, as if ποιεῖτε had been written, but *practise*, the term being used of a *course* of action, of what is done continually and habitually. This is required by the seeming antithesis with λογίζεσθε.

10. ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρον.] Some eminent Commentators take ἀνεθ. in a *Hiphil* sense, 'have made your cause to flourish.' But for that there is no authority; and it is better, with others, to suppose at τὸ φρον. an ellipsis of κατὰ or εἰς. As to ἀνεθ., I have, in Rec. Syn., shown at large that there is no reason to abandon the common interpretation, 'that ye are revived in your care of me,' which, by hypallage, may mean, 'that your care of me hath revived.' Comp. Ezek. xvii. 24. But as the term is properly used of a tree or plant growing green again, or as an annual is again re-produced in the spring, so this may be the source of the metaphorical allusion here. Φρονεῖν is here for φροντίζειν. The next words ἐφ' ᾧ—ἠκαιρεῖσθε δὲ are, like the last, rendered obscure by the delicacy and modesty of the writer. He means to suggest the best excuse for them, by *presuming* that they had not before had an *opportunity* of sending, or were destitute of the *means*. Ἠκαιρ. may be understood of either. See Note on Acts xxviii. 14—16.

11. οὐχ ὅτι—εἶναι.] Meaning, 'I do not say this with reference to any necessity to which I have been reduced; for I have learnt, in whatever circumstances I am, therein to acquiesce, and accommodate myself thereto.' At οἷς supply πράγμασι. Αὐτάρκης is used both of a *thing sufficient for the purpose intended*, and of a *person who feels sufficiency, and is therefore content.* So Seneca, de Vita Beata, 6 (cited by Wetstein), says, 'Beatus est qui præsentibus, qualescunque sint, contentus est.'

These deeply affecting words show that the Apostle had been suffering under a decrease of his usual means of subsistence; yet that he had been endeavouring to reduce his desires to a level with his means, so as to be content. The true character of the words has been best seen by Hyperius and Calvin, who notice that they are said *per correctionem*, to preclude any idea of pusillanimity, as if what he had said was meant to reproach them with his penury, or as if he himself had not sufficient fortitude to bear it. See on the present text two powerful sermons by Bp. Sanderson. He regards this and the following verses, up to ver. 19, as a *prolepsis* to prevent any unjust opinion of him, as if he sought theirs more than them; q. d. 'True it is when I received from Epaphroditus the things that were sent from you, it was no small rejoicing to my heart, to see your care of me (after some years' intermission) to *flourish again;* and I cannot but warmly commend your charity, for you have done well to communicate with my afflictions. Yea, I should derogate from the grace of God, which worketh in you, if I should not both acknowledge your free benevolence towards me, and approve it as an odour of a sweet smell, a sacrifice acceptable to God; which I speak not with a greedy mind, to make a gain of you, nor for a cloak of covetousness (God is my witness), nor any other way so much in reference to my own private interest as for the glory of God and the comfort of your consciences; inasmuch as this fruit of your faith thus working by love redounds to the honour of the Gospel in the mean time, and shall in the end abound to your account in the day of the Lord Jesus. Otherwise, as to myself particularly, although my wants were supplied, and my bowels refreshed through your liberality (which, in the condition I was in, was some comfort to me), yet if that had been all I had looked after, the want of the things you sent me could not have much afflicted me. The Lord whom I serve is *God*, *All-sufficient*, and *his grace* had been sufficient for me, though *your supplies* had never come. He that enables me [however unable of myself to do any thing, yet] to do all things through Christ that strengtheneth me, hath framed my heart by his Holy Spirit, and trained me hereunto in the school of affliction, to rest contented with his allotment, whatsoever it be, and to have a *sufficiency* in myself, though in never so great a *deficiency* of outward things [not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content].' Which words contain a *protestation*, and the *reason* of it; and first, in order to prevent any misconstruction of his commendation of their charity, as if he had some low covetous end therein, he utterly protested the contrary; and then, to make that protestation the more credible, he assigns as the reason thereof the contentedness of his mind.

12. Δὲ is, in several Versions and Fathers, not found, and has been cancelled by most Editors; perhaps rightly. Internal evidence is certainly against it. Moreover, the *Asyndeton*

l John 15. 5. 2 Cor. 12. 9. καὶ πεινᾷν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· [l] πάντα ἰσχύω 13
ἐν τῷ ἐνδυναμοῦντί με [Χριστῷ]. Πλὴν καλῶς ἐποιήσατε 14
m 2 Cor. 11. 8, 9. συγκοινωνήσαντές μου τῇ θλίψει. [m] Οἴδατε δὲ καὶ ὑμεῖς, 15
Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ
Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον
δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι· ὅτι καὶ ἐν Θεσσα- 16
n Rom. 15. 28. Titus 3. 14. λονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε. [n] Οὐχ 17
ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονά-
o 2 Cor. 9. 12. Heb. 13. 16. ζοντα εἰς λόγον ὑμῶν. [o] Ἀπέχω δὲ πάντα, καὶ περισσεύω· 18
πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν,
p 2 Cor. 9. 8. Ps. 23. 1. Eph. 3. 16. ὀσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ. [p] Ὁ δὲ 19
Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν, κατὰ τὸν πλοῦτον
αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. Τῷ δὲ Θεῷ καὶ Πατρὶ 20
ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται 21
ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί· ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, 22
μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ Κυρίου 23
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου.

here has great strength, and is much in the Apostle's manner.

— ταπεινοῦσθαι.] This term signifies, 'to be in lowly and necessitous circumstances,' as the antithetical one signifies 'to have a superfluity.' The sense here is rendered plainer by the words following, καὶ χορτάζεσθαι καὶ πεινᾷν. In περισσεύειν καὶ ὑστερεῖσθαι we have a more significant expression than ταπ. καὶ περισσ., ὑστ. signifying, 'to be in utter want of the necessaries of life.' In the expression μεμύημαι ('I am initiated'), there *may* be, as many Commentators suppose, an allusion to initiation into the Heathen mysteries. At all events, it is a very energetic term, signifying thorough knowledge by long experience. So Marc. Anton. says of Socrates, καὶ ἀπέχεσθαι καὶ ἀπολαύειν ἐδύνατο τοῦτο.

13. πάντα] i. e. all things connected with my Christian duties. He then shows the *source* of his ability, even the aids afforded to him by Christ, through the Holy Spirit.

14. πλὴν—ϑλίψει.] This is added to preclude any idea of his depreciating the gift, or misconceiving the intentions of the donors. Though he had learnt to endure poverty without murmuring, he was not the less *entitled* to assistance. And they had done a good work in communicating aid to him in his distress; for that is the sense of the words συγκ. μ. τ. ϑ., which are for συγκ. μοι ἐν τῇ ϑλ. μου. The ἐν is *supplied* in Revel. i. 9, συγκ. ἐν τῇ ϑλίψει.

15. ἐν ἀρχῇ τ. εὐαγγ.] 'at the beginning of the Gospel's being preached among them.' In εἰς λόγον δόσ. καὶ λήψ. there is an allusion to the *ratio acceptorum et datorum* among the Romans, and that to intimate a regular reciprocation of giving and of receiving. If any other Church gave, it was something not worth noting down.

16. καὶ ἅπαξ καὶ δίς.] This is by many Commentators supposed to signify, 'pretty frequently;' but may be taken literally.

17. ἀλλ' ἐπιζητῶ—ὑμῶν] q. d. 'I feel pleasure in the gift; not so much on my own account, as yours; considering the fruit that will redound from it, in the praise of men and the recompense of God.'

18. Ἀπέχω is for ἔχω, as in Philem. 15, and Arrian, Epict. iii. 24, τὸ γὰρ εὐδαιμονοῦν ἀπέχειν δεῖ πάντα, ἃ ϑέλῃ, πεπληρωμένῳ τινὶ ἐοικέναι. Πεπλ. is added in order to strengthen the sense, and to show that he wants no more. On the expression ὀσμὴ εὐωδ., see at Eph. v. 2, 2 Cor. ii. 14; and on ϑυσ. δεκτ. see at Rom. xii. 1.

19. πληρώσει—ὑμῶν.] Render, 'will abundantly supply all their need,' spiritual and temporal. Of the phrase χρείαν πληροῦν another example occurs in Thucydides, i. 70, ἢν δ' ἄρα που καὶ πείρᾳ σφαλῶσιν, ἀντελπίσαντες ἄλλα, ἐπλήρωσαν τὴν χρείαν. By the *riches* here spoken of may be meant riches of grace and beneficence; for τ. πλοῦτον τῆς χάριτος αὐτοῦ, as is fully *expressed* at Ephes. i. 7, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ: comp. Ephes. ii. 4, πλούσιος ὢν ἐν ἐλέει, and Rom. x. 12.

Ἐν δόξῃ may be construed either with πληρώσει, and taken adverbially for ἐνδόξως, or with πλοῦτον, and taken adjectively for ἔνδοξον: but the latter is the more natural construction, and is confirmed by Ephes. iii. 16.

— ἐν Χριστῷ] 'per Christum;' Christ being considered as the *medium* 'through whom all blessings flow.'

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΚΟΛΟΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

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1 I. ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος a Rom. 1. 7. Gal. 1. 3.
2 Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, [a] τοῖς ἐν ‡ Κολοσσαῖς ἁγίοις Eph. 1. 2. 1 Pet. 1. 2.

COLOSSÆ was a large, populous, and wealthy city of Phrygia (whose site has been at length determined to be the present *Khonæ*), at which there was a flourishing Christian church; but by whom planted, we have no certain information. From some passages in the Epistle (as i. 21. 25. ii. 5, 6), and from the probability that it should have taken place (as he had twice visited Phrygia), there are some reasons to think that it was *St. Paul;* while, from *other* parts of the Epistle (as, for instance, ii. 1), the *contrary* would appear: and as there seems to be something like *positive proof* that he was *not* the founder,—while there are only *arguments of probability* that he *was*, we seem authorized to rather embrace the *negative.* Yet, though not literally the founder, he might, in a qualified sense, be termed such; since the Gospel dispensed to the Colossians (i. 21—25) came *mediately*, though not *immediately* from him. *Who* was the actual founder, the learned are not agreed. Some say Epaphras; others, Timothy. The *latter* supposition has most probability in its favour. Be that as it may, it seems that the Church at Colossæ had been planted and watered, and brought to a flourishing state, by *both* those two active fellow-labourers with Paul in preaching the Gospel. With respect to the *date* of the Epistle, the internal evidence supplied by the Epistle itself shows that it must have been written at nearly the same time as that to the *Ephesians*, but a little after it. The two are, in fact (as Paley says), '*twin* Epistles, being written nearly together; insomuch that many expressions in the one were made use of in writing the other.' The difference in them is well pointed out by Hyperius thus: 'Licet hac epistolâ propemodum eadem omnia contineantur, quæ habita sunt in illâ ad Ephesios, non tamen eodem modo partes hujus epistolæ constituendæ ac distribuendæ;' the present Epistle being mainly directed against the tenets and practices of certain *false teachers*, who had crept in, and disseminated erroneous and superstitious notions respecting the worship of angels, self-mortification, and the observance of the Jewish Festivals, and indeed of the Mosaic ritual Law in general, as *necessary to salvation.* *Who* these persons were is not agreed. See the Introductions of Schott and Boehmer. The truth seems to be, that, though the notions of the *Essenes* were most in accordance with the errors here condemned, yet that the false teachers were not of one particular class, but were composed of fanatics and ascetics of various classes, *chiefly Judaizers*, and for the most part such as had taken up the dogmas of the Essenes,—but *also* Platonizers, Gentile converts, who blended Platonic notions with the doctrines of the Gospel. Nor probably were there wanting some who had been professors of what is called the Oriental Philosophy (for asceticism has been ever prevalent in the East), and had, on becoming Christians, retained several of their superstitious and ascetical notions. Hence the *scope* of the Epistle is, 1. to lay down the grand purpose of the Gospel, and to show how far it surpasses the law of Moses as well in glory, as in greatness, and comprehension; and especially to point out that all hope of man's redemption is founded on CHRIST, our Redeemer, in whom alone all fulness, perfection, and sufficiency are contained. 2. To caution the Colossians against the insinuations of the Judaizing or philosophizing teachers, as inconsistent with the grand doctrines of the Gospel; after which follows an interesting description of believers acting uniformly under the influences of the Gospel, and an earnest exhortation to walk in their steps. Having finished which, the Apostle concludes with general admonitions and affectionate salutations.

From a comparison of this Epistle with that to the Ephesians, it will be obvious that the substance of the former is found in the latter. The two consequently reflect great light upon each other, especially the former upon the latter, of which it is indeed often the best comment. Insomuch that it will, in many instances, be only necessary for the reader to refer to the parallel passage in the Ephesians, and consult the full explanations given in the Notes thereon. In order to facilitate such reference by the reader, even when not indicated in the Notes, I have

καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Θεοῦ Πατρὸς ἡμῶν [καὶ Κυρίου Ἰησοῦ Χριστοῦ].
[b] Εὐχαριστοῦμεν τῷ Θεῷ καὶ Πατρὶ τοῦ Κυρίου ἡμῶν 3
Ἰησοῦ Χριστοῦ πάντοτε, περὶ ὑμῶν προσευχόμενοι, [c] ἀκού- 4
σαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην
τὴν εἰς πάντας τοὺς ἁγίους, [d] διὰ τὴν ἐλπίδα τὴν ἀποκει- 5
μένην ὑμῖν ἐν τοῖς οὐρανοῖς· ἣν προηκούσατε ἐν τῷ λόγῳ
τῆς ἀληθείας τοῦ εὐαγγελίου, [e] τοῦ παρόντος εἰς ὑμᾶς, καθὼς 6

b Eph. 1. 15. Phil. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3.
c Eph. 1. 13, 15, 16. Philem. 5.
d 1 Pet. 1. 4. 2 Tim. 4. 8.
e Mark 4. 8. & 16. 15. John 15. 16. Phil. 1. 11.

carefully indicated in the margin the corresponding passages of the Epistle to the Ephesians, as in that Epistle I have done those to the Colossians.

2. Κολοσσαῖς.] Many MSS. and early Editions, and several Versions and Fathers, read Κολασσ., which is preferred by most Critics, and adopted by Wetstein and Matthæi. Yet there can be but little doubt that the common reading is correct, at least according to the orthography of the inhabitants themselves, as we find from the coins, of every age, which may be seen in Eckhel, Doctr. Num. Vet., vol. iii. p. 147, sq.; and as the ο is found in all writers down to the time of Polyænus (in whom we first find the α), there is little doubt that, after the time of St. Paul, the spelling was corrupted, from *provincial pronunciation*, and it seems probable that the alteration was introduced by those who lived distant from the place.

The words καὶ Κυρίου Ἰησοῦ Χριστοῦ, absent from not a few ancient and very many modern MSS., together with several ancient Versions, including the Pesch. Syr., have been cancelled by Griesbach and Scholz, perhaps rightly; for internal evidence is rather against them: the words being probably introduced from the parallel passages in the other Epistles (ex. gr. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. 1 Tim. i. 3. 2 Tim. i. 2. Tit. i. 4. Philem. i. 3), and most probably from that of the twin Epistle to the Ephesians. Certainly we can thus easily account for their *insertion*, though by no means for their *omission*; unless, indeed, we suppose that the Apostle wrote εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν, where the recurrence of the words ἡμῶν might, as in a thousand other instances, occasion the accidental omission of the scribes; and as this is not improbable, I have chosen to leave the words within *single* brackets.

3. The punctuation at πάντοτε—προσευχόμενοι is doubtful, most Editors placing a comma after Χριστοῦ, and thus connecting πάντοτε with προσευχόμενοι; while others place it after πάντοτε, thus connecting πάντοτε with εὐχαριστοῦμεν. Of these two methods, the former is supported by Rom. i. 10 and Phil. i. 3; but the latter by many other passages, as Eph. i. 16. 1 Thess. i. 2. ii. 13. 2 Thess. i. 3. ii. 13. Philem. 4, and those more parallel. The sense is well expressed by Steiger, 'en chaque fois que je me souviens de vous, en tout temps, dans chacune de mes prières, faisant la prière pour vous avec joie.'

4. ἀκούσαντες τὴν πίστιν, &c.] 'since or because we have heard,' &c.; this serving more particularly to denote the *cause* or *subject* of the action of thanksgiving just before mentioned. Theophylact and Hyperius explain ἀκούσαντες by διότι ἠκούσαμεν. It were scarcely necessary to mention this, but that some eminent Critics would place v. 4 in a parenthesis; thus uniting προσευχόμενοι with διὰ τὴν ἐλπίδα. Τὴν πίστιν ὑμῶν, &c., 'your faithfulness,' or constancy in the faith. (Compare v. 2.) A sense of πίστις, as is shown by Locke and Pierce, required by the context.

5. διὰ τὴν ἐλπίδα, &c.] Some doubt exists as to the *construction* of these words. By many modern Translators and Expositors they are connected with εὐχαριστοῦμεν—προσευχόμενοι at ver. 3; ver. 4 being regarded as parenthetical. This, however, is quite inadmissible: not, indeed, for the reason usually assigned, that no example is to be found of εὐχαριστεῖν followed by διὰ with an Accusative, but because the method in question involves a considerable harshness of construction, and yields a sense somewhat jejune. Hence it is better to refer the words to the verses immediately *preceding*, especially as the most simple and natural construction is always, *cæteris paribus*, to be preferred. Yet the reference is, I apprehend, not to ἀγάπην, &c. *only*, as some Expositors suppose, but to πίστιν also; the latter springing out of the former,—love being ever the fruit of a true faith (see Gal. v. 6), and both together forming, as Gomar observes, the two members of the Christian religion. And this hope (meaning, as at Tit. ii. 13, the thing hoped for,—the *object* of this hope), is by the διὰ represented as the *impulsive cause* of their faith and love; q. d. 'which faith and charity ye have exercised in consequence of,' &c.: for, as Dr. South well observes, 'Hope and fear are the great handles by which the will of man is to be taken hold of, when we would either draw it *to* duty, or draw it *from* sin.' In the expression there is (by way of expressing the *certainty* of the thing) an allusion to money or rewards laid up in a treasury, to be distributed to conquerors in the games, and which they are so certain of receiving, that each one's share may be said to be *laid up ready for him*. So Plutarch, cited by Heinrichs, τοῖς εὖ βεβιωκόσιν ἀπόκειται γέρας ἐν ᾅδου. Compare 2 Tim. iv. 8. By the προ (*aforetime*) we are to understand, at the beginning of their faith. The expression *hearing* has reference to the oral and catechetical instruction of the primitive times. Ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, i. e. 'in the true doctrine preached to you of the Gospel.' See 2 Cor. vi. 7. Eph. i. 13.

6. τοῦ παρόντος] for ὃς πάρεστι, or παρῆν (for we have here the Participle *Imperfect*), meaning, 'which is come or brought [by preaching] to you.' Παντὶ τῷ κόσμῳ may, with some, be regarded as a popular hyperbole (see Note on

καὶ ἐν παντὶ τῷ κόσμῳ· καὶ ἔστι καρποφορούμενον καὶ αὐξα-
νόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ᾽ ἧς ἡμέρας ἠκούσατε, καὶ ἐπέ-
7 γνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ· [f] καθὼς καὶ ἐμάθετε f Infra 4. 12. Philem. 23.
ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς
8 ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ δηλώσας ἡμῖν τὴν
9 ὑμῶν ἀγάπην ἐν πνεύματι. [g] Διὰ τοῦτο καὶ ἡμεῖς, ἀφ᾽ ἧς g Rom. 12. 2. 1 Cor. 1. 5. Eph. 1. 16.
ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, & 5. 10, 17, 21.

Matt. xxiv. 14); though, indeed, there were very few countries of the civilized world to which the Gospel had not then been carried; thus going far to make good the words of the Psalmist, xix. 4.

— *καὶ ἔστι καρποφ.*, &c.] 'and is bringing forth fruit [everywhere], as also among you;' namely, the fruit of reforming and blessing men nere, in order to their eternal salvation hereafter. I have followed the recent Editors, Griesbach, Knappe, Tittman, Vater, and Scholz, in introducing after *κόσμῳ* the words *καὶ αὐξανόμενον*, which are found in very many MSS. (including almost all the most ancient ones), many Versions, together with the Pesch. Syr., and the Italic, several Fathers, and the Editio Princeps, though it is far from certain that they are genuine. They *may* have been (as Wetstein and Matthæi think they *were*) introduced from the parallel passage at ver. 10; but it is more probable they were accidentally omitted by the scribes on account of the similarity in ending between *καρποφ.* and *αὐξανόμ.*

7. *καθὼς καὶ ἐμάθετε*, &c.] Meaning, 'which extensive success of the Gospel ye have [doubtless] learnt from,' &c. The *καὶ* after *καθὼς*, not found in several ancient MSS., and some Versions and Fathers, and the Editio Princeps, has been cancelled by Griesbach and Scholz; but injudiciously; since for its insertion we cannot well account, but for its omission we may very easily; namely, from its seeming to be useless, and the sentence to be overloaded with the copula; whence it was removed by the Alexandrian Critics. But in reality such a use of *καὶ* (found in the very best writers) imparts no little nerve and vigour to the sentence.

— *ὑπὲρ ὑμῶν*] 'for your [spiritual] good.' 'The expression (observes Hyperius) is very emphatic, as intimating the care and solicitude of Epaphras for their salvation; and meant also to suggest the correspondent high value they ought to set on him.'

8. *ἐν πνεύματι.*] This may have the sense assigned by Chrysostom, Beza, Calvin, Hyperius, Casaubon, Crellius, Wolf, and almost all recent Expositors, *spiritual;* not meaning, however (as most of them explain), merely *heartfelt* and *sincere*, but, as Hyperius understands it, *evangelical* love; so called by way of distinguishing it from that which is only carnal, external, and unaccompanied with any motions of faith: or rather, according to the explanation of some ancient Commentators, as Theophylact, and several eminent modern ones, as Grotius, Whitby, Scott, Boehmer, and Steiger, 'wrought in you by the Spirit, whose fruit is love;' see Gal. v. 22—26. This latter interpretation has most to recommend it, because it will embrace the former, but not *vice versâ;* and the most extensive is, *cæteris paribus*, preferable. And thus *ἐν πνεύματι* will be for *διὰ Πνεύματος*, as at Rom. xv. 30, *διὰ τῆς ἀγάπης τοῦ Πνεύματος*, where see Note. And thus *ἐν πνεύματι* will be used as *ἐν Κυρίῳ* often is. It is well remarked by Theophylact that this love in the Spirit and by the Spirit is alone stable; all those founded on human nature only are unstable and fleeting.

9—12. Hæc comprecatio est altera pars exordii. Continet autem tria amplissima vota et ordinatissima posita. *Primum*, ut detur eis plenissimè cognoscere Dei voluntatem de expetendis et fugiendis. *Secundum*, ut ambulent dignè Deo, id est, præstent opera cognitioni tantæ respondentia. *Tertium*, quoniam qui piè volunt vivere, plerumque multis premuntur malis, ut roborati et constantes in cognitione illâ ac bonis operibus permaneant, nullisque adversitatibus aut periculis frangantur. (Hyperius.) Verses 9—23 form one single rhetorical period. In this portion St. Paul begins with expressing his earnest wishes and prayers relatively to the progress which they had yet to make, whether in sanctification or in the true knowledge of God, which he tacitly opposes to that knowledge (*γνῶσις*) by which the false teachers promised the Colossians they would make astonishing advances. This latent polemic, as it may be recognised in the first part of this period, so especially may it from ver. 12, where the Apostle reminds the Colossians that spiritual progress ought to be ever accompanied with gratitude to God; for it is God who hath fitted them to pass from death to life by converting them. Then, ascending to the source of salvation, he adds, 'and it is his Son who hath redeemed us,—his only and eternal Son, creator of the world.' At ver. 16 he enlarges on the exalted character of the Saviour as respects the creatures and the great work achieved by him for our salvation; concluding with an indirect, but most impressive, exhortation, to persevere in the primitive and universal doctrine. (Steiger.)

9. *διὰ τοῦτο*] 'wherefore [since I have heard so good an account of you].'

— *ἀφ᾽ ἧς ἡμέρας—προσευχόμενοι.*] Compare Eph. i. 15, 16. The substance of his prayer is, that they may have such an increase of *knowledge* in Divine things as shall be accompanied with a *conduct* worthy of their high calling. By the expression *ἡ ἐπίγνωσις τοῦ θελήματος αὐτοῦ* may simply be understood, a knowledge of what God would have men to believe and to do in order to be saved; compare Acts xvi. 30. xxii. 10: though in the phrase *πληρωθῆτε τὴν ἐπίγ.* there may be, as Steiger supposes, an allusion to the favourite terms of the Gnostics, *πλήρωμα* and *πληροῦσθαι*, *γνῶσις* and *ἐπίγνωσις*. On the words *ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ*, compare Eph. i. 8, 9, and Notes. By *πνευματικῇ* we are to understand, not *any* wisdom, but *spiritual* wisdom, even that suggested

καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος
αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ· [h] περιπατῆσαι 10
ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν· ἐν παντὶ ἔργῳ
ἀγαθῷ καρποφοροῦντες, καὶ αὐξανόμενοι ‡ εἰς τὴν ἐπίγνωσιν
τοῦ Θεοῦ· ἐν πάσῃ δυνάμει δυναμούμενοι, κατὰ τὸ κράτος 11
τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ
χαρᾶς· [i] εὐχαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς 12
εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί· [k] ὃς 13
ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν
εἰς τὴν βασιλείαν τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ· [l] ἐν ᾧ ἔχομεν 14

h Eph. 4. 1. Phil. 1. 27. 1 Thess. 2. 12. & 4. 1. John 15. 16. 2 Pet. 3. 18.
i Acts 26. 18.
k Acts 26. 18. 1 Thess. 2. 12. 1 Pet. 2. 9.
l Acts 20. 28. Eph. 1. 7.

by, or proceeding from, the inspiration of the Holy Spirit, as 1 Cor. ii. 13. Eph. v. 19. Col. iii. 16.

10. περιπατῆσαι ὑμᾶς, &c.] Supply ἕνεκα τοῦ or ὥστε, for εἰς τό. Εἰς πᾶσαν ἀρέσκειαν. Supply αὐτοῦ, for ὥστε πάντως ἀρέσκεσθαι αὐτῷ, 'so that ye may entirely please God.' The expression is generally used in a bad sense, but sometimes, in the later writers, in a *good* one. So Polyb., cited by Raphael, has ἡ τοῦ βασιλέως ἀρέσκεια; and Philo (in a passage adduced by Loesner) says of Adam, εἰς ἀρέσκειαν τοῦ πατρὸς καὶ βασιλέως. The words following suggest *how* this ἀρέσκεια may be accomplished; namely, 1st, by perseverance in rendering the fruit of good works; 2dly, by patience and constancy in temptation and adversity.

— ἐν παντὶ ἔργῳ ἀγαθῷ καρποφ.] Render, 'being fruitful in [the performance of] every good work, and increasing in the knowledge of God;' i. e. of his will, ver. 9; one particular being closely connected with the other; for a life and *conduct* worthy of Christ and his religion was the fruit to be expected from a right *knowledge*. We have here that allusion to a fruit-tree which is also found at ver. 6.

— αὐξανόμενοι εἰς τὴν ἐπίγνωσιν.] We have here a blending of two modes of expression, the sense being, 'increasing in and attaining unto;' compare 2 Pet. iii. 18. Had Griesbach, Lachmann, and Scholz seen this, they would not have admitted into the text, from a few ancient MSS. and some Versions and Fathers, the reading τῇ ἐπιγνώσει, which is manifestly an alteration, to produce an easier sense. In such a case as this, the authority of Versions and Fathers is very slender. The expression is defended by a similar construction occurring in Ephes. iv. 15, αὐξήσωμεν εἰς αὐτὸν (i. e. *Christ*), where see the Note. When the nature of the term αὐξάνειν is considered, such a construction will not seem strange. The Apostle has placed the two particulars together, the *increase of knowledge* and *that of virtue*, well knowing that they always tend to mutually produce each other.

11. ἐν πάσῃ δυν. δυναμούμενοι.] This adverts to something far beyond *knowledge*; namely, that mighty energy of the Spirit, whereby they might be enabled not only to know God's will, and act according to it, but to *suffer* in fulfilling it, and that not only with patient endurance, but cheerfulness. That the strength in question is the strength of the Holy Spirit, is clear from the parallel passage of Eph. iii. 16.

12. Iterum redit ad gratulationem, ut hac occasione recenseat, quibus beneficiis donati sunt per Christum, atque ita ingreditur in plenam Christi descriptionem. (Calvin.)

— εὐχαριστοῦντες, &c.] This is meant to show the *grounds* of that joy, and to intimate *how* it should find expression; namely, by thankfully acknowledging in prayer the mercy of God, who had enabled them, though sinful Gentiles, to obtain the glorious inheritance laid up for all faithful Christians. In the term ἱκαν. there is a conjoint notion of *enabling* and *fitting*, as in 2 Cor. iii. 6, ὃς ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης. And the construction in εἰς τὴν μερίδα, &c., is adapted to the *latter* sense. Τὴν μερίδα τοῦ κλήρου signifies, 'the allotted portion;' with allusion to a state, like Canaan, whose citizens have assigned to each of them a μερὶς, portion, or possession (see Gen. xiv. 24), and all these assigned by *lot*, κλήρῳ. By φωτὶ understand either the light of *heaven*, where God is represented as dwelling in light, or, the light of *Divine knowledge*, as respects both the present and the future state, when the light here possessed will be exchanged for a still clearer manifestation of the glory of God. This latter view is strongly confirmed by 1 Cor. xiii. 12.

13. The Apostle now adverts to the *mode* whereby this blessed change had been effected, and that in words containing a noble amplification of the power of God and his goodness to man. 'Here (says Calvin) we have indicated what may be called the beginning of our salvation, when God snatches us from the depth of that destruction in which we were sunk.' See also Hyperius.

— τῆς ἐξουσίας τοῦ σκότους.] Meaning, the dominion of ignorance and idolatry, and the tyranny of sin and its author; a sense of ἐξ. occurring in Rom. xiii. 1. Heinrichs remarks on the aptness of the term μετέστησε, 'since it is not only used of transferring persons from one country to another, but of changing the form of government under which they live, as from despotism to freedom. So here those who had been under the tyranny of ignorance and Satan are represented as being transferred to the kingdom of knowledge, virtue, and Christ.'

14. Jam ordine persequitur, omnes salutis nostræ partes in Christo contineri; et ipsum solum, ut est principium omnium et finis, debere eminere, et conspicuum cerni supra omnes creaturas. (Calvin.)

— ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.] This has been explained at Eph. i. 7. The words placed in brackets are in very many

τὴν ἀπολύτρωσιν [διὰ τοῦ αἵματος αὐτοῦ], τὴν ἄφεσιν τῶν
15 ἁμαρτιῶν· m ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτό-
16 τοκος πάσης κτίσεως· n ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ

m John 14. 9. 2 Cor. 4. 4. Phil. 2. 6. Heb. 1. 3. Rev. 3. 14.
n John 1. 3. 1 Cor. 8. 6. Eph. 3. 9. Heb. 1. 2. Rom. 8. 38. Eph. 1. 21, 22. & 3. 10, 11. infra 2. 15.

MSS., Versions, and Fathers, not found, and have been cancelled by almost every Editor; and, I think, rightly: for we may better suppose them to have been brought in from the parallel passage of Ephesians, than to have been omitted by accident.

15. Nunc altius conscendit, disserendo de Christi gloria. (Calvin.) The Apostle now proceeds to set forth the dignity of Christ as superior to that of every creature, in order to explain how it has come to pass, that in Him, and Him alone, God has saved us; and that is, that he is the Son of God. (Steiger.)

— ὅς ἐστιν εἰκὼν—κτίσεως.] Meaning, as the best Expositors, ancient and modern, are agreed, 'who (i. e. Christ) is [in his human nature] the visible image of the invisible God.' In refutation of the Socinian gloss (according to which Christ is here called the image of the invisible God by his having, through his Gospel, made known to us the will of God); see Theophylact and Theodoret, cited in Rec. Syn., and Abp. Magee, vol. i. p. 72. ii. 487. 707. 'Christ (says Whitby) is the image of God, as making him who is invisible in his essence conspicuous to us by the Divine works he wrought, they being such as plainly showed that in him *dwelt the fulness* of the Godhead bodily; for an invisible God can only be seen by his effects of power, wisdom, and goodness. He, therefore, who, in the works both of the Old and New Creation, has given us such clear declarations of the Divine power, wisdom, and goodness, is upon this account as much an image of God as any thing can be; to which sense the image of God here seems necessarily restrained by the connective particle ὅτι, he is the image of God, *for by him all things were created*.' See more in Dr. Pye Smith's Script. Test. iii. 297. In short, the present passage is manifestly parallel to that of Hebrews i. 3, ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ; i. e. 'a true copy, similitude, or delineation of the Father,' as fully representing his substance, essence, and attributes, as the impression answers to the seal.

On the interpretation of πρωτότοκος πάσης κτίσεως the opinions of Expositors are very various. But the most natural and best founded view is that of almost all the ancient, and most eminent modern, Commentators, who take πρωτότοκος for πρῶτος (as in John i. 15. 30), and assign as the sense, 'begotten before every creature,' i. e. before any created being had existence; corresponding to what is said, Prov. viii. 25: 'Before the mountains were settled, before the hills was I brought forth.' So also Bp. Pearson, on the Creed, explains it to mean, 'begotten by God' (as the Son of his love) antecedently to all other emanations; before any thing proceeded from Him, or was framed and created by Him. On which subject see the passages from the Fathers adduced in Suicer's Thes. vol. ii. p. 879, and Dr. Burton's Testimonies of the Anti-Nicene Fathers, pp. 12, 106, 130, 262, 269, 277, sq. 296—8, 312, seq. 334. 390. So also Tatian, in Oratione ad Græcos, p. 145, uses πρωτότοκον ἔργον for πρῶτον ἔργον. How far the words are from proving (what the Socinians maintain) that Christ was a *created* being is quite obvious; since, as Bp. Horsley observes, we have not πρωτόκτιστος (i. e. πρῶτος κτισθεὶς), but πρωτότοκος. And, moreover (as Dr. A. Clarke remarks), 'had Christ *been* so called, those who hold such opinions would have gained little, because, according to what they contend, the Apostle is speaking, not of a natural, but a moral or evangelical Creation.' For a refutation of which shallow gloss, see the Note on ver. 16. Πρωτότ. is not well taken by Whitby and others (including Schleusner) in a figurative sense, to denote 'Lord of all things,' as κληρονόμος πάντων, since the word is never so used, except in reference to primogeniture; see Gen. xxvii. 29. 37. 2 Chron. xxx. 3. Jerem. xxxi. 9. And though in Rom. viii. 29, we have τὸν πρ. ἐν πολλοῖς ἀδελφοῖς, yet there his followers are represented not as his *creatures*, but as his *brethren*. On which, and other accounts, the interpretation first mentioned (according to which we have here a strong testimony to the eternal filiation of our Saviour) is greatly preferable; and it is clear that verses 15 and 18 are illustrative of the *nature*, as verses 16 and 17 are an evidence of the *pre-existence* and *Divinity* of Christ.

16. ὅτι ἐν αὐτῷ ἐκτ. τὰ πάντα.] This, as I have shown at large in Rec. Synop., must not be taken (as it is done by most of the recent Expositors, with Grotius) of a *new and moral*, i. e. evangelical, creation, but of the natural creation of all things by Christ. 'Not one example (says Dr. Whitby) can be shown, where the creation of all things in heaven and earth is used in a moral sense, or concerning any other than the natural. Moreover, in the first place, "all things in earth," and "things visible," must comprise things without life, the inanimate parts of nature, concerning which it is absurd to speak of a *moral* creation; 2dly, under "things in heaven, invisible," &c., must be comprehended the whole celestial hierarchy; ii. 15. Ephes. i. 20. vi. 12. But *good* angels cannot require a spiritual renovation, and Christ came not to convert *fallen* angels, but to destroy their empire;' see also Bp. Pearson on the Creed, and Dr. Whitby, of whom the former shows that these words supply a *proof* of the *precedency* asserted in the foregoing, namely, 'that all *other* emanations or productions come from Him, and whatsoever received its being by creation was by Him created.' 'Which assertion (continues he) is delivered in the most pregnant expressions imaginable: 1. in the plain language of Moses, as most consonant to his description; 2. by a division, which Moses never used, as describing the production of *corporeal* substances only. Lest, therefore, those immaterial beings might seem exempted from the Son's creation, because omitted in Moses's description, he adds "visible and invisible;" and lest, in that invisible world, among the many degrees of the celestial hierarchy, any order might seem exempt-

ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ
ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι,
τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτός ἐστι 17
πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε· [o] καὶ αὐτός 18
ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν ἀρχὴ,
πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς
πρωτεύων. [p] Ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατ- 19

o Eph. 1. 22. & 4. 15. & 5. 23. Acts 26. 23. 1 Cor. 15. 20, 23. Rev. 1. 5.
p John 1. 16. & 3. 34, 35. infra 2. 9. Eph 4. 10.

ed from an essential dependence on him, he names those which are of greatest eminence, "whether they be thrones, or dominions, or principalities, or powers;" and under them comprehends all the rest. Nor does it yet suffice thus to extend the object of his power by asserting all things to be made by him, except it be so understood as to acknowledge the sovereignty of his person, and the authority of his action; for, lest we should conceive the Son of God framing the world as a mere instrumental cause which worketh by and for another, he shows him as well the final as the efficient cause; for "all things were created by him and for him." Lastly, whereas all things first receive their being by creation, and when they have received it continue in the same by virtue of God's conservation, "in whom we live, and move, and have our being;" lest in any thing we should be thought not to depend immediately upon the Son of God, he is described as the conserver as well as the Creator; for "he is before all things, and by him all things consist."'

— εἴτε θρόνοι, εἴτε κυριότητες.] By θρόνοι understand potentates of the most exalted kind. So in Test. xii. Patr. p. 518, where the seven heavens and classes of angels are described, there are said to be in the seventh θρόνοι, ἐξουσίαι. By the terms κυριότητες, ἀρχαὶ, and ἐξουσίαι, are denoted potentates of an inferior kind. So our great Epic Poet, Parad. Lost, b. iii. 321, has (in imitation of the present passage):

> '—— *under* Thee, as Head supreme,
> Thrones, Princedoms, Powers, Dominions, I reduce.'

Finally, that the words must have the sense of a physical, not a moral creation, has been ably and most elaborately evinced by Dr. Pye Smith, Scrip. Test. l. iv. ch. 4, who gives the following admirable view of the design, as showing the *subjects* of the passage, and the *nature* of the work attributed to the Saviour. 'The connexion of this passage shows that the Apostle's leading design is to impress the minds of Christians with admiration and gratitude, in consideration of the divine mercy conferred upon them, through their believing 'the word of the truth of the Gospel.' This design he prosecutes by representing the unspeakable greatness and value of redemption (vv. 13, 14), the dignity and perfection of the Redeemer (vv. 15—18), the rich abundance of the blessings which are at his disposal (ver. 19), and the re-union of the two great parts of the moral universe,—sinless angels, and men recovered by a process of reconciling and restoring grace, in one holy and happy body under Christ as their glorious Sovereign (vv. 20—22).'

16. δι' αὐτοῦ.] By Him, as the efficient cause. Εἰς αὐτὸν, 'for Him, as the final cause, for the manifestation of his power and wisdom in preserving and governing what he had created.' See Phil. ii. 10, sq.

17. πρὸ πάντων.] This evidently denotes, not mere *supereminence*, but *pre-existence*, as is plain from the words preceding; this being a further development of the thought there. And as little can the words following, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε, be taken of the *moral* preservation and governance of Christ; for of such a sense there is no example: whereas of συνιστ. in the *physical* sense, *consist* or *subsist*, many examples are adduced from Plato, Philo, Josephus, Diog. Laërt., and Aristotle. So Aristotle, in a kindred passage, says, ἐκ τοῦ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκε.

The term is well explained by Dr. Pye Smith, 'are maintained and secured in their station of order and blessedness;' and by Hyperius, 'gubernantur, conservantur.' So also Theodoret: κυβερνᾷ τὴν κτίσιν.

It is manifest that the first clause of this sentence proves the *Deity*, the second, the omnipotence, and consequently the Deity, of Christ.

18. From the *natural* the Apostle now passes to the *moral* or evangelical creation. 'Having (says Theophylact) spoken of the Divine dignity of the Son, he now speaks of his condescending humanity.' So Theodoret remarks: ἀπὸ τῆς θεολογίας εἰς τὴν οἰκονομίαν μετέβη.

— καὶ αὐτός ἐστιν, &c.] Render: 'He is, moreover, the head of the body, namely, the Church.' (See Rom. xii. 5. Eph. i. 22, sq.) '[He it is] who is the beginning (or author and first cause) of all things.' So Rev. iii. 14, he is called ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. Christ is then said to be πρωτότ. ἐκ νεκρῶν, as at 1 Cor. xv. 20 he is called ἀπαρχὴ τῶν κεκοιμημένων, the first who was raised from the dead, never to die again. See Note on 1 Cor. xv. 20, and Smith's Scrip. Test., vol. i. p. 592. iii. p. 300. Ἐν πᾶσι may be referred to both *persons* and *things*, and denote 'in all points of comparison.' See Eph. i. 10. 22, 23.

19. ὅτι ἐν αὐτῷ—κατοικ.] There is here thought to be an uncertainty as to the nominative to εὐδόκ., which some suppose to be Χριστός. But that is neither agreeable to the context, nor to the tenour of Scripture. Others imagine it to be τὸ πλήρωμα; q. d. 'in him all the fulness [of the Godhead] was pleased to dwell,' comparing ii. 9, ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. Such a sense, however, of εὐδ. would be very harsh, and the sentiment unsuitable to what follows. It would seem that the true nominative is ὁ Πατὴρ, taken from vv. 12, 13; and indeed vv. 14—18 inclusive are in some measure parenthetical. And so Dr. Pye Smith understands it. The above is, moreover, required by the construction in the next verse.

It is not so certain what is meant by τὸ πλη-

20 οικῆσαι, [q] καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, q Eph. 1. 10. 2 Cor. 5. 18.
εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε Eph. 2. 14, 16.
21 τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς· [r] καὶ ὑμᾶς ποτὲ ὄντας Rom. 5. 1, 10. r Eph. 2. 1, 2, 12.
ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς
22 πονηροῖς· νυνὶ δὲ ἀποκατήλλαξεν [s] ἐν τῷ σώματι τῆς σαρκὸς s Eph. 2. 15, 16.
αὐτοῦ, διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώ- Luke 1. 75. Eph. 1. 4. & 5. 26, 27.
23 μους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· [t] εἴγε ἐπιμένετε τῇ Titus 2. 14. t John 15. 6.
πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ
τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος
ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν· οὗ ἐγενόμην ἐγὼ

ρωμα. It may denote either 'the fulness of the Godhead,' or, as Whitby explains, 'the fulness of Divine power and authority,' namely, to create, preserve, and redeem the Church, which is his body. So Bp. Sherlock explains it to mean, that Christ should be all in all, the head of the second as well as the first creation. Comp. i. 23, and Note. The latter sense is more agreeable to what follows, but it may include the plenitude of Divine perfections as a Saviour. See Scott. Dr. Pye Smith (Scrip. Test., vol. iii. p. 261) explains it, 'the rich abundance, the perfection of all those blessings which the context represents as bestowed by Christ on those who believe in him.' See also Seiler there cited by Dr. Smith.

20. δι' αὐτοῦ ἀποκαταλλάξαι, &c.] Repeat εὐδόκησεν ὁ Θεός. On the expression ἀποκατ. τὰ πάντα, see Note at Eph. i. 10. Εἰρηνοποιήσας is a modification of the sense of ἀποκαταλλάξαι, denoting the bringing about mutual peace. By the αὐτὸν some understand *God;* others, more properly, *Christ.* In διὰ τοῦ αἵματος τοῦ σταυροῦ we have a very significant term, meaning, 'by his bloody death on the cross.' See Eph. ii. 14. Εἴτε τὰ ἐπὶ τ. γῆς—τοῖς οὐρ. must be construed with τὰ πάντα, meaning all intelligent creatures, whether on earth or in heaven, both men and angels. We are not, however, by εἰρηνοπ. to understand any reconciliation of the *angels* to *God*, but only the restoration of that amity between angels and *men*, which had been interrupted by the fall of man, and which could only be restored by the reconcilement of man to his offended Maker; so that *both* angels and men might, in virtue of that peace (purchased by the sacrifice of Christ on the cross), worship God, as forming one society under one head. See Eph. i. 10. Heb. xii. 22.

21. The Apostle now *applies* what has been said to the state of the Colossians, as formerly Gentiles, and now the favoured people of God.

— ἀπηλλοτριωμένους] i. e. 'aliens from God,' and consequently alienated, or separated from, deprived of, the Divine promises and benefits. See Eph. ii. 12. iv. 18, and Note. In ἐχθροὺς τῇ διανοίᾳ we have a stronger expression; q. d. 'nay, enemies,' &c. τῇ διανοίᾳ, 'in your hearts and minds;' denoting that the evil was deeply seated in the feelings and affections. So Eph. ii. 3, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν. Luke i. 51, ὑπερήφανοι διανοίᾳ καρδίας αὐτῶν. Nor is this mode of expression unexampled in the Sept.

22. ἐν τῷ σώματι—θανάτου.] An energetic mode of expression to signify, 'by his fleshly or incarnate body given up to death:' so said as opposed to his *mystical* body. At παραστ. supply ὥστε, denoting *end* or *purpose.* Of the terms ἁγίους, ἀμώμους, and ἀνεγκλήτους, the first has reference to what takes place between God and man; the second and third, to what passes between man and man: and here there is, as Theophylact and Hyperius observe, an *incrementum,* or *Auxesis,*—an advance from weaker to stronger terms; q. d. 'not only holy, but also unblamable and unreprovable (ἀμώμους, for ἀμέμπτους), not only by the world, but even in the sight of God;' their sanctification being rendered as complete as their justification had been. So Eph. i. 4, ἐξελέξατο ἡμᾶς ἐν αὐτῷ—εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ. Compare also Eph. v. 27. The force of the expression παραστῆσαι will best appear from a comparison of parallel expressions at v. 28. 2 Cor. iv. 14. xi. 2. Eph. v. 27, and especially Jude 24, τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους, which passages seem to have been written with a view to this of St. Paul and the passage at Eph. i. 4. The nature of the metaphor has been pointed out in the Note on Eph. v. 27.

23. Here we have an exhortation to perseverance, from the consideration that without it all grace hitherto conferred will be fruitless. (Calvin.) They are admonished to be on their guard, and not abandon the hope of the Gospel by following other doctrines. (Steiger.)

— εἴγε, &c.] An elliptical mode of expression, differing from εἴπερ, and which is thus to be supplied: 'And so it will be with you, if at least,' &c. On the next words, ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, see Note at Eph. iii. 18 and 1 Cor. vii. 37. The scope of the portion from this verse to ii. 7 is, as Hyperius says, confirmation. It is well observed by Calvin, 'Graphice depingit fidei certitudinem, quum in ea jubet Colossenses fundatos esse ac stabiles. Neque enim similis est fides opinationi, quæ variis motibus quatitur; sed habet firmam constantiam, quæ omnibus inferorum machinis resistat.'

— μὴ μετακινούμενοι ἀπὸ, &c.] The term μετακινεῖσθαι signifies, 'to change one's opinion, &c. by taking up some other views.' So here and at 1 Sam. xx. 30, it is used of being drawn this way or that by persuasion, so as to fall away from a former opinion. Here the sense is, 'not shaken or removed from the hope of the benefits revealed by the Gospel.'

u Phil. 2. 17. Eph. 3. 11, 13. Acts 5. 41. 1 Pet. 4. 13, 16. Phil. 3. 10. 2 Tim. 1. 8.
x Eph. 3. 2.
y Matt. 13. 11. Rom. 16. 25. Eph. 3. 9. 2 Tim. 1. 10. Titus 1. 3. 1 Pet. 1. 20.
z Rom. 9. 23. 2 Cor. 2. 14. Eph. 1. 7. & 3. 8. 1 Tim. 1. 1.
a Acts 20. 31. 2 Cor. 11. 2. Eph. 5. 27.
b Infra 2. 1. Eph. 3. 7, 20.
a Phil. 1. 30. 1 Thess. 2. 2.

Παῦλος διάκονος. [u] Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ 24
ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ
Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ
ἐστιν ἡ ἐκκλησία· [x] ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν 25
οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι
τὸν λόγον τοῦ Θεοῦ, [y] τὸ μυστήριον τὸ ἀποκεκρυμμένον 26
ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη
τοῖς ἁγίοις αὐτοῦ· [z] οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ 27
πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· [a] ὃν ἡμεῖς 28
καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδά-
σκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσω-
μεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ· [b] εἰς ὃ καὶ 29
κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργου-
μένην ἐν ἐμοὶ ἐν δυνάμει. II. [a] Θέλω γὰρ ὑμᾶς εἰδέναι 1

— *ἐν πάσῃ τῇ κτίσει*, &c.] Meaning all God's rational creatures, both Jews and Gentiles; the expression being equivalent to *ἐν παντὶ τῷ κόσμῳ*, supra v. 6. See also ver. 16, and Matt. xxiv. 14, and Note.

— *οὗ ἐγενόμην ἐγὼ Παῦλος δ.*] This forms a transition to what follows.

24. *νῦν χαίρω—σαρκί μου.*] The full sense is, 'Now I rejoice at my sufferings [undergone] for you [Gentiles]; and [I consider that] I [thereby] fill up in my flesh what remains of the afflictions to be endured by me for Christ's sake.' His sufferings and his rejoicings therein seem mentioned to show that his profession is founded on solid self-conviction. Compare v. 11. The *ἀντι* in *ἀνταναπληρῶ* is not, as it is usually regarded, *pleonastic*, but may have the sense assigned by Elsner and Abp. Newcome in the following paraphrase: 'I, who formerly persecuted the Church, now, in my turn, fill up, by my bodily sufferings, what remains behind, in the course of my life, of the afflictions allotted to me because of Christ.' See, however, Whitby and Doddridge, cited in Recens. Synop., and also Macknight.

25. The Apostle now drops the image by which the Church was just before compared to a *body*, and uses terms suited to a *house;* to which, indeed, the Church is compared at 1 Tim. iii. 15. Now over this *house* God presides as supreme *οἰκονόμος* (so it is called *τὴν οἰκονομίαν τοῦ Θεοῦ*); committing, however, this *οἰκονομία* to *others* (as here to Paul) who are called *διάκονοι*. (Heinrichs.)

— *κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ*, &c.] 'according to the dispensation of God given unto me.' See Note on Eph. iii. 2. *Πληρῶσαι τὸν λόγον τοῦ Θεοῦ*. Meaning, 'to fully promulgate the Gospel [to you Gentiles], so as to leave none unevangelized.' Comp. Eph. i. 10.

26. *τὸ μυστ.*] 'even the mystery;' namely, that of admitting the Gentiles into the Christian Church, which had been comparatively concealed from preceding ages and generations of men.' See Notes on Matt. xiii. 35 and Eph. iii. 3—6.

27. *οἷς ἠθέλ.*, &c.] Meaning, 'to whom God has been pleased to make known what are the glorious riches and preciousness of this mystery among the Gentiles.' The mystery is the free grace of God, and the remission of sins alone through the blood of Christ.

— *ὅς ἐστι Χρ. ἐν ὑμῖν.*] "Ος has reference in sense to *μυστήριον* just before; and indeed some MSS. have *ὅ*, but doubtless by emendation, though that may serve to show the ancient interpretation. The sense may be expressed, as it is by Newcome, 'which mystery consists in preaching Christ among you as the author of the hope of eternal glory.' Compare Rom. ix. 23.

28. 'Hic ad suam prædicationem transfert, quidquid prius de mirifico et adorando Dei arcano pronuntiavit; atque ita exponit, quod jam attigerat de commissa sibi dispensatione.' (Calv.)

— *ὃν ἡμεῖς καταγγέλλομεν*, &c.] The full sense is, 'which Gospel we preach, admonishing every man [of whatever nation] of its claims [to his attention], and teaching every man [who attends to the admonition] the duties it enjoins:' probably thereby intimating the *manner* of the thing, namely, by first preaching the fundamental heads of Christian doctrine, and then building thereon the knowledge of Christian duties. By *σοφία* must, of course, be understood spiritual wisdom, that which 'maketh' men 'wise unto salvation,' (see Ps. xc. 12,) and which is drawn from Him who is emphatically Wisdom, and 'in whom are hid all the treasures of wisdom.' On the expression *παραστ.* see Note at 2 Cor. iv. 14 and Eph. v. 27. *Τέλειον ἐν Χριστῷ*, i. e. 'possessed of a perfect knowledge of Christ and his Gospel,' and exercised in the duties it enjoins.

29. *εἰς ὅ*] scil. *πρᾶγμα*. Render, 'unto which purpose also *I* strenuously labour, according to the energy which operates in me powerfully.' See Phil. iv. 13, and compare 1 Cor. xv. 10. In *κοπ.* we have a strong expression, illustrated by what is said at 2 Cor. xi. 28, that he has the care of all the [Gentile] churches. *'Αγωνιζόμενος* is an agonistic and highly energetic term, expressive of the extreme *earnestness* with which St. Paul exerted himself to counteract the efforts of the false teachers.

ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ
2 ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί· [b] ἵνα παρα- b 2 Cor. 1. 6. infra 3. 14. supra 1. 9.
κληθῶσιν αἱ καρδίαι αὐτῶν, ‡ συμβιβασθέντων ἐν ἀγάπῃ,
καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς
ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ [καὶ Πατρὸς καὶ τοῦ
3 Χριστοῦ], [c] ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ c 1 Cor. 1. 24.
4 τῆς γνώσεως ἀπόκρυφοι. [d] Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς d Eph. 5. 6. infra v. 18.

II. Ceasing to speak of himself, the Apostle now adverts to the Colossians, admonishing them to abide constantly by the pure Christian instructions which they had received from Epaphras, and not to suffer themselves to be led away by the devices of false teachers: an admonition, on account of the many errors of doctrine with which they were carried to and fro, highly necessary. (Heinrichs.) It is well observed by Steiger, that in the first five verses of this Chapter St. Paul appeals to the sympathy of the Colossians. 'He testifies (says Calvin) his love to them, that he may have more credence and authority with them; for we willingly believe those who are solicitous for our salvation.' The labours he underwent for their sake are, by amplification, called *contests*.

1. θέλω γὰρ, &c.] This has reference to ἀγωνιζόμενος just before; q. d. 'I say, labour earnestly; for,' &c.

— ἀγῶνα περὶ ὑμ.] i. e. 'anxious solicitude and earnest care on behalf of you.' This was natural, on account of the dangers they were in from the arts of wily seducers, both of the Judaizing and Paganizing Christians, who had corrupted the simplicity of the Gospel. In ἑωρ. τὸ πρόσωπόν μ. ἐν σ. there is a Hebraism signifying 'to have personal knowledge of.' It is generally supposed that the words καὶ ὅσοι οὐχ ἑωρ. show that Paul had not been to Colosse and Laodicea. But thus we must supply ἄλλοι, which is harsh; and yet it is highly improbable that he should have gone throughout Phrygia (Acts xvi. 6. xviii. 23) without visiting two of its most considerable cities.

2. ἵνα παρακληθῶσιν αἱ καρδίαι α.] Here there seems an allusion to the deprivation of the comforts of the Gospel, arising from the doubts and fears infused by false teachers; whence it was necessary to bring the discordant parties together (συμβιβάζειν), and thus close up the schism. On the expression συμβιβ. see Note at Eph. iv. 16. In this sense, as used of persons, the word occurs in Thucyd. viii. 29, ξυνεβίβασε δὲ τὸν Περδίκκαν τοῖς Ἀθηναίοις.

Here, for συμβιβασθέντων, many MSS., Versions, and Fathers have συμβιβασθέντες, which has been edited by Griesb., Tittm., Vater, and Scholz, but without sufficient reason. The term refers to the means whereby the schism might be *closed*, and amity restored. The best comment on the sense of the passage is supplied by that of Eph. iv. 13—16, where, after exhorting εἰς τὴν ἑνότητα τῆς πίστεως, the Apostle shows *how* the want of it leads to schism, and then suggests the *cure* of it in *charity*; by the exercise of which, he intimates, the body of Christ, the Church, may be kept whole.

— καὶ εἰς πάντα, &c.] 'As the ἐν before ἀγάπῃ shows the *instrument*, so the εἰς here denotes the *scope* and *end* to which they were to be united; namely, that their minds might be imbued with knowledge far more elevated than the false teachers knew.' (Heinrichs.) In order to heighten the representation, the Apostle, instead of εἰς πάντα or εἰς πλήρη σύνεσιν, says, εἰς τὴν πληροφορίαν τῆς συνέσεως, and, what is yet more, εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως. Then, by apposition, he at εἰς ἐπίγ. τοῦ μυστηρίου, subjoins the *cause* why he ascribes πλοῦτ. and πληροφ. to Christian knowledge; namely, inasmuch as it leads men to understand the μυστήριον, or divine decree for blessing men by Christ, hitherto hidden.

3. ἐν ᾧ.] Supply Χριστῷ or μυστηρίῳ. According to either, a good sense will arise, but much depends upon whether the words preceding, καὶ Πατρὸς καὶ τοῦ Χριστοῦ, are, or are not, genuine. Now there is, I apprehend, nothing like sufficient evidence to authorize *any one* word to be omitted; though Griesbach and others, including Scholz, have cancelled them *all*. Render, 'of God even the Father, and of Christ;' see i. 26, 27. The ᾧ is better, with most Expositors, ancient and modern, referred to Χριστοῦ. 'It respects (says Whitby) the person of Christ as Mediator, the knowledge of whom, the Apostle declares, hath an excellency beyond all other knowledge, Philip. iii. 8; for ἐν ᾧ περιετμήθητε, *in whom ye are circumcised*, ver. 11, and ἐν ᾧ συνηγέρθητε, *in whom ye are risen again*, ver. 12, plainly relate to Christ's person, and his merits as Mediator; and the whole of the following chapter treats of him, and of the benefits we have received *by him*. The Apostle also applies this to him by saying (ver. 6), *as you received the Lord Jesus Christ, so walk in him*; and by warning us against the deceit of vain philosophy, because *in Him dwelleth all the fulness of the Godhead*.'

— ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ, &c.] Meaning, 'in whose Gospel are abundantly laid up (as in a treasury) the most precious doctrines of Divine wisdom and knowledge.' By a similar mode of expression it is said, Eurip. Alc. 614, ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν σοφίας (δῶρα), and Julian, Hymn. in Solem 2, ἀναλαβόντι σοφίας ἀνοῖξαι θησαυρούς. By ἡ σοφ. is meant *Divine* wisdom (compare Eph. i. 8, and 1 Cor. i. 24. ii. 6, 7); and it is implied that the Gospel alone hath it.

4. τοῦτο δὲ λέγω, &c.] Here there is a reference to ver. 2 (ver. 3 being parenthetical); and the literal sense is, 'This I say, meaning that,' &c.; i. e. 'I mean to say that.' Παραλ. signifies, 1. 'to reckon wrong, make a wrong account; 2. to cause a person to reckon or judge wrongly, to deceive.' Πιθαν. signifies a plausible but false representation. So χρηστολογία in Rom. xvi. 18. Loesner aptly compares, from Philo iv. 14, C., οἵτινες ᾠήθησαν σοφίαν πιθάνων εἶναι

παραλογίζηται ἐν πιθανολογίᾳ· [e] εἰ γὰρ καὶ τῇ σαρκὶ 5
ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέ-
πων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν
πίστεως ὑμῶν. [f] Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν 6
τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, [g] ἐῤῥιζωμένοι καὶ ἐποικο- 7
δομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς
ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.
[h] Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλο- 8
σοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώ-
πων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν·

e 1 Cor. 5. 3. & 14. 40.
f 1 Thess. 4. 1. Jude 3.
g 1 Cor. 1. 5. Eph. 2. 21, 22. & 2. 3, 18. & 3. 17.
h Jer. 29. 8. Matt. 15. 2. Gal. 4. 3, 9. Eph. 5. 6, 18. infra v. 20. Heb. 13. 9.

λόγων εὕρεσιν, ἀλλ' οὐ πραγμάτων ἀληθεστάτην πίστιν, and 338, E., τὴν τῶν λόγων πιθανότητα.

5. εἰ γὰρ καὶ τῇ σαρκὶ—εἰμι.] See a kindred sentiment in 1 Cor. v. 3, 4.

— χαίρων καὶ βλέπων.] An Hendiadys for, 'rejoicing while I see;' of which several examples are adduced by Wetstein; ex. gr. Josephus, Bell. iii. 9. 2, ὑμᾶς πρὸς τὸ παρὸν εὖ ἔχοντας χαίρω καὶ βλέπω. The term βλέπων may be understood of the *certain information* received by Epaphras and others; see 2 Cor. vii. 8. Τάξιν stands for εὐταξίαν, denoting (by a military metaphor) subordination to their spiritual pastors and masters. See 1 Cor. xiv. 40.

6. To *praise* the Apostle now subjoins *exhortation*, namely, to remain constant in the doctrine of the Gospel. (Calvin and Hyperius.) Verses 6—15 contain an exhortation to persevere in the faith by being on their guard against false teachers; and here we may distinguish three several parts: verses 6, 7 contain a positive exhortation; verse 8 a negative exhortation. In verses 9—15 we have certain reasons which come in aid of his exhortations, forming an exposition of the orthodox doctrine. This part is nearly parallel to that at i. 13. (Steiger.)

— ὡς οὖν παρελάβετε, &c.] 'As, therefore, ye have received the doctrine of Christ, walk,' i. e. continue, in it, and by it regulate your whole conduct. Παραλαμβ. is used of teaching of every kind, both oral and by writing; see 1 Cor. xi. 23, &c. Περιπατεῖν, as Heinrichs remarks, here denotes not merely the *habitual regulation of the life*, but *continuance in doctrine;* since the whole chapter is not ethical, but doctrinal.

7. ἐῤῥιζ. καὶ ἐποικ.] See i. 23, and Eph. iii. 18. Βεβαιούμ. is exegetical of ἐῤῥιζ. and ἐποικ. Περισσ. denotes more than περιπατεῖτε just before. So Rom. xv. 13, περ. ἐν τῇ ἐλπίδι. 1 Cor. xv. 58, περ. ἐν τῷ ἔργῳ τοῦ Κυρίου.

8. Postquam hactenus (i. 23. ii. 7) confirmavit Colossenses in doctrina quam semel acceperant, jam avocat a falsa doctrina, quam proponebant adversarii. (Hyperius.) Iterum cum veneno antidotum a se datum opponi debeat, admonet. (Calvin.) As the foregoing portion served for *confirmation*, so does the present serve for *confutation.*

— βλέπετε μή τις, &c.] Meaning, 'Beware lest any delude you by means of an empty and deceitful philosophy [whether Gentile or Jewish], which rests merely on what is handed down as wisdom, or what is agreeable only to the imperfect doctrines of the world, and not the Gospel of Christ; compare Matt. xxiv. 4. Συλαγωγεῖν here signifies 'to lead off captive,' make spoil of your Christian liberty. It is well observed by Calvin, 'Verbo utitur admodum proprio: alludit enim ad prædones, qui dum violenter rapere gregem nequeunt, fraude abigunt pecudes.' By a similar mode of expression it is said, 2 Tim. iii. 6, αἰχμαλωτεύοντες τὰ γυναικάρια. In διὰ τῆς φιλοσ. καὶ κεν. ἀπ. most recent Commentators recognise a hendiadys for φιλ. τῆς ἀπατηλῆς; for the Apostle, they think, does not condemn philosophy itself, but only out of its proper limits, and exercised upon matters beyond its scope; see Hyperius, Newcome, Schoettgen, and Lord Bacon's Advancement of Learning, l. ii. 5, p. 5. It would seem, however, that the Apostle *does* mean to condemn, and caution them against, the Grecian philosophy, as sure to *deceive* them on matters of *religion*, and which was a '*vain* deceit,' by professing to *be* what it was not, and promising what it did not perform. This view is, I find, supported by the authority of a very competent judge, namely, Bp. Warburton, Div. Leg. l. iii. § 4, who observes that 'the Apostles always speak in terms of contempt, or abhorrence, of the Grecian philosophy.' And he shows at large that they had good reasons for so doing. It is well remarked by the Editor of Steiger, that the term *philosophy* is a special one, denoting the system. The expression κενὴ ἀπάτη denotes the general quality of all errors, and especially of this philosophy; and κατὰ τὴν παράδοσιν τῶν ἀνθρώπων is to be regarded as added to the whole phrase, by way of indicating in what manner the faithful are spoiled.

On the persons here alluded to, see the Introduction to this Epistle. The στοιχεῖα τοῦ κόσμου (on which see Note at Gal. iv. 3), as well as the παράδοσιν τῶν ἀνθρώπων, may relate to *both* Jews and Gentiles, referring, in the case of the latter, to those systems of religion and philosophy which had been handed down from generation to generation, but rested only on the opinions and authority of men. Thus we may, with Whitby, regard the portion in question as consisting of two heads: 1. Cautions against the seductions of the Jews, zealous for the observation of their rites and ceremonies; 2. against the seductions of the Heathens, by their vain philosophy dressed up by them anew, both in its doctrines and morals, and set off with the most specious pretences, styled a little before πιθανολογία.

9 [i] ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
10 σωματικῶς· [k] καί ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ
11 κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· [l] ἐν ᾧ καὶ περιετμήθητε
περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος [τῶν
12 ἁμαρτιῶν] τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, [m] συν-
ταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε
διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος
13 αὐτὸν ἐκ [τῶν] νεκρῶν, [n] καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς
παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωο-
ποίησε σὺν αὐτῷ· χαρισάμενος ἡμῖν πάντα τὰ παραπτώ-
14 ματα, [o] ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμα-
σιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου,

i John 1. 14. supra 1. 19.
k John 1. 16. Rom. 8. 38. Eph. 1. 21.
l Deut. 10. 16. & 30. 6. Jer. 4. 4. Rom 2. 29. & 6. 6. Eph. 4. 22. infra 3. 8, 9. Phil. 3. 3.
m Rom. 6. 3, 4. Eph. 1. 19. & 2. 1, 5. & 3. 7. Gal. 3. 27.
n Eph. 2. 1, 11.
o Eph. 2. 15, 16.

9. ὅτι ἐν αὐτῷ, &c.] The connexion is, 'Beware of any who would draw you away from the truth as it is in Jesus; for,' &c. The expression σωματικῶς is susceptible of three several significations; 1. *corporally;* 2. *truly;* 3. *substantially;* one or other of which has been adopted by the best Expositors. But it has been well shown by Hyperius and Wolf that these merge into one another. And so Whitby, who remarks, 'In Christ the Deity *dwells in fulness,* as nothing could be added to it; and so in him, *bodily,* that is, as the sun dwells in the firmament, where the body of it is. The whole Divine nature is not only in part, but fully, without absence of any part of it, *in* Christ; and that not by *species,* or *image* only, but really and substantially; and consequently the will of God must be supposed to be so revealed in Christ, that there can be no need of any addition from the Heathen philosophy, or from the Jewish Law;' see also Bp. Beveridge in D'Oyly and Mant. The full sense will thus be: 'For in Him all the complete perfection essential to the Godhead abides corporally, substantially, and really, and not in the manner of shadows.' If this association of three several significations should be thought harsh, we may take only the second and third,—*truly* or *really,* and *essentially.* So Aristotle, Rhet. i. 1, says that 'argument is the essence (σῶμα) of proof.' We have here, as Dr. Pye Smith observes, a contrast formed with the shadows and mere resemblances, from which the Apostle exerted himself to draw his readers to *Christ* as the great object of knowledge and faith.

10. πεπλ.] i. e. 'amply provided by him, or by his doctrine,' with whatever is necessary to salvation; without needing any additions from philosophy, or from the law of Moses. Ἡ κεφαλὴ —ἐξουσίας. Meaning, 'who is supreme over every order of intelligent beings, that exercise authority and power.'

11, 12. The Apostle here encounters those who endeavoured to bring in circumcision. In the expressions περιτομῇ ἀχειρ., and ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκὸς, and ἐν τῇ περιτομῇ τοῦ Χρ., we have the principal *traits* of the true spiritual circumcision required by Christ, or which has Christ for its author and object; on which see Rom. ii. 29. Phil. iii. 3, and compare Deut. xxx. 6. Jer. ix. 26. The second and third of the above clauses are exegetical of the first. Thus the sense is, 'Through whom ye have been circumcised with a circumcision not corporeal [but spiritual]; namely, that which consists in putting off the body of the sins of the flesh, (i. e. in renouncing the sins to which the body and the flesh are prone,) even with the circumcision of Christ (i. e. that spiritual circumcision which he requires) as it is typified by baptism, [which corresponds to circumcision].' In ver. 12 the Apostle illustrates this by a fresh image, also employed at Rom. vi. 2—4, where see Note.

12. συνταφέντες αὐτῷ ἐν τῷ βαπτ.] Meaning, 'having engaged at your baptism to renounce sin, and walk in newness of life.'

— ἐν ᾧ καὶ συνηγέρθητε, &c.] The sense here is the same as at Eph. ii. 5, 6, where see Note. Διὰ τῆς πίστεως—νεκρῶν. Render, 'through faith in, and dependence on, the power of God, who raised *him* from the dead, [and can therefore raise *you*].' The τῶν before νεκρῶν, not found in many MSS. and early Editions, has been cancelled by Bengel, Matthæi, and Griesbach, agreeably to the general usage of the New Test.

13. καὶ ὑμᾶς νεκροὺς—παραπτ., &c.] This moral reformation is here illustrated by another figure, found in a very similar passage of Eph. ii. 1—5; see Rom. vi. 3. Τῇ ἀκροβυστίᾳ; i. e. 'your carnal and corrupt state as heathens,' as opposed to περιτομῇ ἀχειροπ. at ver. 11. Several MSS., and some Versions, Fathers, and early Editions, after συνεζ. have added ὑμᾶς, which has been received by Griesbach and Scholz; and others, for ὑμῖν, have ἡμῖν, which has been edited by Tittman, Vater, and Scholz; but, I think, injudiciously; for, as Rinck justly observes, this is closely connected with the preceding; q. d. 'You who were dead in your sins, are quickened, your trespasses being forgiven.' After which, at ver. 14, the *general* subject is resumed, with the introduction of the first person pronoun possessive.

14. ἐξαλείψας — σταυρῷ.] Compare the parallel passage at Eph. ii. 15. The Apostle here considers the Law as a *note of hand,* or *bond,* given by a debtor to his creditor; and, by way of explanation, he adds, τοῖς δόγμασι, where Bp. Middleton supposes an ellipsis of σύν; which is, however, quite unexampled in the New Test.; and the sense arising, 'together with all its cove-

προσηλώσας αὐτὸ τῷ σταυρῷ· [p] ἀπεκδυσάμενος τὰς ἀρχὰς 15
καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παῤῥησίᾳ, θριαμβεύσας
αὐτοὺς ἐν αὐτῷ.
[q] Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν 16
μέρει ἑορτῆς, ἢ νουμηνίας, ἢ σαββάτων· [r] ἅ ἐστι σκιὰ τῶν 17
μελλόντων, τὸ δὲ σῶμα [τοῦ] Χριστοῦ. [s] Μηδεὶς ὑμᾶς 18
καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν
ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῆ φυσιούμενος ὑπὸ

p Gen. 3. 15. Ps. 68. 18. Isa. 53. 12. Matt. 12. 29. Luke 11. 22. John 12. 31. & 16. 11. Eph 4. 8. & 6. 12. Heb. 2. 14.
q Lev. 11. 2. & 23. 2, &c. Rom. 14. 3, 10, 13. Gal. 4. 10.
r Heb. 8. 5. & 10. 1.
s Jer. 29. 8. Ezek. 13. 3 Matt. 24. 4. Eph. 5. 6. 2 Thess. 2. 3. 1 John 4. 1. Rev. 3. 11.

nants,' is too feeble for so vigorous a writer as St. Paul. It is better to suppose an ellipsis of ἐν, which is *expressed* in the parallel passage of Eph. ii. 15, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας. Thus it is for ὃ ἦν ἐν τ. δ. Render, 'consisting of the covenants, namely, contained in the various expiations prescribed by the Levitical law.' These ordinances, it is added, 'were in full force against us;' for that is undoubtedly the sense of καθ' ἡμῶν, notwithstanding that some render, 'with respect to us.' The words ὃ ἦν ὑπεναντίον ἡμῖν (which have been variously interpreted by the recent Commentators) seem meant to *explain* καθ' ἡμῶν, as ἦρκεν ἐκ τοῦ μέσου (from the Latin è *medio tollere*) is exegetical of ἐξαλείψας, in which there is an allusion to blotting, and thus annulling, a writing; corresponding to our expression, *crossing out*. In προσηλώσας αὐτὸ τῷ σταυρῷ there is an allusion to the ancient custom of annulling covenants or bonds, by driving a nail through them. The sense, however, cannot be, 'nailing it *to* his cross;' for that would involve too great a confusion of metaphor. Rather, 'having driven a nail into it *by* his cross' (i. e. the atonement through his cross), and therefore *annulled* it.

15. ἀπεκδυσάμενος—ἐδειγμ.] Here there is a succession of military metaphors. 'Απεκδ. alludes to the *stripping* and plundering of vanquished foes; ἐδειγμ. to their being *exposed* to public gaze and derision; παῤῥησίᾳ signifying 'openly, publicly,' as in John vii. 4. xi. 54. Θριαμβεύσας is added by way of completing the idea. So Plutarch, i. p. 153. 1, βασιλεῖς ἐθριάμβευσε. By τὰς ἀρχὰς καὶ τὰς ἐξουσίας are meant those so called at Eph. vi. 12; namely, the evil spirits and their agents. See John xii. 31.

16. We have here an inference from the foregoing arguments; what had been before said of circumcision being now extended to the discrimination of meats and days. (Hyperius and Calvin.)

— μὴ οὖν τις ὑμᾶς, &c.] Render, 'Wherefore [such being the case with the ceremonial law] let no one judge you in [respect of any rite connected with] meats.' 'Εν μέρει is used as in 2 Cor. iii. 10. ix. 3; literally signifying, 'in the particular of.' On the thing itself see Rom. xiv. 2—17. 1 Pet. iv. 16.

17. ἅ ἐστι σκιὰ—Χριστοῦ.] Meaning, 'which things [as compared to the future evangelical blessings to be obtained by Christ] are a mere shadow; but the substance is what appertains or relates to Christ and his Gospel.' The best Commentators are agreed that the Genitive Χρ. is put for the Dative with ἐν; q. d. 'the thing (i. e. the *truth* itself), the future blessings themselves subsist in Christ, resulting from his person, work, and salvation;' for it is not to be understood that these and all other of the ritual constitutions of the Law of Moses shadowed forth some Christian mystery, but only that they were as mere shadows compared to that solid and substantial truth, which Christ, by his Gospel, hath discovered to us.

18. Thus far the Apostle has produced arguments for confutation sought from the things themselves, or from those which properly belonged to the cause, and *directly* against false doctrine. He now collects other arguments from *circumstances*, especially from the *qualities of the persons*, against the false teachers, whom he describes as seducers from the truth. (Hyperius.)

— καταβραβευέτω.] This term (called by Jerome a Cilicism, though it is found in Demosthenes, Polybius, and Plutarch) has been variously interpreted, chiefly from want of a clear notion of the import of the word, which signifies, 1. to give the βραβεῖον, or prize, wrongly, or to artfully disappoint any one of the prize he seeks; 2. to circumvent, like παραλογίζεσθαι, supra v. 4. And although some recent Commentators suppose the sense here to be to *condemn*, or *damnify*, or *tyrannize over*, yet it seems to be rather that commonly assigned, 'beguile, or defraud;' namely, by drawing you off from the true doctrine to a false one: a sense supported by the similar expression, Rev. iii. 11, κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. Of θέλων the sense is far from clear. By many Expositors it is taken with ἐν ταπεινοφροσύνῃ, and explained, 'delighting in;' while others interpret it, 'affecting;' viz., by a pretended humility and modesty. And so an anonymous writer, cited by Wetstein, says, 'Modestiam simulantes, tumidi sunt.' The above two senses, indeed, merge into each other. I prefer, however, to take the expression, as it has been by some ancient Commentators, with καταβραβευέτω, though not in the sense they assign. The meaning seems to be, 'Let no one gain his will, or please himself, by dissuading you.' Hence I have, with R. Stephens, removed the comma. From the context it is evident that ταπεινοφροσύνη must here be taken *in sensu deteriori*, to denote an affected humility. Of θρησκείᾳ τῶν ἀγγέλων the sense here is disputed. Some, regarding this as a Genitive of object, render, 'a worshipping of angels' (see Test. xii. Patriarch., cited by Bretschneider, on the word ἐθελοθρησκεία); others, 'a worship of angels,' meaning, such a worship as angels render, a sort of ecstatic devotion, called at ver. 23, ἐθελοθρησκεία. According to the former interpretation (adopted by the ancient and most modern Expositors) the persons

19 τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, [t] καὶ οὐ κρατῶν τὴν κεφαλὴν, [t] Eph. 4. 15, 16.
ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορη-
γούμενον καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ.
20 [u] Εἰ [οὖν] ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων [u] Rom. 6. 3, 5. & 7. 4, 6.
21 τοῦ κόσμου, τί, ὡς ζῶντες ἐν κόσμῳ, δογματίζεσθε; "[x] Μὴ Gal. 2. 19 & 4. 9. supra v. 8.
22 ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς·" [y] ἅ ἐστι πάντα εἰς φθο- [x] 1 Tim. 4. 3.
ρὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν [y] Is. 29. 13. Matt. 15. 9. Tit. 1. 14.

in question (supposed to be Gnostics), adopting the opinion of the Essenes, Pythagoreans, and Platonists, maintained, from a sentiment of affected humility, that *direct* access of prayer to the Deity was presumptuous and impracticable, and that prayers could only be presented and accepted through the mediation of the angels; to whom, of course, as *mediators* at least, worship was to be paid; see Josephus, Bell. ii. 8. 7, fin. But how that sense can be extracted from the words I see not. The term θρησκεία signifies, not *worshipping*, but *religious service*, or *religion*, as in James i. 26, τούτου μάταιος ἡ θρησκεία. And so in Acts xxvi. 5, it denotes the *Jewish* religion. Here it may, according to the *former* sense, denote that sort of *seraphic* intercourse with God (in after-times practised by a certain sect in France), and that aiming at a sort of angelic service, in which consists the very essence of fanaticism.

The next words, ἃ μὴ ἑώρακεν ἐμβατεύων, seem meant to censure generally that *prying* and speculative spirit, on points not revealed, which had been introduced by the Gentile converts; for ἐμβατεύω (from ἐν and βατεύω, equivalent to βαίνω) signifies 'to go in or into,' and is followed by an Accusative of place, with or without a preposition of motion, or its equivalent, a dative without a preposition. But it is sometimes, though rarely, used figuratively of 'going into, i. e. in investigating' a matter, with the idea of care, diligence, and study. So Philo de Plaut. Noc. p. 225 (cited by Loesner), ἐπιπλέον ἐμβατεύοντες ταῖς ἐπιστήμαις; but as that may be done both for good and for evil, so the term admits of being taken both *in bonam* and *in malam partem*, as here and in Aristid. de Socr. p. 240 (cited by Wetstein), ἐμβατεύων εἰς τὰ τῶν Ἑλλήνων πράγματα. Thus the sense here of ἃ μὴ ἑώρακεν ἐμβατεύων is 'intruding or prying into matters which he has not known, and does not know' (see 1 Tim. i. 7), namely, the state of the invisible world. The words following trace this spirit to its *origin;* namely, in *vanity*, lightly, inconsiderately, and causelessly taken up, and afterwards fostered by a carnal disposition. Φυσιούμενος, 'puffed up and proud.' So 1 Tim. vi. 4, τετύφωται μηδὲν ἐπιστάμενος.

19. καὶ οὐ κρατῶν τὴν κεφαλήν.] These words refer to the whole of the preceding verse; meaning, that 'by such worship of angels, and presumptuous intrusion into the secrets of the Lord, they did not hold fast their allegiance to Christ,' the Head and sole *Mediator* between God and man, and the Revealer of what was proper to be known, but abandoned the grand principle of the Gospel by seeking other mediators. See 1 Tim. ii. 5—7. Of the words following, ἐξ οὗ πᾶν—συμβιβ., the sense will appear from the Note on the parallel passage at Eph. iv. 16.

— αὔξει τὴν αὔξησιν τοῦ Θεοῦ.] This may either mean 'the greatest increase' (τοῦ Θεοῦ being taken as an idiom importing the superlative), or rather, 'such an increase as God may grant.'

20—23. We have here a *conclusion*, introducing an expostulation *pointed* by interrogation, and the general sense contained in these verses may be this: 'If ye *be* [as ye profess yourselves at baptism] dead with Christ from the rudiments of the world (i. e. have renounced Jewish ordinances), abolished through Christ (see Eph. ii. 15), why, as if living in conformity to the world, do ye subject yourselves to carnal ordinances, such as, "Touch not [this], taste not [that kind of meat] (1 Cor. vii. 1. 1 Tim. iv. 3), Handle not [that as unclean]?"' &c. On the expression τὰ στοιχεῖα τοῦ κόσμου, see Note at Gal. iv. 3. Δογματίζεσθε, 'ye suffer ordinances [namely, those of the Jewish law] to be imposed on you.' In μὴ ἅψῃ, &c. we have *specified* some of the δόγματα in question. Yet the expressions are *not* (as some consider them) *synonymous.* Ἅψῃ and θίγῃς seem to refer to a greater or less contact with things ceremonially unclean, though the former might denote the same as γεύσῃ; on which see my Note on Thucyd. ii. 50. The terms are supposed to have reference to certain meats, and, indeed, animal food in general, which was forbidden by the Pythagoreans to be eaten; but surely they must chiefly be meant of what was forbidden by the Jewish law. As to the words following, ἅ ἐστι πάντα εἰς φθορὰν, if ἃ πάντα refer to the *meats* prohibited, we may best explain, with the ancient and many eminent modern Expositors, 'which things are all so far from polluting the user, that they rather themselves perish by using, and tend only to corruption;' and consequently do neither good nor harm, (see Rom. xiv. 17.) conformably to the words of our Lord, Matt. xv. 17, 18. Yet this yields a sense not sufficiently apposite, and it would rather seem that the reference is to the *prohibitory ordinances*, and that φθορὰν is to be taken in a *figurative sense.* Thus the meaning will be: 'All which sort of ordinances or restrictions tend only, in use, to the destruction of those who adopt them; being [only] framed according to the commandments and precepts of *men*, [not of God].' By this method of exposition (supported by the authority of Augustin, Vatabl., Estius, and Wolf) we not only obtain a sense worthy of the Apostle, but also a good construction; for, according to the first-mentioned interpretation, the next words, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, cannot be referred to what immediately precedes, but to δογματίζεσθε at ver. 20, which is exceedingly harsh. According to the construction I have adopted, ἔστι must be repeated before κατὰ τὰ ἐντάλματα.

z Supra v. 18. 1 Tim. 4. 8. & 5. 23. a Ps. 110. 1. Rom. 6. 5. Eph. 1. 20. & 2. 6. supra 2. 12. b Rom. 6. 2, &c. Gal. 2. 20. c 1 Cor. 15. 43. Phil. 3. 21. 1 John 3. 2. d Rom. 8. 13. & 6. 13. & 7. 5, 23. Eph. 4. 22. & 5. 3, 5. 1 Thess. 4. 5.

ἀνθρώπων. [z] ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας, ἐν ἐθε- 23
λοθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν
τιμῇ τινι, πρὸς πλησμονὴν τῆς σαρκός. III. [a] Εἰ οὖν 1
συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός
ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· τὰ ἄνω φρονεῖτε, μὴ 2
τὰ ἐπὶ τῆς γῆς· [b] ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυ- 3
πται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. [c] ὅταν ὁ Χριστὸς φανε- 4
ρωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε
ἐν δόξῃ.
[d] Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορ- 5
νείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονε-

23. *ἅτινα*] scil. *ἐντάλματα*. On this use of the relative, by which it serves to connect propositions, instead of the demonstrative pronoun, see Matth. Gr. Gr. § 477, c., and compare Eph. v. 6 and Col. iii. 6. It is well remarked by Calvin, that 'we have here a pre-occupation of what might be urged by the contrary party; wherein, while he concedes to the adversaries what they might urge in excuse, *simul id totum pro nihilo ducit.* *Λόγον* is by many of the later Expositors, from Kypke to Doddridge, explained *pretext*, *pretence*; but it seems best interpreted by the ancient ones (including Chrysostom) and most moderns, *show*, as opposed to *δύναμιν* or *ἀλήθειαν*: a sense confirmed by 1 Cor. iv. 20, *οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει.* The opposition in the present passage is suggested by *μὲν*, alluding to *δὲ* understood. *Σοφίας* here denotes religion.

*'Εν ἐθελοθρησκείᾳ* may be rendered, 'as evinced in an affected sanctity,' lit., 'a would-be worship.' So Theophylact explains it *τὴν ὑποκρινομένην εὐλάβειαν ἐν τῇ θρησκείᾳ*, 'scrupulosity of worship;' and so the word is used by the early Ecclesiastical writers. *'Εθελοπερισσοθρησκεία* occurs in Epiphanius, cited by Heinrichs. *Ταπεινοφρ.* must, from the context, denote that spurious humility, under which lurks spiritual pride. With respect to *ἀφειδ. σώμ.*, it denotes harshly treating (see 2 Cor. xiii. 2) by neglecting the comfort of the body as to *other* things besides food; namely, clothing, warmth, rest, &c.; and the words *οὐκ ἐν τιμῇ—σαρκὸς* are meant to be explanatory of *ἀφειδία*. And here it would seem, as the Apostle has shown in what Christian wisdom did *not* consist (namely, in unnecessary and affected austerities), so now he shows in what it *does* consist, or is consistent with, namely, *τιμὴ πρὸς πλησμονὴν τῆς σαρκός*. *Τιμὴ* here signifies (by a sense also found at 1 Cor. xii. 23, and 1 Tim. v. 17, and elsewhere) a *cherishing* [of the body]. The words *πρὸς πλησμονὴν* intimate the *kind* of care here meant,—namely, the satisfying its wants, so as to keep up its strength for the duties of life, and that the body may thus serve the soul, which an extreme either way would prevent.

III. This Chapter commences with the general conclusion to the whole of the first portion of the Epistle, wherein the Apostle briefly exhorts them that, waving all terrene and corruptible things, such as the decrees about meats and drinks, they should aspire alone after heavenly and incorruptible ones. The general sense contained in the first four verses seems to be as follows: 'If, then, ye have really died with Christ unto the observance of Jewish rites (see ii. 20), and have risen with him to better hopes, and, by his example, profess to pursue better aims, no longer grovel in worldly and carnal superstition, but seek after those observances which are spiritual and heavenly; set your affections on heavenly, not on earthly objects, aiming at those blessings which are deposited where your Redeemer will dispense them, who there sitteth at the right hand of God now and for ever, to bless and reward all his faithful servants.'

1. *Φρονεῖν* is a stronger term than *ζητεῖν*, meaning, 'to seek earnestly,' and is so used at Rom. viii. 5. Phil. iii. 10. On this text see Bp. Bull in D'Oyly and Mant.

3. *ἀπεθάνετε*, &c.] q. d. 'I say, mind not earthly things, since ye have died to the things of this world (ii. 12); and as Christ is invisibly with God, so your life is with God deposited, or treasured up, with Christ, to be bestowed on you in his own good time.' See i. 5, and 1 John iii. 2.

5. 'Here (observes Hyperius) commences the second part of the Epistle, on the doctrine of Christian love, wherein the Apostle first exhorts them to mortify or repress old vices, and to cultivate new virtues;' 'thus introducing (says Calvin) an *altior philosophia.*'

— *νεκρώσατε*, &c.] Meaning, 'obtain a complete mastery over earthly and carnal lusts which war in your members.' To make his meaning clearer, the Apostle now subjoins some *examples* of the lusts and vices which ought to be mortified. *Πορνείαν* may include *adultery*. By *ἀκαθ.* and *πάθος* are denominated those abominations mentioned in Rom. i.; and that such is the sense is clear from the only two other passages where St. Paul uses the word, Rom. i. 26, *παρέδωκεν αὐτοὺς εἰς πάθη ἀτιμίας*, and 1 Thess. iv. 5, *μὴ ἐν πάθει ἐπιθυμίας*; and as in those two passages *πάθος* is so connected with other words as to show that it must be taken in a *bad* sense, so *here* the words following, *ἐπιθυμίαν κακὴν*, are used for that purpose alone. By a similar mode of expression it is said, in Philo-Jud. p. 714, *ὁ μὲν τῶν κακῶν καὶ παθῶν ζόφος ἀνασκίδναται.*

By *τὴν πλεονεξίαν* most Expositors, ancient and modern, understand *covetousness*; while others, consisting of some ancients (as Hilary) and moderns (as Estius, Hammond, Jortin, Doddridge, Locke, Parkhurst and others), objecting

6 ξίαν, ἥτις ἐστὶν εἰδωλολατρεία· [e] δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ
7 Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· [f] ἐν οἷς καὶ ὑμεῖς περι-
8 επατήσατέ ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς. [g] Νυνὶ δὲ ἀπόθεσθε
καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν,
9 αἰσχρολογίαν, ἐκ τοῦ στόματος ὑμῶν. [h] Μὴ ψεύδεσθε εἰς
ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς
10 πράξεσιν αὐτοῦ· [i] καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινού-
11 μενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· [k] ὅπου
οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία·
βάρβαρος, Σκύθης· δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ

e Eph. 5. 6. Rev. 22. 15.
f Rom. 6. 19, 20. & 7. 5. 1 Cor. 6. 11. Eph. 2. 1. & 5. 7, 8. Tit. 3. 3.
g Eph. 4. 22. 1 Pet. 2. 1. James 1. 21.
h Lev. 19. 11. Zach. 8. 16. Eph. 4. 22, 25, 29. & 5. 4.
i Gen. 1. 26. Eph. 2. 10. & 4. 24.
k Rom. 10. 12. 1 Cor. 7. 21, 22. & 12. 13. Gal. 3. 28. & 5. 6. & 6. 15.

that such cannot well be reckoned among the lusts in the *members*, interpret it of that insatiable desire of even lawful sensual gratification, which constitutes a kind of idolatry. This latter view *may* be well founded; but the argument for its adoption, derived from the incongruity of supposing covetousness to be ranked among the lusts in the members, is not very strong, since the term *members* is, as Calvin observes, used '*impropriè*, sed eleganter,' to designate the vices of our corrupt *nature;* that being considered as a mass composed of different vices. So Whitby, after Theophylact, well observes, that 'there being in us naturally the old man and the body of sin, the inordinate affections and lustings of it are styled the members of that body, partly because they exert themselves by the members of the natural body, and partly because, as the members of the body are employed to accomplish the desires of the natural body, so these affections are employed to gratify the desires of the body of sin.' And they are called earthly, inasmuch as they drag us down, and keep us down to earth, as the poet says, 'Atque *affigit humo* divinæ particulam auræ.' (See more in Hyperius, Hammond, and Macknight.) And though from what is said at Phil. iii. 19 it is certain that sensuality may, as well as covetousness, be regarded as idolatry, yet the latter is in Scripture *especially* represented in that light; and with reason, both for the reason mentioned by Whitby, and because (as Calvin remarks on Eph. v. 5), 'morbus iste late patet, et quasi sua contagione occupat plurimorum animos; neque morbus indicatur, quin potius laudatur communi opinione, ideo durius exagitari a Paulo, ut falsam opinionem ex cordibus nostris evellat;' and though covetousness be not a work of the body, yet it is a work of the *flesh;* and as the preceding term ἐπιθυμίαν κακὴν designates evil concupiscence *generally*, so does this *particularly*, adverting to its most dangerous species, 'inasmuch as, (observes Scott,) though it be as contrary to vital Christianity as the grossest sensualities, it is more plausible, and not so easily defined.' Besides, as he also remarks, 'according to the foregoing interpretation, sensuality is supposed to be forbidden with needless redundancy of words; and shall covetousness, the root of all evil, escape without rebuke?'

6. τοὺς υἱοὺς τῆς ἀπειθ.] Meaning the heathens, as Eph. v. 6.

7. ἐν οἷς.] Referring to the ἃ (i. e. which vices and sins) at ver. 6. Ἐν αὐτοῖς has the same reference, meaning the children of disobedience, the heathens. On this and the next three verses, see Eph. iv. 22—29, and compare 1 Cor. vi. 11.

8. On the terms ὀργὴ and θυμὸς, see Rom. ii. 8; and on κακίαν, see Note at Eph. iv. 31. To the present purpose is a maxim of Plutarch, de Educ. § 13, αἰσχρολογίας ἀπακτέον τοὺς υἱεῖς· λόγος γὰρ ἔργου σκιά.

11. ὅπου οὐκ ἔνι—ἐλεύθερος] q. d. 'in which new creation, or regeneration, it matters not whether any one be Jew or Gentile,' &c. See a similar passage in Gal. iii. 28, and compare Acts x. 34. The omission here of καὶ between βάρβαρος and Σκύθης, and between δοῦλος and ἐλεύθερος is remarkable, and has not a little perplexed Interpreters. One thing is certain,—that what is said in the second clause, βάρβαρος—ἐλεύθερος, is, as Calvin says, *per amplificationem;* and thus the copula was omitted, not for *brevity* so much as for *spirit*, to which the asyndeton so much contributes. The ancient Versions, indeed, and likewise the most ancient MSS. *supply* the copula; and in a modern Version this is probably the best course; for *our* language, at least, will not admit of this asyndeton. The *nor*, however, of our common Version spoils the meaning, which, as Prof. Scholefield observes, is, 'in which new creation none of these distinctions have any existence.' Of βάρβαρος, Σκύθης, it is remarked by Heinrichs, that they are not *opposites*, like the former (otherwise we should have had βάρβ. καὶ Ῥωμαῖος), but that there is a kind of *climax;* q. d. 'barbarians, nay, the most barbarous of them, Scythians.' As to the former, however, (βάρβαρος καὶ Ῥωμαῖος,) I can by no means agree with him. The Apostle would surely rather have written Ἕλλην καὶ βάρβαρος, certainly not Ῥωμαῖος. See Note on Acts xxviii. 2. Rom. i. 14. 1 Cor. xiv. 11. And as to the *climax*, this would involve such an intermingling of climax with antithesis, as we can hardly suppose the Apostle to have intended. It would rather seem that there is an *opposition;* and if so, it would seem to be that pointed out by Prof. Scholefield, —that the 'Scythians are opposed to other barbarians, as being *more barbarous*, just as barbarians in general are opposed to Greeks.' Yet thus the comparison is obviously one not a little irregular; though, indeed, it is an anomaly not unprecedented, since I can myself instance *one* example in a writer of no mean celebrity, at least for style. I allude to Max. Tyrius, who at Diss. xvii. 4. has, ἀλλ' οὐδὲ τὸν Σκύθην οὐδὲ τὸν Ἕλληνα, οὐδὲ τὸν Πέρσην ἢ τὸν Ὑπερβόρειον: for certainly there was not

l Eph. 4. 32. & 6. 11. Gal. 5. 22. m Matt. 6. 14. Mark 11. 25. Eph. 4. 32. n Eph. 4. 3. & 5. 2. supra 2. 2. 1 Thess. 4. 9. 1 John 3. 23. & 4. 21. o Eph. 4. 4. Phil. 4. 7. p 1 Cor. 14. 26. Eph. 5. 19. q Rom. 1. 8. 1 Cor. 10. 31. Eph. 5. 20. 1 Thess. 5. 18. Heb. 13. 15.

ἐν πᾶσι Χριστός. [l] Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ 12
ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα * οἰκτιρμοῦ, χρηστότητα,
ταπεινοφροσύνην, πρᾳότητα, μακροθυμίαν· ([m] ἀνεχόμενοι ἀλλή- 13
λων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομ-
φήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς·)
[n] ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς 14
τελειότητος. [o] Καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβευέτω ἐν ταῖς 15
καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχά-
ριστοι γίνεσθε. [p] Ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν 16
πλουσίως ἐν πάσῃ σοφίᾳ, διδάσκοντες καὶ νουθετοῦντες ἑαυ-
τοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι
ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ. [q] Καὶ πᾶν ὅ τι ἂν 17

that difference between the Persians and the Hyperboreans as between the Greeks and Scythians. The above view, moreover, seems required by the scope of the Apostle,—which is to show that, under the new Covenant, all human *distinctions*, whether of *nation* or of *religion*, of *state* (civilized or uncivilized) or of *condition* in life, would be of no avail, either to help or to exclude any one from the benefits of that dispensation. But distinction surely *implies* something like *opposition*, or at least *comparison*; and, after all, the ellipsis may be not of *καὶ*, but of *ἢ*, which is *expressed* in the passage of Maximus Tyrius above quoted. That the terms *βάρβαρος* and *Σκύθης* have reference to *knowledge* and *civilization* is plain from Rom. i. 14, *Ἕλλησί τε καὶ βαρβ., σοφοῖς τε καὶ ἀνοήτοις.* On the sense of *ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστὸς*, see 1 Cor. xv. 28 and Eph. i. 23, and Notes.

12. *ἐνδύσασθε—οἰκτιρμοῦ.*] The sense is, 'Having, then, these glorious hopes on an equal footing with the elect people of God, not only detest and avoid the *vices* just mentioned, but cultivate those *virtues*, which especially become those to whom God hath shown such mercy and loving kindness,—namely, compassion,' &c. This exhortation, Whitby shows, being addressed to the Colossians in general as a Church, the Apostle cannot be understood to speak of any absolute election of particular persons to eternal life, but must mean the election of them as *a Church* to the privileges and blessings of the Gospel, as Matt. xxiv. 22. 1 Pet. i. 2, compared with Rom. viii. 28—30, and Eph. i. 3—5. Indeed the absence of the *Article* and the close connexion of *ἐκλ.* with the words following, exclude any such application. On the metaphor in *ἐνδ.* and *σπλ.*, see Rom. xiii. 12. Eph. vi. 11, and the Notes. In illustration of the former, Kypke cites from Themist. Or. 24, *ἐπειδήπερ ἀρετὴν ἀντὶ ἱματίων ἠμφίεστο*, and Athenæus, p. 565, *βουλόμενοι ἐνδύεσθαι αὐτὴν αὐταρκείαν*: and Wetstein compares a similar admonition of a Rabbinical writer, Berachoth, fol. 16. 2, 'Induas te misericordiâ tuâ, et co-operias te potentiâ tuâ, et circumvolvas te bonitate tuâ, et circumcingas te miseratione.' Instead of the common reading *οἰκτιρμῶν*, many good MSS. and all the early Editions, except the Erasmian, have *οἰκτιρμοῦ*, which has been adopted by almost every Editor from Bengel to Scholz, and rightly; *οἰκτιρμῶν*, it would seem, arose from those who wished to accommodate this to the usage of the Apostle elsewhere.

13. On this verse see Note on Eph. iv. 2 and 32, and compare Gal. v. 22 and Phil. ii. 1.

14. See Note on Eph. iv. 3. *Σύνδ. τῆς τελ.*, i. e. 'the most perfect bond,' namely, of union, concord, and harmony; so called, because (as Newcome says) 'it unites Christians together, and makes them perfect, being the fulfilment and consummation of the commandments.' See Rom. xiii. 8—10. Eph. iv. 3, and 1 Tim. i. 5.

15. *βραβευέτω ἐν ταῖς καρδ.*] The sense *may* be, what some assign, 'Let that peaceable disposition, enjoined by God to all Christians, be, as it were, an umpire to compose all differences between you.' Since, however, from the illustrations of Elsner and Raphel, it appears that *βραβεύειν* sometimes signifies 'to rule,' so the sense would seem to be, 'let it be the director of your feelings.' *Εἰς ἣν καὶ ἐκλ.*, i. e. 'unto which [peace] also ye were called,' i.e. in becoming Christians, and being initiated into his religion who preached peace on earth. *Ἐν ἑνὶ σώματι* is for *εἰς ἓν σῶμα*, scil. *εἶναι*, i. e. 'that you should be *one body*;' inasmuch as without peace and concord, unity is out of the question; see Eph. iv. 3. *Εὐχάριστοι* is by some ancient and many modern Expositors interpreted, *gentle, courteous, amiable.* But the sense assigned by the Greek Commentators and many modern ones, including Grotius, Casaubon, and Heinrichs, is more natural, 'be ye thankful,' i. e. feel and express thankfulness to God, viz. for having called you to such privileges and blessings. So supra ii. 7, *περισσεύοντες ἐν αὐτῇ* (scil. *πίστει*) *ἐν εὐχαριστίᾳ.*

16. *ὁ λόγος τοῦ Χριστοῦ*, &c.] Meaning, as I have shown at large in Recens. Synop., 'Let the doctrine of Christ and the truth of the Gospel be deeply impressed on your hearts, accompanied with all spiritual wisdom.' So Tanchum, fol. 24. 3, cited by Schoettgen: 'Lex sedem figat in medio ipsorum;' compare Col. i. 9, and Eph. i. 8. *Πλουσίως*, 'abundantly, largely:' a somewhat rare use, but found in Dionys. Hal. de Demosthene, 38. *Ἐν πάσῃ σοφίᾳ*, for *σὺν π. σ.*

— *διδάσκοντες.*] This is, by anacoluthon, for *διδάσκουσι.* Render, 'by teaching.' Compare Eph. iv. 29; and on the whole passage see Note on Eph. v. 18.

— *ἐν χάριτι ᾄδοντες*] i. e. 'singing with the devotion which such *spiritual* songs are calculated

ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ,
εὐχαριστοῦντες τῷ Θεῷ καὶ Πατρὶ δι' αὐτοῦ.
18 [r] Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς [ἰδίοις] ἀνδράσιν, ὡς r Gen. 3. 16. 1 Cor. 14. 34
19 ἀνῆκεν ἐν Κυρίῳ. [s] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ Eph. 5. 22. 1 Pet. 3. 1.
20 μὴ πικραίνεσθε πρὸς αὐτάς. [t] Τὰ τέκνα, ὑπακούετε τοῖς s Eph. 5. 25. 1 Pet. 3. 7 t Eph. 6. 1
γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον * ἐν Κυ-
21 ρίῳ. [u] Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ u Eph. 6. 4.
22 ἀθυμῶσιν. [x] Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ x Eph. 6. 5. 1 Tim. 6. 1.
σάρκα κυρίοις, μὴ ἐν * ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι, Tit. 2. 9. 1 Pet. 2. 18.
23 ἀλλ' ἐν ἁπλότητι καρδίας, φοβούμενοι τὸν Θεόν. Καὶ πᾶν
ὅ τι ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ
24 οὐκ ἀνθρώποις· εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν
ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δου-
25 λεύετε. [y] Ὁ δὲ ἀδικῶν κομιεῖται ὃ ἠδίκησε, καὶ οὐκ ἔστι y Acts 10. 34. Rom. 2. 11.
1 προσωποληψία. IV. [a] Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσό- 1 Pet. 1. 17. a Eph. 6. 9.
τητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε b Luke 18. 1
Κύριον ἐν οὐρανοῖς. Rom. 12. 12. Eph. 6. 18, 20.
2 [b] Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ 1 Thess. 5. 17.

to inspire,' as distinguished from the profane songs of the Heathens.

Here the Apostle seems to intend to represent the natural *effect* of this ἐνοικ. πλουσίως. For as out of the abundance of the heart the mouth speaketh, so a mind thus filled and fervently exercised will, like a full fountain, swell forth and overflow in praises and thanks to God.

17. πᾶν ὅ τι, &c.] Supply κατὰ, 'quod attinet ad.' Ἐν ὀνόματι Κ. Ἰ. Meaning, 'agreeably to his will and suitably to his Gospel;' comp. 1 Cor. x. 31. In how many ways, and in what particular respects, we may and ought to perform all we do in the name of the Lord Jesus, is well pointed out by Dr. Isaac Barrow, cited by D'Oyly and Mant.

— δι' αὐτοῦ.] This has been variously, but in general erroneously, explained by recent Commentators. The true import of the words seems best represented by the ancient Expositors, who interpret, 'by his mediation.'

18—25. From general the Apostle proceeds to particular precepts. Compare Eph. v. 22—33. vi. 1—9.

18. ὡς ἀνῆκεν.] Equivalent to the δίκαιον of Eph. vi. 1. The literal sense is, 'as is right and just,' because it is agreeable to the commandment of the Lord. Μὴ πικρ., ver. 19, (corresponding to μὴ παροργ. in Ephesians vi. 4,) signifies, not to indulge in a spirit of bitterness and exacerbation. In this sense the word occurs in Philo, but very rarely in the Classical writers. At ver. 20, instead of the common reading τῷ Κυρίῳ, many MSS., Versions, Fathers, and early Editions, have ἐν Κυρίῳ, which is adopted by almost every Editor from Bengel to Vater; and rightly; since this is the more difficult reading. For ὀφθαλμοδουλείαις, at ver. 22, I have ventured, with Lachmann, to edit, from many of the most ancient MSS., and Chrysostom and Theophylact, as also the parallel passage of Ephesians, ὀφθαλμοδουλείᾳ, which was preferred by Bengel, and has been approved by Griesbach. It is probable that ς was subjoined from the word following. At ver. 24, εἰδότες—κλη., the argument is directed against a possible objection; viz., What shall we gain by such fidelity? The answer to which is, 'Perhaps from your *master* nothing; but from the Lord ye will receive,' &c. In ἀντ. τῆς κληρ. the Genitive is exegetical, and signifies, 'the reward which consists in the inheritance of heaven in return [for your obedience on earth];' see Eph. vi. 8. Ὁ ἀδικῶν, ver. 25, must be referred, not, with some, to the *master*, but to the *servant*; though, by the words καὶ οὐκ ἔστι προσωποληψία, it is hinted, that if the master do wrong he shall be punished. To prevent, however, misapprehension, this is fortified with a strong direct injunction to the *masters*, in the words following, which ought not to have been made the commencement of a new Chapter. Τὸ δίκαιον καὶ τὴν ἰσότητα may be rendered, 'the just and right thing.' So Thucyd. ii. 44, οὐ γὰρ οἷόν τε ἴσόν τι ἢ δίκαιον βουλεύεσθαι, οἳ, κ.τ.λ.

IV. 1. This first verse closes the foregoing exhortations, and accordingly ought not to have been separated from the preceding chapter.

— τὴν ἰσότητα] 'what is equitable.' So Plutarch, vi. 367, οὐδὲ δικαιοσύνη οὔτε ἰσότης.

2. Here commences a brief *conclusion* to the whole Epistle, in which the Apostle recurs to various general exhortations, headed by the most weighty one, to prayer.

— τῇ προσευχῇ προσκαρτ.] Προσκαρτερεῖν signifies, 'to assiduously persevere in any thing,' and is used of prayer in Acts i. 14. vi. 4; compare Rom. xii. 12. xiii. 6. The phrase γρηγ. ἐν αὐτῇ, which denotes watchful diligence in or about any thing, is added, to strengthen the sense. So 1 Pet. iv. 7, νήψατε εἰς τὰς προσευχάς.

ἐν εὐχαριστίᾳ· [c] προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ 3
Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον
τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι· ἵνα φανερώσω αὐτὸ, ὡς δεῖ 4
με λαλῆσαι. [d] Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν 5
καιρὸν ἐξαγοραζόμενοι. [e] Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, 6
ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρί-
νεσθαι.

[f] Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς 7
ἀδελφὸς, καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ· ὃν 8
ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῷ τὰ περὶ ὑμῶν,
καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν· [g] σὺν Ὀνησίμῳ τῷ 9
πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν
γνωριοῦσι τὰ ὧδε. [h] Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συν- 10
αιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ
ἐλάβετε ἐντολὰς, (ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν·) καὶ 11
Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι
μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθη-
σάν μοι παρηγορία. [i] Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, 12
δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς

c Matt. 13. 11. 1 Cor. 4. 1. & 16. 9. 2 Cor. 2. 12. Eph. 6. 19. 2 Thess. 3. 1. supra 1. 26. & 2. 2.
d Eph. 5. 15, 16. 1 Thess. 4. 12.
e Eccles. 10. 12. Ecclus. 21. 16. Mark 9. 50. supra 3. 16. Eph. 4. 29.
f Acts 20. 4. Eph. 6. 21, 22. 2 Tim. 4. 12.
g Philem. 10.
h Acts 15. 37. & 19. 29. & 27. 2. 2 Tim. 4. 11. Philem. 24.
i Rom. 15. 30. supra 1. 7. Philem. 23.

The same sentiment, more fully expressed, occurs in Eph. vi. 18, where see Note.

3. *προσευχ. ἅμα καὶ π. ἡ.*] See Eph. vi. 19. The Apostle, it would seem, desires their prayers, partly to suggest the duty of praying for each other. On the expression *θύραν* see Note on Acts xiv. 27.

4. *ὡς δεῖ με λαλῆσαι.*] On this passage the best comment is the parallel one at Eph. vi. 19, 20, where see Notes. By *ὡς δεῖ* is, I apprehend, meant, 'boldly and authoritatively,' as one empowered to do so from being Apostle of the Gentiles. See Theophylact and Grotius.

5. *ἐν σοφίᾳ περ.*] 'conduct yourselves with prudence,' namely, so as to avoid giving unnecessary offence. *Τοὺς ἔξω*, i. e. 'those who are without the fold of Christ,' whether Heathens or Jews. On *τὸν καιρὸν ἐξαγ.* see the Note on Eph. v. 15, 16.

6. *ἐν χάριτι.*] The best Expositors are agreed that this is for *ἐπίχαρις* or *χαρίεις*, *courteous*, *agreeable*, as opposed to ascetic austerity, and therefore likely to make them esteemed. This will tend to fix the sense of the disputed phrase *ἅλατι ἠρτ.*, which must not, with many, be interpreted of Divine wisdom, but have the sense 'seasoned with the flavour of, made agreeable by being blended with, wisdom' (of which *salt* was the symbol), and thus made more palatable to the hearers. The Apostle means, I conceive, that kind of talent, which shows itself in terseness of thought and smartness of expression. Thus they would be enabled, as the Apostle adds, to give an answer to any one who asked them a reason of the hope that was in them; and would make it more effectual, by being appropriate, and adapted to circumstances.

7—18.] This portion corresponds to Ephes. vi. 21—24. On *ἀγαπ. ἀδ.* see Note on Phil. ii. 25, and Eph. vi. 21. On the words *παρακ. τὰς καρδίας ὑμῶν*, see supra ii. 2, and Notes.

8. *ἵνα γνῷ*, &c.] That he may obtain a knowledge of your affairs, and make report to me. This anxiety of the Apostle to have that knowledge appears from ii. 1. At *τὰ* supply *πράγματα*; as Thucydides, vii. 25, *πρέσβεις ἄγουσα οἵπερ τὰ σφέτερα φράσωσι.*

9. *ὅς ἐστιν ἐξ ὑμῶν*] 'who is of you;' i. e. 'who is your countryman;' see infra v. 12. We learn from Theodoret that this Onesimus was the runaway slave of Philemon, converted by Paul, and concerning whom he wrote his Epistle to Philemon. *Τὰ ὧδε*, 'the present state of his affairs.'

10. Now commences the last part, or *epilogus*, of the Epistle, consisting (as in the case of the other Pauline Epistles) of salutations and confirmations. (Hyperius.)

— *ἐντολὰς*] 'instructions, whether by letter, or verbal.'

11. *οἱ ὄντες ἐκ περ.*] i. e. 'who are Jewish Christians.' *Οἵτινες* must be resolved into *καὶ οὗτοι*, as was done by the Pesch. Syr. Translator. *Παρηγορία* is used, according to the popular idiom (found also in our own language), for *παρήγοροι*, or for *οἵπερ μοι παρηγόρουν.*

12. *ἀγωνιζόμενος ὑπὲρ ὑμῶν*] 'praying fervently for you.' *Ἐν ταῖς προσευχ.* seems to signify 'in his prayers.' *Στῆναι* has here the same force as at Eph. vi. 13, *καὶ ἅπαντα κατεργασάμενοι στῆναι*, and Phil. i. 27, and Galat. v. 1. On *τέλειοι* see 1 Cor. ii. 6, and Eph. iv. 13. *Πεπλ.* means 'thoroughly endued with all spiritual gifts and graces.' *Ἐν παντὶ θελ.* is for *εἰς τὸ πᾶν θέλημα.* So Eph. iii. 19, *ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.* There is, however, a blending of two modes of expression,— the sense being, 'complete in all the will of God.'

προσευχαῖς, ἵνα στῆτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ
13 θελήματι τοῦ Θεοῦ. μαρτυρῶ γὰρ αὐτῷ, ὅτι ἔχει ζῆλον
πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπό-
14 λει. [k] ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς, ὁ ἀγαπητὸς, καὶ k 2 Tim. 4. 10, 11. Philem. 24.
15 Δημᾶς. [l] ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμ- l Rom. 16. 5. 1 Cor. 16. 19.
16 φᾶν καὶ τὴν κατ᾽ οἶκον αὐτοῦ ἐκκλησίαν. [m] Καὶ ὅταν ἀνα- m 1 Thess. 5. 27.
γνωσθῇ παρ᾽ ὑμῖν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαο-
δικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ
17 ὑμεῖς ἀναγνῶτε. [n] καὶ εἴπατε Ἀρχίππῳ· "Βλέπε τὴν δια- n Philem. 2.
18 κονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς." [o] Ὁ o 1 Cor. 16. 21. 2 Thess. 3. 17. Heb. 13. 3.
ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετέ μου τῶν δεσ-
μῶν. ἡ χάρις μεθ᾽ ὑμῶν. ἀμήν.

Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου.

14. Λ. ὁ ἰατρὸς, ὁ ἀγαπ.] So I point, with the Pesch. Syr. and a few good Editors. Render, 'Luke the physician, our beloved brother.' See Note on Eph. vi. 21.

16. ἡ ἐπιστ.] '*this* Epistle.' See Notes on 2 Cor. x. 10, and Eph. i. 1, 2.

— τὴν ἐκ Λαοδ.] These words have been thought to refer to a lost Epistle of St. Paul to the Laodiceans. But as no *other* instance is on record of a lost Epistle of the Apostle's, we may hesitate to admit that to have been the case here. We have only to suppose, with almost all the best Commentators, that the Epistle in question was another copy of that to the Ephesians, that being in some measure a circular one.

17. Ἀρχίππῳ.] This person is supposed to have been discharging the office of ruling Presbyter, i. e. Bishop, at Colossæ. From the words of the address, βλέπε, &c., it has been generally supposed, that he had been inattentive to the duties of his station, and that what is here said is intended to convey a reproof. This, however, is so inconsistent with the commendatory manner in which he is mentioned by the Apostle in his Epistle to Philemon, that it is quite inadmissible. Nor is such a conclusion at all necessary. We might as well suppose that the admonition to Timothy, 2 Tim. i. 6, to 'stir up the gift of God in him,' implies reproof for negligence. Such language as this is only to be understood as exciting *to renewed activity*; for which, considering the then state of the Colossian Church (beset with false teachers), there would be especial need.

18. τῇ ἐμῇ χειρὶ Π.] See Note on Rom. xvi. 21—23. Μνημ. μου τῶν δ., 'be mindful of my bonds [so as to imitate my courage and constancy in the faith].' Since such remembrance would confirm them in the faith, and render them constant in enduring persecutions for the same cause.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΘΕΣΣΑΛΟΝΙΚΕΙΣ

## ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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a 2 Cor. 1. 19. Eph. 1. 2. 1 Pet. 1. 2.

I. [a] ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ 1
Θεσσαλονικέων ἐν Θεῷ Πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ·
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου
Ἰησοῦ Χριστοῦ.

b Eph. 1. 16. 2 Thess. 1. 3. Phil. 1. 3. Rom. 1. 8, 9. c John 6. 29. 2 Thess. 1. 11. Gal. 5. 6. James 2. 17.

[b] Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, 2
μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν ἀδιαλεί-
πτως, [c] μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ 3

CHRISTIANITY was first planted at Thessalonica (about A. D. 50) by St. Paul, who formed a Church, partly of Jews, but chiefly of Gentiles. The unbelieving Jews, however, having, as usual, excited a persecution against him, he was forced to leave the newly planted Church, under great trials and many disadvantages, and to flee to Berœa, and from thence to Athens, and finally to Corinth; from which last place this Epistle was written. The immediate *occasion* of its being written was the favourable report which Timothy, whom he had sent to visit them in his stead (1 Thess. iii. 6), had given of the stedfastness of the Thessalonians in the faith. But though St. Paul found in the state of things, as reported to him, much to commend, and scarcely any thing to censure, yet he thought proper, on account of the temptations to which the converts were exposed, from the evil communications of Jews and Heathens, to intermix *cautions* and *warnings* with his commendations and exhortations. In short, the leading design of the Apostle, in writing it, was to *confirm the Thessalonians in the faith*, to exhort them to *courageous profession* of it (notwithstanding the persecutions of the unbelieving Jews); and, above all, to excite them to such a *practice of its moral duties*, as was becoming their high and holy calling.

The *genuineness* of this Epistle has never been doubted, being attested by citations from or references to it in the early Fathers, from the time of Polycarp downwards. It is almost universally admitted to have been the first written of St. Paul's Epistles,—though on the precise date the learned, as usual, differ. Suffice it to say, it could not well be written earlier than 52, nor later than 54. In style it is more simple and perspicuous than any other of St. Paul's, and is characterized by deep earnestness and an affectionate spirit. He first reminds them of the formidable difficulties which he had to encounter in their conversion, and warns them against those heathen impurities, which they had so lately abandoned. Then, after inculcating brotherly love, he settles some points with regard to the resurrection (on which sundry erroneous notions were entertained); and enjoins them to a due preparation for the advent of Christ to judgment; after which he concludes with various practical counsels and instructions.

1. Σιλουανός.] Silvanus, or Silas, is first mentioned in Acts xv. 22. Τιμόθεος. See Note on Acts xvi. 1. At ἐν Θεῷ supply οὔσῃ. At Θεσσαλ. the Article τῇ would, strictly speaking, be necessary; but it might very well be omitted.

2. Here commences the exordium, with which compare similar ones at Rom. i. 8—10. Eph. i. 16. 2 Tim. i. 3. 2 Thess. i. 3. ii. 13, where see Notes.

— ἀδιαλείπτως] for πολλάκις (as at ii. 13. v. 17); namely, 'at every return of prayer;' see Note on Rom. i. 9.

3. Τοῦ ἔργου—ἐλπίδος. This is by Koppe and many of the more recent Commentators regarded as a mere periphrase, equivalent to πίστεως, καὶ ἀγάπης, καὶ ἐλπίδος. But surely ἔργου and κόπου must have an intensive effect, and denote, in the former case, *zeal* and *constancy*, and in the latter, *alacrity* and *diligence*. To advert to particulars: 'As (observes Professor Schott in his Edition of this

τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ
4 Πατρὸς ἡμῶν· [d] εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, d Col. 3. 12. 2 Thess. 2.
5 τὴν ἐκλογὴν ὑμῶν, [e] ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη 13. infra 2. 12.
εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν Πνεύ- e 1 Cor. 2. 4. & 4. 20. 2 Cor. 6. 6.
ματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ· καθὼς οἴδατε οἷοι infra 2. 10.
6 ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. [f] Καὶ ὑμεῖς μιμηταὶ ἡμῶν f 1 Cor. 11. 1. Acts 5. 41.
ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει Heb. 10. 34. Acts 13. 52.

Epistle) in the words following, *κόπου τῆς ἀγάπης* and *ὑπομονῆς τῆς ἐλπ.* are so used, that the former substantive indicates the thing as *arising from* the latter, so *ἔργον τῆς πίστ.* (opus quod ex fide proficiscitur) denotes sentiendi agendique ratio ex persuasione Christiana oriunda; nearly equivalent in *sense* to *πίστις δι' ἀγάπης ἐνεργουμένη* in Gal. v. 6.' By *τοῦ κόπου τῆς ἀγάπης* is meant that diligence of exertion which springs from love, nearly equivalent to *ἀγάπης κοπιώσης*. Thus, again, *τῆς ὑπομονῆς τῆς ἐλπ.* denotes that *constancy of endurance* which springs from hope [in Christ for salvation]. Thus it is nearly equivalent to *ἐλπίδος ὑπομενούσης*. *Τοῦ Κυρίου* is a *Genitive of object*, for *εἰς τὸν Κύριον*, 'hope reposed in the Lord, as the only bestower of salvation.' *Ἔμπροσθεν τοῦ Θεοῦ*, &c. This form is by many eminent Expositors, ancient and modern, referred to the three nouns *πίστ.*, *ἀγ.*, and *ἐλπ.*, and supposed to denote (by a Hebraism derived from לפני יהוה) the purity and sincerity of those virtues. Others, however, connect the words with *μνημ.*, and understand them of prayers to God. This latter view is supported by the Pesch. Syr., and is, not without reason, preferred by the best Expositors, from Benson to Pelt, in his edition of this Epistle. And so also Calvin, who well remarks, that this was added in order to give more weight to the affirmation.

4. *εἰδότες*, &c.] *Εἰδότες* here, as well as *μνημ.* at ver. 3, depends on the words of ver. 2, *εὐχαριστοῦμεν—προσευχῶν ἡμῶν ἀδ.* *Ὑπὸ Θεοῦ* must be construed, not with *τὴν ἐκλογὴν*, but with *ἠγαπημένοι*, as propriety of language almost requires, and the usage of the Apostle elsewhere (as 2 Thess. ii. 13, and Col. iii. 12) confirms. With the expression *ἠγαπ. ὑπὸ Θεοῦ* we may compare the Hebrew phrase ידיד יהוה·

By *ἐκλογ.* some understood the absolute election of the persons, as *individuals*, to eternal life. But from iii. 5, and v. 14, and 2 Thess. iii. 11, it appears that some were disobedient, and in danger of falling away. Hence the best Commentators, from Chrysostom down to Pelt and Schott, interpret it of their election to external privileges *as a Church*.

5. The scope of this verse seems to be, to intimate a full persuasion that this conversion of the Thessalonians to the Christian faith was marked by the efficiency of Divine power, as attested by the most indubitable signs, which are then subjoined.

— *τὸ εὐαγγέλιον ἡμῶν.*] Meaning, 'our preaching of the Gospel,' or 'the Gospel as preached by us;' as in ii. 4. Rom. xvi. 25. Gal. ii. 7. 2 Thess. ii. 14. 2 Tim. ii. 8. With *ἐγενήθη εἰς ὑμᾶς* (ad vos pervenit), Pelt compares Gal. iii. 14, *ἵνα εἰς τὰ ἔθνη ἡ εὐλογία γένηται.* The words *ἐν δυνάμει καὶ ἐν Πν. ἁγ.* (put for *ἐν δυν. τοῦ Πν. ἁγ.*) are by many eminent Expositors understood of the miracles worked, and the supernatural gifts imparted by St. Paul; see Rom. xv. 19. 1 Cor. ii. 4. The sense, however, must not be *confined* to these; but the words are to be understood also, nay, chiefly, of the internal power of the Gospel on the heart, effected by the Holy Spirit, and attested by the fruits of the Spirit; see Calvin, Beza, Hyperius, Pelt, and Scott. This, indeed, is plain from the expression *ἐν πληροφορίᾳ πολλῇ*, which, according to the first-mentioned sense, would have to be taken (unless a harsh transposition were supposed) of the *Apostle*, namely, his *παῤῥησία*. Answering to *ἐν πληροφορίᾳ π.* here is *ἐν πληροφορίᾳ πίστεως* (i. e. *ἐν πίστει πεπληροφορουμένῃ*) at Hebr. x. 22, and *πεποίθησις πολλὴ* at 2 Cor. viii. 22. Compare also 1 Cor. ii. 4.

— *καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑ. δι' ὑ.*] The scope of this clause has not been well pointed out by Commentators. The Apostle, I conceive, thus meant to advert to *another evidence* of the truth of the Gospel preached by him; namely, from *the conduct of the preachers of it*, pointing to *himself* as an example,—who, by his purity, disinterestedness (as shown in working with his hands, ii. 9), and other moral virtues, had so fully proved his sincerity, and the truth of that Gospel which he preached. *Οἷος* here, as almost always elsewhere, is used in a good sense. And the phrase *οἷοι ἐγενήθημεν* is well explained by Theophylact *πῶς ἀνεστράφημεν*. What is here only *hinted at* in *οἷοι ἐγενήθημεν* is fully *expressed* infra ii. 10, *ὑμεῖς μάρτυρες ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν ἐγενήθημεν.*

The general sense intended is, 'ye well know [and can testify] with what Divine power and *πληροφορία* we have taught you, and with what alacrity and patient endurance we have borne the sufferings we had to undergo for yours and the Gospel's sake.' *Δι' ὑμᾶς*, 'for your sakes, for your good, not for our own private interest.'

6. *καὶ ὑμεῖς μιμ. ἡμῶν ἐγενήθ.*] Here it is not necessary to suppose so long an ellipsis as is done by Benson and Macknight. It is sufficient to supply *οὕτω*, meaning, 'and so,' or, 'accordingly.' Thus the words will be equivalent to *ὥστε γενέσθαι ὑμᾶς μιμητὰς*, &c.; which the Apostle perhaps would have written, but that the next clause commences with *ὥστε γενέσθαι*. Such is, I find, the view adopted by Hyperius, who thus annotates: 'Respiciunt hæc verba nonnihil ad id quod jam dixit, Nostis quales fuerimus inter vos: quasi dicat, Sicut vidistis nos constantes, nec frangi ullis adversis, dum Evan-

πολλῇ, μετὰ χαρᾶς Πνεύματος ἁγίου· ὥστε γενέσθαι ὑμᾶς 7
τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ
Ἀχαΐᾳ. [g] ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ 8
μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ [καὶ] ἐν παντὶ
τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν· ὥστε
μὴ χρείαν ἡμᾶς ἔχειν λαλεῖν τι. [h] αὐτοὶ γὰρ περὶ ἡμῶν 9
ἀπαγγέλλουσιν ὁποίαν εἴσοδον * ἔσχομεν πρὸς ὑμᾶς, καὶ
πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν
Θεῷ ζῶντι καὶ ἀληθινῷ, [i] καὶ ἀναμένειν τὸν Υἱὸν αὐτοῦ ἐκ 10

g Rom. 10. 18. & 1. 8. 2 Thess. 1. 4.
h Infra 2. 1. 1 Cor. 12. 2.
i Phil. 3. 20. 2 Thess. 1. 10. Rev. 1. 7. Matt. 3. 7.

gelium ad vos perferremus; ita quoque fortes et infracti fuistis in eo accipiendo, plane similes nostri.' So also Calvin remarks: 'Ut illis plus alacritatis addat, mutuum consensum et quasi harmoniam prædicat inter suam prædicationem et eorum fidem.'

The imitation here enjoined is *not*, I conceive (what most Commentators explain it), an imitation of Christ and the Apostles in *bearing afflictions*, but, as Zanch, Grotius, Doddridge, Scott, and Pelt understand, in a *general* way, though, of course, including the other. Indeed, the words ἐν θλίψει πολλῇ form an intermediate clause, thrown in, to note a *circumstance attendant on* the principal subject of the sentence, their imitation of the Lord; namely, that it was 'amidst much tribulation;' for so I would render, with Abp. Newcome, Goesch., and Schott. See Acts xiv. 22, compared with Rom. v. 3. When the Apostle says that they were imitators of him *and* the Lord, he, I think, means imitators of him, and *thereby* of the Lord, whom *he* imitated. This is confirmed by a kindred passage of 1 Cor. xi. 1, μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ. By μετὰ χαρᾶς Πνεύματος ἁγίου is meant a joy inspired by the Holy Spirit, which accompanied and rewarded their alacrity in receiving the word, and their firmness in adhering to it, which was an evidence of their election, and a pledge of their title to a happy immortality; compare Rom. xiv. 17, and Acts xv. 41. The Genitive here denotes *author*, or *efficient cause*.

7. ὥστε γεν.] 'insomuch that ye became exemplars,' &c. On the term τύπους, see 1 Cor. x. 6. 11. Phil. iii. 17, and Notes.

8. ἀφ' ὑμῶν.] The Apostle now dilates on the excellent *effects* of this good example of the Thessalonians, whose fame had spread far and wide. (Schott.) This is explained by most of the modern Commentators, 'by your instrumentality.' The literal sense (of place), however, adopted by the earlier Expositors, must not be excluded. In fact, both senses seem meant. 'From you the sound of the Gospel first issued, and by your means was spread abroad in all Macedonia.' With the *construction*, indeed, of the sentence, owing to the οὐ μόνον—ἀλλὰ καὶ, the Commentators are not a little perplexed. They are generally agreed in supposing a transposition of οὐ μόνον, which must be taken, they think, with ἐξήχηται; see Koppe, Pelt, and Schott. But it would rather seem that the true notion of the construction can alone be attained by considering the passage as blending two modes of expression, thus: 'For from you sounded the word of the Lord over all Macedonia and Achaia; and not only has your faith in God been well known there, but the report of it has been disseminated everywhere else;' namely, in most of the countries of the civilized world, with which Macedonia and Achaia had constant commercial communication. In ἐξήχ. there is an allusion to the κήρυγμα of the Gospel, and to that sonorous voice, as it were of a trumpet, (see Isaiah lviii. 1. Rev. i. 10.) with which κήρυκες (like our *criers*) were accustomed to speak. And so Hesychius explains ἐξηχεῖται by ἐκηρύχθη. How honourable it was for the Gospel to issue forth from any place *first* of all the places of a country, we may infer from what is said at 1 Cor. xiv. 36, ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθε; and this has been shown at large by Benson.

— λαλεῖν τι] 'to say any thing;' meaning, either in commendation, or congratulation. The sense is well expressed by Theodoret: Προὔλαβεν ἡμᾶς ἡ φήμη, καὶ παρ' ἄλλων ἀκούομεν ἃ λέγειν ἐθέλομεν, δήλη γὰρ ἅπασι γέγονε τῆς ἡμετέρας διδασκαλίας ἡ ἐν ὑμῖν εὐκαρπία.

9. αὐτοὶ γὰρ] i. e. (by the construction κατὰ τὸ σημαινόμενον, similar to that at Acts viii. 4) οἱ ἐν παντὶ τόπῳ, scil. πᾶσι τόποις, those to whom the tidings of your conversion were brought. (Grotius.)

— ὁποίαν εἴσοδον ἔσχομεν.] Of this phrase the sense has been disputed; but it seems to be, 'What a successful entrance we had unto you;' i. e. what a favourable reception we experienced at your hands; for that is implied by ὁποῖος, *qualis*. Instead of the common reading ἔχομεν, almost all the MSS. and early Editions, except the 2nd and 3rd of R. Stephens, have ἔσχομεν, which has been restored by Bengel, Grotius, Matthæi, Vater, Tittman, and Scholz; and with reason; such being required by the sense: nay, the common reading was, I suspect, merely a typographical error of the 2nd Edition of R. Stephens.

— καὶ πῶς ἐπεστρέψατε, &c.] These words are explanatory of the preceding ὁποίαν εἴσοδον ἔσχομεν. In ἐπεστρ. πρὸς τὸν Θεὸν we have a formula occurring also at Acts xi. 21. xiv. 15. 2 Cor. iii. 16, and denoting, by a Hebraic and figurative phrase, *conversion* from idolatry and paganism, or Judaism, to Christianity. The *contrary* is spoken of in 1 Cor. xii. 2, namely, a going πρὸς τὰ εἴδωλα τὰ ἄφωνα. The words following show the *purpose* of this turning; [ὥστε, or εἰς τὸ] δουλεύειν, 'to worship and serve,' &c. On Θεῷ ζῶντι καὶ ἀληθ., see John xvii. 1—5. By a similar mode of expression it is said, Philo, p. 550. 30, ἱκετεύειν τὸν ἀληθινὸν Θεὸν ἵνα τοῦ ψευδωνύμου ὀργὰς ἐπίσχῃ.

τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον
ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.
1 II. [a] Αὐτοὶ γὰρ οἴδατε, ἀδελφοὶ, τὴν εἴσοδον ἡμῶν τὴν a Supra 1. 5, 9.
2 πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν· [b] ἀλλὰ [καὶ] προπαθόντες b Acts 16. 22, &c. & 17. 2. Phil. 1. 30.
καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαῤῥησιασά-
μεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον c 2 Cor. 2. 17. & 4. 2.
3 τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. [c] Ἡ γὰρ παράκλησις ἡμῶν οὐκ d 1 Tim. 1. 11, 12. Tit. 1. 3.
4 ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ· [d] ἀλλὰ, Gal. 2. 7. & 1. 10.

10. *καὶ ἀναμένειν*, &c.] 'Here we have those points adverted to, which distinguish the Christian religion from Judaism; and this and the preceding verse contain a brief summary of the most important doctrines of Christianity, theoretical and practical.' (Pelt.) There is a remarkable brevity and pregnancy of meaning in the words *ὃν ἤγειρεν ἐκ νεκρῶν—ἐρχομένης*: the full sense intended to be suggested being (as Hyperius observes) that 'Christ first died, and then rose again, and ascended into heaven, and from thence as God is to be expected, as the Judge and Remunerator.'

In these words, *waiting for His Son from heaven* (meaning, waiting for that second advent of Christ, when He shall come in his glorious majesty to judge both the quick and the dead), we have a most expressive mode of speaking, to denote 'fully receiving him as their Redeemer;' implying obedience to his precepts, and faithful profession of his Gospel. It is also, as Calvin observes, meant to hint the extreme difficulty of this turning unto the Lord, and the deep anxiety by which alone it can, humanly speaking, be effected. *Here* the expression has especial propriety, being meant, as Pelt suggests, to lead to the principal purpose of the Epistle; which was to correct the errors that had arisen as to Christ's return from heaven. The scope of the words is well illustrated by the similar ones at Phil. iii. 20, *ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν.*

— *τὸν ῥυόμενον.*] Render, 'who delivereth,' as the Pesch. Syriac, Calvin, and Abp. Newcome. The Present has been thought to be put for the Future to denote certainty. But it is not necessary to resort to that principle here; since, according to the usual force, the Present has great propriety and suitableness to the context, as denoting 'certainty of action,' or rather what is done at all times, as when we say, The sun shines. For this deliverance, which commenced at our Lord's death and sacrifice, may be said to be continually carrying forward (so 2 Cor. i. 10, *ὃς ἐκ τηλικούτου θανάτου ἐῤῥύσατο ἡμᾶς, καὶ ῥύεται· εἰς ὃν ἠλπίκαμεν, ὅτι καὶ ἔτι ῥύσεται*); 'seeing that he ever liveth to make intercession for us' (Hebr. vii. 25), by Himself our Advocate with the Father, and by the aid of the Holy Spirit, the Paraclete; and this he will Himself complete at the last day, when Death, *spiritual* as well as temporal, shall be swallowed up in victory, a victory achieved by 'Him who loved us, and washed us from our sins by his own blood.'

II. Having at ch. i. 4, 5, briefly touched on the subject of his *coming to* the Thessalonians, the Apostle here enters into it more at large, both to indulge the high feeling of *satisfaction*, which he experiences at the *success* with which he had, under the Divine blessing, preached the Gospel to them, and to *confirm* the minds of the Thessalonians in that sound doctrine, which they had received from the Apostle and his colleagues, so that they might hold it fast, in spite of all the artifices of the false teachers; and also to excite them to imitate the fidelity, diligence, and truly Christian spirit of their teacher. (Schott.)

1. *αὐτοὶ γὰρ*, &c.] The *γὰρ* may best be referred to *ὁποίαν εἴσοδον ἔσχ.* at i. 9; q. d. '[I need scarcely have said what I did, on our entrance unto you, and the result of it;] for ye yourselves know,' &c. *Οὐ κενή.* This has been variously interpreted; but the sense intended is plainly this: 'not without effect, fruit, or success,' both in its nature and results, as regarded themselves and the Apostle. See Chrysostom and Pelt.

2. Here, as Pelt remarks, *e contrario idem probat.* Ἀλλὰ, *imò.* *Καὶ* after *ἀλλὰ*, not found in very many MSS., Versions, Fathers, and all the early Editions, except the Erasmian, has been cancelled by almost every Editor from Bengel and Wetstein to Vater; and rightly. It might, indeed, be justified from internal evidence; but it is so weak in external authority, that this is unnecessary. It arose, I suspect, from the *imò etiam* of the Latin glossographers. The *προ* in *προπαθόντες* need not be regarded, as it is by most recent Commentators, as pleonastic; the sense being *anteà, aforetime.* The expression *ὑβρισθέντες* refers to Paul being *scourged*; a great insult to a Roman citizen. Ἐπαῤῥ. *ἐν τῷ Θεῷ*, &c. i. e. (as in Acts xiv. 3) 'we took courage, in dependence on the aid of our God, to speak,' &c. Ἐν *π. ἀγῶνι* may be rendered, either 'with earnestness and solicitude,' (as Col. ii. 1, and Thucyd. vii. 71, *ὁ δὲ πεζὸς πολὺν τὸν ἀγῶνα καὶ ξύστασιν τῆς γνώμης εἶχε*, i. e. with earnest and anxious intentness), or, 'amidst a great struggle,' i. e. danger. So Thucyd. ii. 45, *ὁρῶ μέγαν τὸν ἀγῶνα*: also Arrian, cited by Wolf, *ὅτι ἐν ἀγῶνι ξυνέχεται τὰ κατὰ σφᾶς, καὶ βοηθεῖν δεῖ.*

3, 4. Having thus put them in mind of the *circumstances* of his first entrance among them, Paul proceeds to show how unreasonable was this opposition to his person and doctrine.

3. *Οὐκ* is emphatic; what is here said being meant as a reply to those who accused him of doing what he did under the influence of error (*πλάνης*), or of acting through imposture (*ἐν δόλῳ*), or at least of being swayed by interested motives (*ἐξ ἀκαθαρσίας*): charges which Calvin defines and distinguishes under the following

καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέ-
λιον, οὕτω λαλοῦμεν· οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ
τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. [e] Οὔτε γάρ 5
ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν
προφάσει πλεονεξίας· (Θεὸς μάρτυς!) [f] οὔτε ζητοῦντες ἐξ 6
ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων· δυνάμενοι

e Acts 20 33. 2 Cor. 1. 23. & 2. 17. & 4. 2. & 7. 2. & 11. 31. & 12. 17. Gal. 1. 10. f John 5. 41, 44. & 12. 43. 2 Thess. 3. 8.

heads: 1. *imposture*, as regarded the *substance* of the doctrine; 2. *impurity*, as regarded the *affections of mind and motives*; 3. *guile*, as regarded the *mode* of action. These charges, then, the Apostle simply and gravely denies, and then shows how ungrounded they were, since his conduct could not be accounted for on the supposition of *fanaticism*, or of *imposture*, or of *interested motives* in general. Παράκλησις, in this context, denotes, not exhortation only, but all other branches of pastoral instruction. 'Ακαθ. denotes, in general, the being swayed by corrupt motives, whether of wealth, fame, &c. So Arrian, Epict. iv. 11, cited by Koppe, ψυχῆς ἀκαθαρσία, δόγματα πονηρά. Δόλῳ means the knowingly beguiling men into error, by misstating or adulterating the truth, or at least undertaking and carrying on the work of evangelizing with fraudulent views, or to answer sinister ends. In short, he means to say that they are neither themselves deceived, nor do they wilfully deceive others; they are neither fanatics, nor impostors or cheats. Moreover the Apostle might here not only intend an answer to his accusers, but mean this as a retort upon *them*; for ἡμῶν may be *emphatic*: since the false teachers of the Jews, or Judaizers, and the Philosophers and Sophists of the heathens, were, as Chandler has shown, themselves notoriously guilty of that very conduct which they imputed to the Apostles, being the greatest impostors and cheats, γοῆτες καὶ τερατείας μεστοί, says Lucian; who adds, that the impudence of their hypocrisy was intolerable.

4. Here the Apostle declares what was *really* the origin of his instruction, and the disposition suitable to such an origin. (Schott.)

— καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ π. τὸ ε.] The best Commentators are of opinion that this is an irregular construction, to be resolved into καθὼς ἐδοκίμασεν ἡμᾶς ὁ Θεὸς, ὥστε πιστεύειν ἡμῖν τὸ εὐαγγ. See Win. Gr. Gr. § 38, 1. Note 2. Perhaps, however, there is a blending of two constructions, ὡς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ and ὡς πεπιστεύμεθα. So 2 Macc. iv. 3, τῶν ὑπὸ τοῦ Σίμωνος δεδοκιμασμένων. Joseph. Bell. i. 26. 2, ὡς δεδοκιμασμένος ἐδέχθη. Render, 'were approved or judged fit to have the Gospel committed to us.' So 1 Cor. xvi. 3, οὓς ἐὰν δοκιμάσητε.

— ἀρέσκοντες] i. e. 'endeavouring to please;' corresponding to the similar expression of Ignat. ad Rom. C. 2, οὐ γὰρ θέλω ὑμῖν (ὑμᾶς?) ἀνθρωπαρεσκῆσαι, ἀλλὰ Θεῷ ἀρέσαι. This use of ἀρέσκω is supposed to be Hellenistic, but I have noted it in Soph. Antig. 74, ἐπεὶ πλείων χρόνος, "Ον δεῖ μ' ἀρέσκειν τοῖς κάτω (scil. θεοῖς), τῶν ἐνθάδε. The phrase ὁ δοκιμάζων τὰς καρδίας is equivalent to ὁ ἐρευνῶν τὰς καρδίας, at Rom. viii. 27, or ὁ καρδιογνώστης, Acts i. 24. See also Jerem. xvii. 10. It is, indeed, as Schott says, 'sollenne Dei prædicatum' in V. et N. T.; q. d. 'Probe dignoscit pietatem veram, causas loquendi et agendi vere honestas, ab illa pietate fucata, quæ hominum gratiam captat, iisque facile imponit.' The addition here of ἡμῶν shows that the reference is not to Paul, Timothy, and Silvanus, but to all men, of whose hearts God is the searcher and trier.

5, 6. The Apostle now *proves* this integrity and purity of motive, by adverting to two things which most usually sway men; *vanity* (or ambition) and *avarice*. Previously, however, to noticing these charges, he briefly preoccupies that of *flattery* (of which his adversaries were notoriously guilty), and he proves himself *not* to be, as they said, a *men-pleaser*; and that by simply appealing to *themselves* as his witnesses, who, had he been guilty of base adulation (the surest mark of a sordid mind and corrupt motives), must surely have known it.

5. To advert to a few points of phraseology, ἐν λόγῳ κολακείας is not, with some, to be regarded as a mere Hebraism, for ἐν κολακείᾳ; nor, with others, to be explained as standing for 'in *accusatione* adulationis,' which would weaken the sense, and perhaps be scarcely true in sentiment. We may best, with Koppe and Schott, take ἐν λόγῳ εἶναι for γίνεσθαι ἐν λόγῳ, 'to be conversant in words,' &c., and consider the Genitive κολακείας as put for the adjective κολακευτικῷ; the sense being, 'nunquam versati sumus in sermonis genere adulatorii,' 'were not conversant in words of flattery, used not flattering speeches.' So Isocrates has γενόμενοι ἐν ποιήσει.

On the import of the next words, οὔτε ἐν προφάσει πλεονεξίας a difference of opinion exists. Some regard the προφάσει as merely pleonastic, while others think it serves to *qualify* πλεονεξίας; and others, again, assign to it various senses, more or less objectionable. We may, I think, best (with the Peschito Syriac Translator, Beza, Grotius, Bp. Sanderson, Benson, Chandler, Flatt, and Schott,) take ἐν προφάσει πλεονεξίας (supply ἐγενήθημεν) to mean *uti prætextu avaritiæ*, and thus consider this as a popular way of expressing the carrying forward any plan of avarice under a fair pretence, as the false teachers did.

— Θεὸς μάρτυς.] So appealing to the only Judge who cannot err, even *the Searcher of all hearts*.

6. οὔτε ζητοῦντες ἐξ ἀνθρ. δόξαν.] The Apostle here adverts to *another* kind of avarice, the *thirst of fame*, styled by Milton,

'That last *infirmity* of noble minds.'

At ζητοῦντες supply ἦμεν, from ἐγενήθημεν of the preceding verse; both being for ἐζητήσαμεν, on which δυνάμενοι ('though we might') is suspended. It may seem strange that the Apostle should write ἐξ ἀνθρώπων and ἀπ' ἄλλων, not ἐξ ἀνθρ. and ἐξ ἄλλων, nor ἀπ' ἀνθρ. and ἀπ' ἄλλων; but the reason will appear by considering the *distinction* of signification in ἐξ and ἀπὸ, which is well pointed out by Schott, who observes that ἀπὸ always has reference to the *mediate* ori-

7 ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι· [g] ἀλλ᾽ ἐγενήθημεν g 1 Cor. 2. 3. & 9. 1, &c.
ἤπιοι ἐν μέσῳ ὑμῶν. Ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα, 2 Cor 10. 1, 2, 10, 11. & 13. 4.
8 [h] οὕτως, ‡ ἱμειρόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ h 2 Cor. 12. 15.
μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν
9 ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγένησθε. [i] Μνημονεύετε γὰρ, i Acts 18. 3. & 20. 34.
ἀδελφοὶ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ 1 Cor. 4. 12. 2 Cor. 11. 9. & 12. 13.
ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, 2 Thess. 3. 8.

gin (or *second* cause) (for examples to the thing or person that gave *occasion* to any thing said or done), but ἐκ (as also παρὰ) to the *immediate*, or *first* cause. With respect to the expression ἐν βάρει εἶναι, Expositors are not agreed whether it signifies 'to be *burdensome* to you,' or 'to use despotic authority over you.' The latter interpretation is adopted by most ancient and many modern Expositors, as being far more agreeable to the words preceding and following; and several examples of this signification are adduced by the Commentators, to which I have added several others in Recens. Synop.; but it would rather seem that the sentiment in the clause οὔτε ζητοῦντες—ἄλλων is *subordinate* to that in οὔτε ἐγενήθημεν ἐν προφ. πλεονεξίας, and that the words δυνάμενοι ἐν βάρει εἶναι, &c. (which are parenthetical) refer to the *principal* sentiment. This view is confirmed by the language of the Apostle elsewhere. So at ver. 9, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν: also 2 Thess. iii. 8, ἐπιβαρῆσαι. 2 Cor. xi. 9, ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα: whereas the other signification of βάρος is no where found in the New Test. The Apostle, however, may here have intended *both* senses; meaning that he might, in virtue of his authority and privileges as an Apostle, have ruled them authoritatively and imperiously, and been chargeable to them, by taking pay for his services.

7. ἤπιοι] i. e. 'as it were a tender parent;' implying the most tender and affectionate feelings. So the Homeric πατὴρ δ᾽ ὡς ἤπιος ἦεν. Ἐν μέσῳ ὑμῶν is a Hebraism for ἐν ὑμῖν, 'among you.' To avoid a confusion of metaphor, it is proper (as the best Expositors suggest) to take the next words with what *follows*, not with what precedes. The Apostle compares himself first to an indulgent *father*, and then to a tender *nursing-mother*. In the expression θάλπῃ there is an allusion to the manner in which *birds* warm their young, by placing them under their wings (Deut. xxii. 6. Matt. xxiii. 37), or *nursing-mothers* cherish them in their bosoms; implying every necessary sustentation. 'And great (observes Dr. Benson) was the mildness, condescension, and tenderness which the Apostle expressed to his converts, whom he looked upon and treated as his own dear children.' See 1 Cor. ii. 3. ix. 1. 2 Cor. x. 1, 2. xiii. 4. Philem. vv. 8, 9. 2 Tim. ii. 24. 2 Thess. iii. 9, compared with Numb. xi. 12. Is. xlix. 33. 2 Cor. xii. 15. 2 Tim. ii. 10.

8. οὕτως ἱμειρόμενοι ὑ.] 'thus having a strong affection for you.' Instead of ἱμειρ. many MSS. and Fathers and some early Editions have ὁμειρ., which has been edited by Matthæi, Griesbach, Koppe, Tittman, Vater, and Schott; but perhaps without sufficient reason. External evidence, indeed, is much in its favour, but *internal*, I apprehend, is against it. It is, indeed, a word destitute of any authority, being found only in a few MSS. (not the *text*) of Job iii. 21, οἳ ἱμείρονται τοῦ θανάτου: and, notwithstanding what Matthæi urges, it is, as Rinck says, *contrary to analogy*. Indeed Schott, who adopts ὁμ., has not *proved* that the word *ever existed*. He appeals, indeed, to Hesychius, Photius, and Phavor. But they, copying from the Scholiasts, manifestly had the present passage in view; and, therefore, to infer from *them* the existence of the word, would be reasoning in a circle. The same objection, also, applies to his argument, that 'ὁμ. is entitled to the preference, as being the *rarer* word;' for that canon surely cannot hold good of words so rare *as no where to be found*, especially if they would be formed *contrary to analogy*; indeed, ὁμ. can easily be accounted for as a mere error of the scribes. See Rinck. It would seem that the ο arose from the ς preceding. In the passage of Job it arose evidently from the οι preceding, as the testimony of the text (almost all the MSS. having ἱμειρ.) shows. Matthæi, indeed, says the word occurs in Symmachus's Version of Ps. lxii. 2. But the text there has ἱμειρ.; and if even ὁμειρ. *were* found in some MSS., ὁμ. might be easily accounted for from the ω preceding. The scribes, I suspect, fell into the error, because ἱμειρ. never came into the *common* dialect, and is rarely found in any but the best writers. Thus when an ο or ω preceded, the scribes, thinking of the common word ὁμηρεύεσθαι, easily manufactured ὁμείρεσθαι; the ει and η being perpetually confounded. Finally, as to what Schott urges, that ὁμ. is the *stronger* term, that may be doubted, for ἱμειρ. is surely a very significant term; not to say that ὁμειρ. would yield a sense little suitable, for it could only mean 'closely *connected* with;' whereas the sense intended by the Apostle is 'warmly attached to.' Those who adopt ὁμ., and suppose the word to come from ὁμοῦ and εἴρεσθαι, besides being ignorant that ου is never cut off at the junctura, in derivation, fall into the same error with those who derive ἱμείρεσθαι from ἱμᾶς and εἴρω, though it is plainly derived from ἵμερος, on which see Hemsterh. on Lennep, Etymol.

— εὐδοκοῦμεν] 'we were willing or ready.' Literally, 'we should have thought good:' a sense occurring at 2 Cor. v. 8, and occasionally found in the Sept. and the later Greek writers. The usual construction with μεταδοῦναι, the *Genitive* and *Dative*, is here altered to the Accusative and Dative, from the *nature of the thing*.

9. 'Hæc ad superiorum probationem pertinent, quod sibi non pepercerit, ut illis parceret.' (Calv.) Having thus expressed the tenderness of his affection towards them, and his willingness to have *imparted to them not only the Gospel of God, but even his own soul and life*, had it been necessary, for their service, he proceeds to mention a circumstance that was the strongest proof of the

ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. Ὑμεῖς μάρ- 10
τυρες καὶ ὁ Θεὸς, ὡς ὁσίως, καὶ δικαίως, καὶ ἀμέμπτως ὑμῖν
τοῖς πιστεύουσιν ἐγενήθημεν· καθάπερ οἴδατε, ὡς ἕνα ἕκα- 11
στον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ
k Eph. 4. 1. Phil. 1. 27. Col. 1. 10. παραμυθούμενοι, [k] καὶ * μαρτυρόμενοι, εἰς τὸ περιπατῆσαι 12
ὑμᾶς ἀξίως τοῦ Θεοῦ, τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ
l Matt. 10. 40. Gal. 4. 14. βασιλείαν καὶ δόξαν. [l] Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν 13
τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ'
ἡμῶν τοῦ Θεοῦ, ἐδέξασθε, οὐ λόγον ἀνθρώπων, ἀλλὰ (καθώς
ἐστιν ἀληθῶς) λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς

strength and disinterestedness of his love towards them. (Chandler.)

— *μνημονεύετε γὰρ—Θεοῦ.*] Comp. 2 Thess. iii. 7—9. Μνημ., 'ye, no doubt, remember.' Κόπον καὶ μόχθον, by hendiadys, for 'my toilsome labour;' namely, his trade. Νυκτὸς καὶ ἡμέρας the Commentators regard as merely equivalent to ἀδιαλείπτως, *assiduè*, *early and late;* but the expressions may be taken *literally*, and in their full acceptation. For in so speaking, the Apostle, we may suppose, alludes to the toilsome exercise of his trade, occasionally carried on through the hours of the *night* as well as day, in order to allow him an opportunity, at other times, to pursue his evangelical labours.

10. 'Iterum Dei et eorum testimonio ad suam integritatem asserendam utitur: ac Deum quidem conscientiæ, illos vero rei compertæ testes facit.' (Calvin.)

— *ὁσίως*, &c.] 'Οσίως regards duty towards God, δικ. that towards men; and ἀμέμπτως denotes by implication the *repute* of performing both.

11, 12. The construction is here somewhat irregular, and can only be adjusted by repeating ἐγενήθημεν from ver. 10, or (which is better) supplying ἦμεν, to be fetched from ἐγενήθημεν.

— *παρακ.*, *παραμ.*, and *μαρτυρ.*] I would not, with Koppe and Rosenm., regard these terms as synonymous. Παρακ. and παραμ. differ as our *exhort* and *persuade*. The same sense of παραμ. occurs in Hom. Il. θ. 417. 680. Xenoph. Venat. vi. 25. Μαρτυρ. is a *stronger* term than the former, signifying 'to solemnly urge, urgently press,' as in a kindred passage of Eph. iv. 17, and also Thucyd. vi. 80, and viii. 53. For μαρτυρούμενοι I have, with Matthæi and Schott, edited μαρτυρόμενοι, from about 30 MSS. of various recensions and the Edit. Princeps. It is well remarked by Schott, that μαρτυρεῖσθαι cannot admit of the sense here required; 'and although (continues he) Expositors assert that μαρτυρεῖσθαι is sometimes used for μαρτύρεσθαι, yet they do not *prove* it.' The truth is, that though μαρτύρεσθαι is sometimes used for μαρτυρεῖσθαι in the sense *testari*, *sanctè affirmare*, yet there is no proof that μαρτυρεῖσθαι was ever used for μαρτύρεσθαι. See Poppo on Thucyd. viii. 53. 2, and Note on Acts xxvi. 22. The common reading, doubtless, arose (as Rinck points out) from *alliteration* with the preceding verb παραμυθ. On the words εἰς τὸ περιπ., &c., which serve to note the *intent* and *effect* of the foregoing admonition, compare Col. i. 16. Βασιλ. καὶ δόξαν *may* be, as most Commentators suppose, for βασιλείαν ἔνδοξον; but I agree with Schott, that it is not necessary to resort to that principle here; since the word may retain its proper *substantive* force, so as to further explain and illustrate βασιλείαν; i. e. 'to call us to the duties, privileges, and final blessedness of the Christian life.

13. Having thus appealed to God and them for the unblameableness of his conduct, and his zeal and fidelity in his ministry, he commends them for the just regard they paid to it, and their sincerity and cheerfulness in submitting to the great design of it. (Chandler.)

— *διὰ τοῦτο*] 'wherefore [since we have been thus successful among you], we,' &c. In παραλαβόντες—Θεοῦ there is a transposition usual in St. Paul (and also in Thucydides) by which the Genitive is separated from the noun which governs it by intervening words. Λόγον ἀκοῆς is *not* (as most recent Commentators imagine) for λόγον or ἀκοήν. It is well regarded by Theophylact and Œcumen. as equivalent to κήρυγμα, ὡς διὰ τοῦ ἀκουσθῆναι πιστευόμενον. The expression was, we may suppose, suggested by that of Is. liii. 1, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;

— *ἐδέξασθε, οὐ λόγον*, &c.] A brevity of expression, for ἐδέξασθε αὐτὸν ὡς οὐ λόγον, &c. Δέχεσθαι differs from παραλαμβάνειν, as implying more or less of *approbation*. Newcome well renders, 'ye *embraced* it.' So Thucyd. i. 95, ἐδέξαντο τοὺς λόγους, καὶ προσεῖχον τὴν γνώμην.

— *ὃς καὶ ἐνεργεῖται*, &c.] The ὃς is by some referred to Θεοῦ. But the best Expositors are in general agreed in referring it to the more remote antecedent λόγον τοῦ Θεοῦ, which, indeed, is required by the words following, as Hyperius ably evinces, who shows that there is here a proof *à signis* sive *effectibus*. 'Ενεργεῖται is by some taken *actively*, in the sense *worketh*, as a powerful principle producing its genuine effects; while others take it *passively*, to signify 'is made effectual,' or shows itself in its effects,—namely, (as is just afterwards shown,) by producing an imitation of the best examples of Christian piety and virtue. This latter mode is preferable, and indeed Schott maintains that ἐνεργεῖσθαι is never in the New Test. used as a *Middle* form, with an Active sense, but always (especially in St. Paul's writings) as a *Passive*. Nay, Bp. BULL, Examen, p. 9, goes yet further, and asserts that it is scarcely ever so used, even in the *Classical* writers, but always in a Passive sense; and after adducing, as examples of the New Test. use, Rom. vii. 5. 2 Cor. i. 6, he rescues 2 Cor. iv. 12 from the mis-

14 πιστεύουσιν. [m] Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν m Acts 13. 45.
ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ & 17. 5, 13. Heb. 10. 34.
Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυ-
15 λετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων· [n] τῶν καὶ τὸν n Matt. 23. 34, 37. Luke 13. 33.
Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς [ἰδίους] προφήτας, Acts 7. 52.
καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν o Luke 11. 52.
16 ἀνθρώποις ἐναντίων, [o] κωλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι Acts 13. 50. & 14. 5, 19.
ἵνα σωθῶσιν· εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάν- & 17. 5, 13. & 18. 12. & 19. 9.
τοτε. ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος. & 22. 21, 22. Matt. 23. 32.

interpretation by which an active sense is by many there attributed to ἐνεργεῖται. He also vindicates the same sense to Eph. iii. 20 and Col. i. ult., and finally in the present passage, 2 Thess. ii. 7, and James v. 16; and though Bp. Bull in these passages renders ἐνεργ. by *perfici*, while Schott adopts *efficax reddi*, yet both are agreed on the *sense:* the latter explaining it of passing from the mind and understanding into the *life* and actions, and thus bringing forth fruit (see 2 Pet. i. 8); while the former ably elicits the full sense with the weighty remark, 'Scilicet tum demum in homine Dei Verbum ἐνεργεῖσθαι, sive *perfici*, dicitur, cum finem obtinet, et effectum sibi destinatum, quæ est FIDEI OBEDIENTIA.'

14. In this verse the reference *may* be, as Hyperius and others suppose, to the last clause of the preceding one; and thus what is here said will be a proof of the foregoing, as to the efficacy of the word. But it would rather seem (according to the opinion of Calvin, Chandler, Koppe, and Pelt) to have reference to the *whole of the verse preceding;* being meant, we may suppose, to illustrate the efficacy of the faith of the Thessalonians, by their courageous endurance of persecution, and to suggest a strong *reason* for their *constancy* therein, by noticing their resemblance in this respect to the primitive Christians of Judæa, and even to the Lord himself.

— ὑμεῖς γὰρ μιμηταὶ, &c.] Render, 'For ye are become followers of,' &c.; namely, by bearing the same troubles and persecutions as the persons in question did. So supra i. 6, μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ. On the expression τῶν ἐκκλησιῶν τοῦ Θεοῦ, &c., see i. 1, and Acts viii. 1—4. Συμφυλετῶν is for the purer Greek ὁμοεθνῶν, 'fellow-countrymen.' By αὐτοὶ are meant the persons who composed those Churches, the Christians of Judæa.

15. ἰδίους.] This has been cancelled by Griesbach and Scholz; but rashly. We can hardly suppose that a *marginal gloss* should have crept into nearly all the MSS. It is far more probable that it was cancelled in a *few* copies, from a groundless fear lest it might countenance the dogma of Marcion, that the Jewish Prophets were not the Prophets of the true God; and, as an excuse for the omission, they would be likely to plead a *corruption of the text;* and to cast that on *Marcion himself* would clench the argument. Or perhaps it was thrown out by some over-nice Critics of Grecism; this use being not very Classical. Or finally, it might, as Schott observes, have arisen by *homœoteleuton* with the preceding word. Certainly, the expression carries with it great emphasis, as in Tit. i. 12, ἴδιος αὐτῶν προφήτης. Indeed, it is necessary to the *argument*, the very force of which, as is shown by Chrysostom, Hyperius, Chandler, and Schott, rests on ἰδίους; the design of the Apostle being to evince, that it is no wonder they persecuted the Christian converts every where, since they are a persecuting and murderous race. They put to death 'the Lord of life and glory' himself; nay, they even murdered their own prophets, whose Divine authority they *acknowledged* (however they might reject that of Jesus); and hence no wonder they should persecute these his followers. In the words καὶ ἡμᾶς ἐκδιωξάντων there is, as Schott remarks, a transition from past events to present; the sense being, 'they have persecuted and do persecute.' Ἐκδιώκ., we may observe, is a more significant expression than διώκ.; denoting 'to chase away from place to place by bitter persecution.' Compare Luke xi. 49.

— καὶ Θεῷ μὴ ἀρεσκόντων, καὶ, &c.] Μὴ ἀρεσκόντων should not be taken (as it is usually) in the sense, 'do not seek to please God.' The expression is best explained by many eminent Commentators, ancient and modern, *per meiosin*, to signify, 'are in disfavour with God;' are θεοστυγεῖς, as their historian Josephus himself admits them to have been. There is here a *climax;* the καὶ—καὶ having an intensive sense, *both—and;* it being meant, that they both displease God, and are in a state of hostility to all men. I have pointed accordingly. In πᾶσιν ἀνθρώποις ἐναντίων there is an allusion to that unsocial, or rather *antisocial*, spirit towards other nations, which Tacitus expresses by *adversus omnes alios hostile odium*, and of which the later Greek and the Latin Classical writers furnish striking proofs, some of them here adduced by the Commentators; see Diod. Sic. xxxiv. p. 524; Josephus, c. Apion. ii. 14; Philostr. Vit. Ap. v. 33; Tacit. Hist. v. 5; and especially Juvenal, Sat. xiv. 103, 4.

16. κωλυόντων.] Render, as the context requires, and the best Expositors, from Theophylact downwards, interpret, 'hindering.' By λαλῆσαι is meant, in a general way, the *giving instruction.* Ἵνα σωθ., 'in order to their being saved, or put into the way of salvation [as well as the Jews].'

— εἰς τὸ ἀναπληρ.] This is rightly considered by the Greek Commentators, and the earlier modern Expositors, as put for ἵνα ἀναπληρῶσι· q. d. 'they act as if they meant to fill up,' &c. So our Lord, Matt. xxiii. 30—32, after showing that the Jews are true sons of their fathers,

Ἡμεῖς δὲ, ἀδελφοὶ, ἀπορφανισθέντες ἀφ᾽ ὑμῶν πρὸς 17
καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδά-
p Rom. 1. 13. & 15. 22. σαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. [p] Διὸ 18
ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος, καὶ ἅπαξ
q 2 Cor. 1. 14. Phil. 2. 16. & 4. 1. καὶ δίς· καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. [q] Τίς γὰρ ἡμῶν 19
ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς, ἔμ-
προσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρ-
a Verse 5. Acts 17. 15. ουσίᾳ; Ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. III. [a] Διὸ 1
μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις
b Acts 16. 1. Rom. 16. 21. Phil. 2. 19. μόνοι, [b] καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διά- 2
κονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ
Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς, καὶ παρακαλέσαι ὑμᾶς περὶ
c Acts 14. 22. Eph. 3. 13. 2 Tim. 3. 12. τῆς πίστεως ὑμῶν, [c] τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι 3

who slew the Prophets, ironically bids them 'fill up the measure of the iniquities of their fathers;' compare Gen. xv. 16. Some of the more recent Commentators, indeed, would render, 'so that they thereby fill up.' But, not to say that that *eventual* force of εἰς τὸ is somewhat unusual, the sense yielded is too feeble for the occasion. Πάντοτε, 'at all times;' i. e. *now* as well as formerly. It is well remarked by Schott, that the word is put last in the sentence for the purpose of more strongly intimating their perpetual obstinacy, which admitted of no repentance.

— ἔφθασε δὲ—τέλος.] The full sense is, 'But the punishment [due to their offences, and predetermined by God] is [in a manner] come upon them, and must terminate in their utter destruction.' The signal *fulfilment* of these words, only a few years after, is fully attested by the great Jewish historian.

17—20. Here the Apostle reverts from the Jews to the Thessalonians, and, agreeably to what he had said at ver. 8, expresses his great desire to again visit them, and tells them the reason why he has sent Timothy to them. Ἀπορφ. is a very significant term, and a rare word (of which I have noted only *one* example, namely, in Æschyl. Choëph. 244), properly denoting the separation of children from their parents, but sometimes, as here, of parents from their children. The expression is, in the present case, peculiarly suitable, since, by a continuance of the metaphor at verses 7 and 11, the Apostle is considered as their spiritual father.

17. πρὸς καιρὸν ὥρας.] This is by many eminent Commentators taken for πρὸς καιρὸν, or πρὸς ὥραν. But it would rather seem that we have here a blending of two synonymous expressions, in order to give a sense stronger than either would be separately. In προσώπῳ, οὐ καρδίᾳ there is a delicate turn; and at περισσ. ἐσπουδ. and ἐν πολλῇ ἐπιθυμίᾳ there is a blending of two modes of expression, denoting great desire, and earnest endeavours to satisfy it. Τὸ πρόσωπον ὑμῶν ἰδ. is a Hebrew, or rather *primitive*, expression for 'to visit you.'

18. ἐγὼ μὲν Παῦλος] 'I, Paul, indeed, or, for my part.' An insertion intended to prevent any mistake in the use here of the plural for the singular.

— ἅπαξ καὶ δὶς] i. e. 'not once only, but again a second time.' On which sense see Note on Phil. iv. 16. It thus differs from that use found in Nehem. xiii. 20, and 1 Macc. iii. 30, by which the expression merely denotes once or twice out of a small uncertain number. Ἐνέκοψεν ἡμᾶς ὁ Σατ., 'Satan thwarted our purpose.' See Luke xxii. 3. 1 Cor. vii. 5, and Note on Gal. v. 7.

19. τίς γὰρ—παρουσίᾳ;] The γὰρ refers, I conceive, to a clause omitted; q. d. '[And no wonder we should be thus desirous of seeing you,] for what,' &c.? The sentence following would have been *plainer*, if expressed *declaratively*; but instead of this it is, with greater elegance, made interrogative; after which we have subjoined the same sentiment expressed declaratively, with γὰρ referring to the *answer* supposed to be given; q. d. '[Are not ye such, &c. I may with truth say that ye are,] *for* ye are,' &c. In ἐλπ., χαρὰ, and στέφ. καυχ. there seems to be a *climax*.

III. The Apostle now proceeds to recount what he had done, and especially why he had sent Timothy. We have here a reference to what was a little before said, ii. 17, seq., of his earnest desire to see them, and his attempt to do so being impeded. And the present narration is, as Calvin observes, meant to further assure them of the earnestness of this his desire. Accordingly, this portion ought not to have been dissevered from the preceding context by commencing a new chapter.

1. μηκέτι στέγοντες.] Here we may, with the best Commentators, supply from the subject-matter, τὸν πόθον ὑμῶν ('the desire of seeing you'); or, what comes to the same thing, we may render, 'not being able to restrain ourselves,' as at 1 Cor. ix. 12, in the Note on which passage the true nature of the term has been discussed. For a reconciliation of a seeming discrepancy between what is here said, from vv. 1—7, and Acts xvii. 14, sq. xviii. 5, see Paley's Hor. Paul., and Pelt, Proleg.

2. παρακαλέσαι.] The best Commentators are agreed, that as παρακ. is united with στηρίξαι περὶ τῆς πίστεως, the sense is, 'to exhort or admonish,' as at Acts xiv. 22, where στηρίζειν and παρακ. are likewise conjoined.

3. The Apostle having told them that the

4 ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα. Καὶ γὰρ
ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλί-
5 βεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε. [d] Διὰ τοῦτο κἀγὼ d Phil. 2. 16. Gal. 2. 2. & 4. 11.
μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή
πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ
6 κόπος ἡμῶν. Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ'
ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγά-
πην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπι-
7 ποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς· διὰ τοῦτο
παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ
8 ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως· ὅτι νῦν ζῶμεν, ἐὰν

design of his sending Timothy to them was to establish and comfort them in their Christian faith and profession, and to prevent their being either flattered or frightened out of their constancy, adduces two very substantial reasons for their continued patience and resolution. (Chand.)

— τῷ.] The dative here denotes *cause*, like the Hebr. ל placed before Infinitives; and thus the τῷ here will be equivalent to εἰς τὸ at ver. 5. As to the reading τοῦ, it is evidently a gloss, or correction. The expression σαίνεσθαι, of which the sense has been somewhat disputed (especially from the word occurring no where else in the New Test.), seems to be best explained by Chrysostom and the ancient Commentators by κινεῖσθαι, σαλεύεσθαι, ταράττεσθαι; a signification of the word often found in the Classical writers, especially the poets. So Diog. Laërt. viii. 1. 21, οἱ δὲ, σαινόμενοι τοῖς λεγομένοις, ἐδάκρυον. Eurip. Rhes. 55, σαίνει μ' ἔννυχος φρυκτωρία. Those who so understand the term here, tell us it comes to mean this from the primitive signification of the word being 'to wag the tail,' as a dog does. But that idea, besides that it is not sufficiently primary, would rather lead to the sense of *adulari*, which would here be quite out of place. In fact, the *original* signification of σαίνω is (as I have shown in Rec. Syn.) the same as that of the cognate form σείω, to *move* or *stir*, *shake* any thing from its place; and hence, in the figurative sense, to *perturb*, &c.; a view, I find, adopted by Pelt and Schott, of whom the former rightly observes that σαίνω comes from the old uncontracted form σεαίνω (with which I would compare λεαίνω and νεαίνω), and that, of course, from the primitive form σέω. With respect to the exact sense here, I should say, that while some explain it 'to be perturbed,' others, 'to be moved [from the faith],' it will be best to *unite both* senses, the latter arising out of the former.

— ἐν ταῖς θλίψεσι ταύταις] 'at these evils [suffered by me and you].' The *reason* for this is assigned in the next words, εἰς τοῦτο κείμεθα, which must not be confined to the Apostle and the Thessalonians, but taken *generally*, as referring to the lot or condition of all Christians, who, as Hyperius expresses it, 'omnes ad hunc usum sunt positi, ut graviter affligantur;' see 2 Tim. iii. 12. Acts xiv. 22. Luke xxiv. 26. 'Hence it is (he adds) a sublime apophthegm, pertaining to all God's children, and full of consolation.'

4. καθὼς καὶ—οἴδατε.] A somewhat harsh construction for καθὼς (put for ὃ) καὶ, ὡς οἴδατε, ἐγένετο, 'which also, as ye know, came to pass.'

5. Here we have a resumption of what was said at vv. 1, 2, the third and fourth verses being, in some measure, parenthetical.

— κἀγώ.] This is emphatical. Γνῶναι τὴν πίστιν ὑμῶν. Meaning, to ascertain your constancy, and see whether you remained faithful to your Christian profession; for πίστις here, as at ver. 7, simply signifies *fidelity*.

'The Apostle (observes Benson) knew all things respecting Christ's doctrine, but was not inspired with a knowledge of all *other* things;' that is, not a *perpetual knowledge*, but only imparted as occasion served, like the power of working miracles.

— μή πως ἐπείρασεν ὑμᾶς ὁ πειρ.] Supply φοβούμενος. Render, 'fearing lest the Tempter have by some means tempted you, and our labour should be in vain.' Or, as Professor Scholefield (Middleton, on Gr. Art.) expresses it, 'I sent to know your faith, *whether* the Tempter have tempted you by any means, and *lest* (in that case) our labour be in vain.' 'Exactly similar (adds he) is Eurip. Phœn. 91, 2, μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, Κἀμοὶ μὲν ἔλθῃ φαῦλος, ὡς δούλῳ, ψόγος, Σοὶ δ', ὡς ἀνάσσῃ. In both cases μὴ has different senses, according to the different moods with which it is connected.' The Infinitive, as Winer and Schott observe, is here used because the Apostle deemed the event (their temptation) not improbable. Whereas, in the next clause he uses the Subjunctive, as trusting that the other event was not probable.

From the Apostle's expression, 'lest his labour should prove in vain,' it is, as Dr. Benson observes, 'quite evident that they were not elected absolutely and unconditionally to everlasting life, but elected into the number of God's professed and peculiar people on earth, or to enjoy Christian privileges, which if they improved, they would be finally happy, but if they abused, they would finally be reprobates, and perish.'

6—8. The Apostle here professes the joy he experienced in receiving, while at Corinth, so good an account of them from Timothy. (Schott.) Pelt observes, that as at ver. 6 there is a *protasis*, so here we have its *apodosis*. The construction is, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν παρεκλήθημεν ἐφ' ὑμῖν, διὰ τῆς ὑμῶν πίστεως. With θλ. καὶ ἀνάγκῃ compare 2 Cor. vi. 4, ἐν θλίψεσιν, ἐν ἀνάγκαις. The ὅτι in

ὑμεῖς στήκητε ἐν Κυρίῳ. Τίνα γὰρ εὐχαριστίαν δυνάμεθα 9
τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαί-
e Rom. 1. 10, 11. & 15. 23. ρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, [e] νυκτὸς καὶ ἡμέ- 10
ρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσω-
πον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;
Αὐτὸς δὲ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰη- 11
f Infra 5. 15. 2 Pet. 1. 7. σοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. [f] Ὑμᾶς 12
δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλ-
g 1 Cor. 1. 8. Phil. 1. 10. infra 5. 23. 2 Thess. 2. 17. Zach. 14. 5. λήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς· [g] εἰς 13
τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ,
ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων
αὐτοῦ.

a Phil. 1. 27. supra 2. 12. IV. [a] ΤΟ λοιπὸν οὖν, ἀδελφοὶ, ἐρωτῶμεν ὑμᾶς καὶ 1
παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν

*ὅτι νῦν ζῶμεν*, seems to refer to a clause omitted; q. d. '[We may truly say we were comforted in our distress;] for now, on hearing this good news of your stedfastness, we do indeed live, i. e., enjoy life; since our labour has not been in vain.' This sense of *ζῆν*, as of *vivere* in Latin, is frequent. The words following, *ἐὰν—Κυρίῳ*, do not correspond in *construction*; but, in fact, there is a blending of two clauses, *νῦν ζῶμεν ὅτι ἑστήκατε*, and *ζήσομεν ἐὰν στήκητε*. On *στήκ.*, in the sense of being stedfast, see Gal. v. 1, and Phil. iv. 1.

9. This joy, experienced at the faith of the Thessalonians, leads the Apostle to bless Him who was the *author* of so good a work; after which act of thanksgiving, he offers up a prayer to Almighty God, that He would graciously favour his purpose of returning to Thessalonica.

— *τίνα εὐχαρ.*] For *τ. ἀξίαν εὐχ.*, or *πῶς δυνάμεθα εὐχαριστεῖν ἀξίως τῷ Θεῷ*; There is an allusion to Psalm cxvi. 12. *Ἐπὶ πάσῃ τῇ χαρᾷ*, for *ὑπὲρ π. χαρᾶς*, 'on account of the great joy;' a use of *πᾶς* derived from the Hebrew. *Ἔμπρ. τοῦ Θεοῦ* should be joined with *χαρᾷ*: and, as Chrysostom observes, the words are meant to refer to *God* as the *Author* of that joy; and to hint that it is his *gift*, and not to be ascribed to their own exertions alone.

10. *ὑπερεκπ. δεόμενοι*, &c.] The feeling of devout thankfulness to God for them was naturally accompanied with a desire and prayer to be permitted to revisit them, expressed in prayers to that effect; for in *εἰς τὸ ἰδεῖν* the *εἰς τὸ* denotes *end*. In *καταρτ. τὰ ὑστερήμ. τῆς πίστεως ὑμῶν* the senses of *repairing* (i. e. converting) and *completing* seem to be united; as Gal. vi. 1, and 2 Cor. xiii. 11.

11. *κατευθ. τὴν ὁδόν.*] This does not mean merely (as some recent Commentators imagine) 'May God grant us to come unto you.' It is, in fact, a sort of *prayer*; and it need not have been debated by Expositors whether there be an allusion to making a straight road, *or* to cutting out and levelling a road (on which see Matt. iii. 3, and Luke i. 79); for *both* may be understood; the directing of any one's steps implying a removal of all impediments. The language (that of humble dependence) is founded on those passages of the Old Test., where God is said to direct the ways, or steps, of men, as Isaiah xlv. 13. lxi. 8. Jerem. x. 23. Prov. iii. 6, and (which the Apostle appears to have had in mind) xvi. 9. And what is so often in the New Test. ascribed to *God* is here ascribed to *Christ* also; as also in the next verse there is another ascription of what pertains to Deity. On which see Whitby and Dr. Pye Smith, Script. Test. vol. iii. p. 215. 221.

12, 13. Having thus expressed his anxious desire to be permitted to again see them, the Apostle concludes the first part of the Epistle, by subjoining pious wishes and ardent prayers for their spiritual advancement, especially in charity and love, 'the very bond of all perfectness' (Col. iii. 14. Comp. 1 Cor. xiii. 13. 1 Tim. i. 5. iv. 12), and hence here represented as tending (*εἰς*) to procure our acceptance with God at the great day of account; see Matt. xxv. 35, 36. On the full sense of the present prayer see Hyperius and Chandler.

12. *πλεονάσαι καὶ περισσεύσαι.*] The two terms are here used in an *active* sense (see Note on 2 Cor. ix. 8), as, indeed, words of this sense often are in all languages.

13. *ἀμέμπτους ἐν ἁγιωσύνῃ.*] See 2 Cor. xi. 2. Eph. v. 27, and Notes.

— *τῶν ἁγίων αὐτοῦ.*] By this expression some understand the *holy angels*; others, *all true Christians*. The latter sense must be chiefly intended; but the former may be included.

IV. Here commences the *second* part of the Epistle, which, as in the other Epistles, is parænetic. (Hyperius.) Though the Apostle had seen reason to bestow high commendation on the Thessalonian Church generally, he at the same time judged it proper, by adverting to his *own* course of life, both to confirm those who had hitherto done well, and to admonish certain who might be inclined to follow the evil examples so frequent in this city. After which he then (ch. iv.) proceeds to various exhortations, giving them those rules and directions relating to the purity

τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισ-
2 σεύητε μᾶλλον. οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν
3 ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. [b] Τοῦτο γάρ ἐστι θέλημα τοῦ b Rom. 12. 2. Eph. 5. 17, 27.
Θεοῦ, ὁ ἁγιασμὸς ὑμῶν· ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας· c 1 Cor. 6. 15, 18.
4 [c] εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ Rom. 6. 19. d 1 Cor. 15. 34.
5 καὶ τιμῇ· [d] μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ Eph. 4. 17, 18.

and holiness of the Christian life, the observance of which was necessary to their walking worthy of the Lord to all well-pleasing, and to their answering the obligations of their Christian profession. (Schott and Chandler.)

1. τὸ λοιπὸν οὖν.] A formula of transition frequent in St. Paul's Epistles, especially towards the close. Ἐν Κυρίῳ, 'per Dominum.' The construction is, ἵνα, καθὼς παρελάβετε—Θεῷ, οὕτως (i. e. ἐν τούτῳ) περισσεύητε μᾶλλον.

— τὸ πῶς.] Literally, 'the instruction how.' Περιπατεῖν καὶ ἀρέσκειν may be taken for οὕτως περιπατεῖν ὥστε ἀρ.; or there may be an Hendiadys for Θεῷ ἀρεσκόντως περιπατεῖν. Ἵνα περισσ. μᾶλλον, 'that ye may make greater and greater progress.'

2. παραγγελίας.] The term imports the authoritative injunction of a ruler or his ambassador.

3. τοῦτο γὰρ, &c.] We may render γὰρ either by *now* (as it ought to be taken in 2 Tim. ii. 7, νόει ἃ λέγω· δῴη γὰρ ὁ Κύριος, &c.) or *then*, as the particle often signifies in the Sept., corresponding to the Heb. אַךְ; or it may mean *nempe, exempli gratiâ*, as introducing a principal instance of the παραγγελίαι. The τοῦτο is not pleonastic, but serves to *strengthen* the expression, and ὁ ἁγιασμὸς is put *per appositionem exegeticam.* This term is used, like ἁγιωσύνη at iii. 13, to denote universal purity as well in actions, as in words and thoughts. See Scott. The Apostle, however, especially adverts to what, though it be the lowest branch of it, is yet the most required of Christians. In ἀπέχ. there is an exegetical apposition. By πορνείας is here meant all kinds of lewdness, as the πάσης added in many MSS. and the Pesch. Syr. *expresses.*

4. What is said in this verse is evidently meant to be exegetical of what was said in the verse preceding.

— τὸ ἑαυτοῦ σκεῦος.] Meaning, as the best Expositors, ancient and modern, are in general agreed, 'his body;' the body being thus considered as the ἀγγεῖον τῆς ψυχῆς (to use the expression of Philo cited by Loesner), i. e. the *receptacle* of the soul. So Cicero, Tusc. Quæst. lib. i. cap. 22, 'Corpus quidem quasi *vas* est, aut aliquod animi *receptaculum*;' and Lucret. lib. vi. 17, 'Vitium *vas* afficere ipsum, Omniaque illius vitio corrumpier intus.' And Hermas calls the body simply *the vessel*, without adding any thing to explain it. The expression, indeed, in this sense is not unfrequent in the Heathen Philosophers and the Christian Fathers of the earliest period, as Barnabas and Hermas; and it is, moreover, found in a passage of 1 Sam. xxi. 5 (which probably suggested the use of it here), 'Women have been kept from us these three days, since I came out, and the *vessels* of the young men are holy.' How suitable, too, this sense is to the context, will sufficiently appear. See Benson and Chandl. Some Commentators, indeed, both ancient and modern, have adopted another mode of interpretation, by which σκεῦος is taken to mean *wife;* a signification which they seek to establish from 1 Pet. iii. 7, and also several passages from Rabbinical writers, where the wife is called the *vas mariti*, i. e. his goods or furniture, as we say *utensil.* But as to the passage of 1 Pet., it is, as Schott admits, not to the purpose, and the same may be said of the passages from Rabbinical writers; for even the one most apposite will not prove that כלי could of itself mean *wife*, the word there simply meaning *utensil* or article, or goods, and only acquiring the other sense from the next words, by a sort of *catachresis* and double meaning, which would surely be quite out of place in the present passage, containing a serious and solemn admonition. Indeed on *that* interpretation it is impossible, without the greatest violence, to extract from the passage any sense suitable to the context; for to suppose, with Schott, the meaning to be, that every one should marry, and thereby live in purity and holiness (as 1 Cor. vii. 7), that surely cannot be elicited from the words, being forbidden by the expression εἰδέναι (which, as Bengel remarks, denotes, not *knowledge*, but *ability*, as in Phil. iv. 12. Matt. xxvii. 65. 2 Pet. ii. 9, and sometimes in the Classical writers), and also by the term τιμή, and, indeed, by the air of the context.

The former interpretation, then, is undoubtedly the true one; against which, indeed, no reasonable objection can be made: for as to the remark of Wetstein and Schott, that κτᾶσθαι will not admit of the sense *possess*, which would rather require κέκτησθαι, the objection is more specious than solid; since it is surely better to suppose that the Apostle was inattentive to this nice propriety of the Greek language, than that he should use σκεῦος in such a sense; not to say that the purity of the Grecism has been maintained by the learned Pelt, though perhaps unsuccessfully. This use of κτᾶσθαι for κέκτησθαι was perhaps *popular* and *provincial*, and introduced, I suspect, from the Latin use of *possidere*, for κατέχειν (see the Glossaria), which is sometimes employed in the *very sense* here, I conceive, intended by the Apostle, namely, to *hold the mastery over.* So Cicero, Verr. v. c. 68, says, 'totum hominem possideret,' made himself master of the whole man; and pro Rosc. Com. c. 6, 'qui mediusfidius plus fidei quam artis, plus veritatis quam *disciplinæ possidet in se*,' mastery over himself. Such, I repeat, is the very sense of κτᾶσθαι here intended, which is well expressed by Turretin, who remarks: 'Qui sese affectibus carnalibus dedunt, non *possident* corpus suum, non sunt ejus domini, sed sunt ejus servi.' In τιμῇ there is a reference to the *abuse* and consequent *dishonouring* of the body by impurity. With the whole pas-

e Lev. 19. 11, 13. & 25. 14. Jer. 22. 13. 1 Cor. 6. 8. f Lev. 11. 44. & 19. 2 John 17. 9. 1 Cor. 1. 2. Heb. 12. 14. 1 Pet. 1. 14, 15. g Luke 10. 16. 1 Cor. 7. 40. h Lev 19. 18. Matt. 22. 39. John 6. 45. & 13. 34. Eph. 5. 2. 1 Pet. 4. 8. 1 John 3. 11, 23 & 4. 21. i Acts 20. 34. Eph. 4. 28. 2 Thess. 3. 7, 12.

μὴ εἰδότα τὸν Θεόν. [e] τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν 6
ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος
περὶ πάντων τούτων, καθὼς καὶ προείπομεν ὑμῖν καὶ διεμαρ-
τυράμεθα. [f] οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, 7
ἀλλ' ἐν ἁγιασμῷ. [g] Τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον 8
ἀθετεῖ, ἀλλὰ τὸν Θεὸν, τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ
ἅγιον εἰς ‡ ἡμᾶς.
[h] Περὶ δὲ τῆς φιλαδελφίας, οὐ χρείαν ἔχετε γράφειν ὑμῖν· 9
αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾷν ἀλλήλους·
καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ 10
τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, περισσεύειν
μᾶλλον· [i] καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ 11

sage compare Rom. i. 21—32, which is the best comment on the present.

6. *τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγμ.*] On the sense of these words no little difference of opinion exists. Most modern Expositors understand *ὑπερβ.* and *πλεονεκ.* of *covetousness*, or rather *cheating* and *extortion*; and by *τῷ πράγμ.*, *business* generally, i. e. commercial transactions; or they take *τῷ* as put for *τινι*: a use, however, quite *contra linguam*; and *τὸ πρᾶγμα* in the sense *business* is negatived by the use of the Article (which, as Bp. Middleton observes, 'limits the sense to the matter in question, namely, the conduct of the incestuous person'). See vv. 3, 4, 5, 8. Moreover, as Benson observes, it is not the Apostle's manner to start from his subject to quite another matter, and then return to it again. Far preferable, then, is the interpretation adopted by almost all the Greek Fathers and Commentators, and some eminent Latin ones (as Jerome and Hilary), and, of modern Expositors, Estius, De Dieu, Hammond, Raphel, Heinrichs, Whitby, West, Bengel, Macknight, Wakefield, Newcome, Chandler, Benson, Middleton, Rosenm., Schott, Rose, and Scholefield, who take *πρᾶγμα* to mean 'the matter in question,' that of seduction of chastity, with allusion to the base *arts* by which such infamous designs are brought about. Of course *ὑπερβ.* and *πλεον.* must thus be understood of the same thing; not, however, I apprehend, with reference to the person whose chastity is violated, but to another, who is grievously injured in the affair; namely, the *husband*, or *father*. Ὑπερβαίνειν, scil. *τὸ δίκαιον*, signifies 'to overlook or violate the rule of right,' being for *παραβαίνειν*, as in 2 Kings xviii. 12. Jer. xxxiv. 18, and often in the Classical writers. Thus the sense will be, as Chandler explains, 'that no one should go beyond the boundaries of temperance and chastity as to his brother, or endeavour to gratify his own passions beyond the limits of justice that separate his neighbour's property from his own.' Πλεονεκτεῖν *may* be rendered, with most of the above Commentators, to *defraud*, *injure*; but the expression is rather meant to denote such a kind of injury as is inflicted, not by force, but by *circumvention*, whereby any one is *overreached* as well as injured, according to the use of the word, 2 Cor. vii. 2, *οὐδένα ἐπλεονεκτήσαμεν*, and xii. 17, 18. And so Thucyd. iv. 86, *ἀπάτῃ εὐπρεπεῖ πλεονεκτῆσαί τινα.*

— *διότι ἔκδικος ὁ Κύριος περὶ π. τ.*] Render, 'for the Lord is the avenger of all such [things],' (meaning the vices just mentioned,) namely, by punishing those who commit them. So Josephus, Ant. iv. 8, 24, has *νόμος κολαστὴς γίνεται τῶν τοιούτων*, and Hom. Batrach. v. 96, *ἔχει Θεὸς ἔκδικον ὄμμα.* Compare also Gal. v. 21.

7. *οὐ γὰρ ἐκάλεσεν — ἁγιασμῷ.*] Here is urged the *second* motive to enforce the above prohibition, in which we have, as Hyperius and Calvin remark, an *argumentum à contrariis*; q. d. 'God hath called us unto sanctification, therefore certainly not to uncleanness, because the two things are inconsistent with each other.' So 2 Tim. i. 9, *τοῦ* (scil. *Θεοῦ*) *καλέσαντος κλήσει ἁγίᾳ.*

8. *ὁ ἀθετῶν*] scil. *τὴν τοῦ ἁγιασμοῦ κλῆσιν*, as the Pesch. Syr. Translator supplies; or, 'sets lightly by these injunctions.' On the force of the term *ἀθετεῖν*, see Note at Gal. ii. 21. *Οὐκ— ἀλλὰ*, 'non tam—quam.' By *ἄνθρωπον* the Apostle means *himself*; intimating that any such disregard of him would be, in fact, disregard of God. Indeed he seems here to have had in mind the words of Christ, Luke x. 16, *ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ*, &c. For *ἡμᾶς*, many MSS., some Versions, and several Fathers and early Editions have *ὑμᾶς*, which is adopted by Wetstein, Koppe, Matthæi, Tittman, and Vater; but I rather agree with Griesbach and Pelt, that the Vulg. (which is found in the Ed. Princ.) should be retained, being far more suitable and natural: and as to the superiority of *MS.* evidence for *ὑμᾶς*, the words are so perpetually confounded, that such authority is here of little weight. By *τὸ Πνεῦμα ἅγιον* are not so much meant the extraordinary and *supernatural*, as the *ordinary* aids of the Spirit, given to every man to profit withal.

9. *φιλαδ.*] From the context it appears that we are chiefly to understand that sort of love to the brethren (i. e. Christians) which is evinced in what is usually denoted by charity. By *θεοδίδ.* is meant not merely, or chiefly, the teaching of God by the precepts of the Gospel, but that teaching of God by the Holy Spirit, whereby not so much the *intellect* is enlightened, as the *heart* is touched, and the affections swayed. Compare Is. liv. 13. John vi. 44.

11. *φιλοτιμεῖσθαι ἡσυχάζειν*] 'that ye earnestly study to be quiet.' So *φιλοτιμ.* is used

ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν
12 παρηγγείλαμεν· ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω,
καὶ μηδενὸς χρείαν ἔχητε.
13 ΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, περὶ τῶν κεκοι-
μημένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχον-

at Rom. xv. 20 and 2 Cor. v. 9. The term signifies properly 'to *love honour*,' and in the New Test. 'so to exert oneself in doing any thing as from a love or sense of honour.' So Ælian, Var. Hist. ix. 29 (cited by Wolf), ἐφιλοτιμήσατο Ἀλκιβιάδης δῶρα πολλὰ πέμπειν τῷ Σωκράτει. In the passage now before us there is an elegant allusion to the strivings of ambition with the quiet of private life, and that by a boldness of turn, and a sort of *Oxymoron*, not ill represented by the remark of Pelt, 'In eo jubentur esse ambitiosi, ambitiosi ne sint.' The general sense, however, is well expressed by Koppe as follows: 'Honorem et laudem in eo ponite, ut vitam agatis tranquillam.' By ἡσυχ. is denoted the *opposite* to that restless and insubordinate spirit which, there is reason to suppose, was then very prevalent in the world, and such as would be likely to arise from the extreme excitement inseparable from a new and deeply interesting religion. With this is closely connected the following particular, πράσσειν τὰ ἴδια. So Hesychius places together ἰδιοπραγεῖν, ἴδια πράττειν and ἡσυχάζειν; and Plato, p. 680, has: ἡσυχίαν ἔχων καὶ τὰ ἑαυτοῦ πράττων. Also the Schol. on Thucyd. i. 32 has, τὸ ἰδιοπραγμονεῖν καὶ ἡσυχάζειν. Instead of ἴδια in this phrase, elegance of Grecism would rather require ἑαυτῶν; but an example of ἴδια has been adduced from Galen. Be that as it may, the pronoun is very emphatical, and the full force of it is well shown by Dr. Barrow in two admirable Sermons on this text. On the expression ἐργάζεσθαι ταῖς ἰδίαις χερσὶ, see Eph. iv. 28 and Note. Here ἰδίαις is added by way of strengthening the sense, and because of τὰ ἴδια before.

12. ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω.] So Col. iv. 5, ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. The expression, however, of the present passage, εὐσχημόνως, has a more *special* sense; meaning *decently*, *reputably*, or *creditably*, including the idea of regularity and order. So 1 Cor. xiv. 40, it is said, πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω· namely, lest the heathens should represent Christianity as a religion of sloth and disorder. Τοὺς ἔξω, scil. τῆς ἐκκλησίας; meaning, those out of the pale of the Church, as 1 Cor. v. 12, 13.

— μηδενὸς χρείαν ἔχητε.] At μηδενὸς some supply πράγματος; others, ἀνθρώπου. The latter is preferable, as yielding the more extensive sense, and indeed comprehending the other; q. d. 'that ye may be beholden to no man for any thing,' which is surely of human blessings one of the greatest. So it is said, Ps. cxxviii. 2 (a passage, perhaps, here had in mind by the Apostle), τοὺς πόνους τῶν καρπῶν σου φάγεσαι· μακάριος εἶ! If, however, the *former* be supplied, the words may be understood to mean, by an elegant litotes, 'that ye may obtain every thing ye have need of.' So Joseph. Ant. ii. 2, 2, διεπράττετο μηδενὸς ἀτυχῆσαι τοὺς δεομένους.

The Apostle goes still *further* at Eph. iv. 28, giving as a reason for honest industry, that a man 'may thus have wherewithal to give to him that needeth.' See also Acts xx. 34.

13—18. The Apostle now passes on to correct the errors of those who were altogether doubtful of the state of Christians already dead, or who should die before the solemn return of Christ to judgment (an event which they thought not very remote); namely, whether *they* would, equally with those whose earthly course should reach up to the coming of the Lord, be partakers of the resurrection of the dead; *or*, at least, who supposed they would be in a worse condition in the heavenly kingdom. Although we are not enabled to exactly trace the *origin* of this anxiety, yet, from what St. Paul says, we may collect that some such doubt existed among them at that time as to the matter in question; insomuch that they mourned bitterly over those brother Christians who had already died, as if they were to be deplored; and themselves being ignorant of the fatal day, were in great fear of death, and accordingly were more prying than was proper in searching to know the *time* when Christ should come. (Schott.) To repress these vain doubts and fears, and, as far as he could properly do it, satisfy their curiosity, the Apostle *repeats* the doctrine he had already taught them of the resurrection of the pious dead to a happy immortality, as founded on their Lord's own resurrection. He further informs them, that those found alive at the coming of Christ will have no advantage or privilege over those already dead, as regarded the happiness of a future state; that they would, indeed, not die at all, but be changed into incorruptible, yet that they would not *anticipate* the dead in being received up into heaven; nay, that the dead must *first* be raised, and then both they and the persons then alive would be taken up *together*, to meet the Lord in the air, and be received into heaven.

13. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν.] A form of soliciting earnest attention, frequent in St. Paul's writings. Comp. 1 Cor. xi. 3.

— τῶν κεκοιμημένων.] Meaning the righteous dead. See Note at John xi. 11, 12. By οἱ λοιποὶ are meant the heathens, who, having no rational hope of a resurrection, used to make a show of excessive grief for the departed. This, as well as the feeling itself, the Apostle forbids, as inconsistent with the hope of the resurrection set forth in the Gospel. By the word ἐλπὶς is here to be understood a *sure* and *well-founded expectation*; for that the heathens had a *hope*, and even a sort of *expectation*, has been proved by the Commentators, though that was, Bp. Warburton thinks, rather in the *exoteric* than the *esoteric* doctrines of the philosophers, and withal a very obscure and imperfect one. On this, indeed (as observes Benson), even their ablest reasoners express themselves with so much uncertainty and variation, as only served to confound the common people, who were ready to fear that

k 1 Cor. 15. 13, 18. τες ἐλπίδα. [k] Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ 14
ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ
l 1 Cor. 15. 22, 51. ἄξει σὺν αὐτῷ. [l] Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, 15
m Matt. 24 31. ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ
1 Cor. 15 51. 2 Thess. 1. 7. Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας· [m] ὅτι αὐτὸς ὁ 16

death *might* prove an utter extinction of the man.

Here, we may remark, the Apostle says, not (like the Stoical philosophers) that they ought not to grieve at all, (which were unnatural and impracticable,) but that they should not grieve as those who have no hope. See Ecclus. xxii. 11. It is a fine observation of Bengel, 'Efficacia religionis Christianæ vel maxime ex eo patet, quod ea desiderium mortuorum, affectuum subtilissimum, non tollit aut exacerbat, sed suaviter temperat.'

14. εἰ γὰρ πιστεύομεν, &c.] The εἰ, as Est. well points out, is not *dubitantis*, but '*præsupponentis*, velut fundamentum firmissimum sequentium.' At οὕτω καὶ supply (with Theodoret, and, of modern Commentators, Abp. Newcome, Chandler, and Schott,) πιστεύσομεν, taken from πιστεύομεν just before; q. d. 'If we believe, as we must, in the death and resurrection of Christ, we have equal reason to believe,' &c. The argument is a *popular* one, as in 1 Cor. xv. 13, 18. On this mode of speaking, by which a thing certain and undoubted is put as if conditional (occurring also at Matt. vii. 11 and John xiii. 32), see Bornemann on Xen. Anab. i. 2. 25. We have also, Hyperius observes, (as at 2 Cor. iv. 14) an *argumentum ab æquo, per similitudinem;* q. d. 'What we believe to have taken place in Christ, the Head, it is reasonable we should believe will take place in us his members; but as we believe that *Christ* rose, therefore we must likewise believe that *we* shall rise again.'

Διὰ τοῦ Ἰησοῦ some construe with τοὺς κοιμηθέντας; others, with ἄξει. Of these two methods the former, in whichever way it be turned, rests on very precarious grounds. Far preferable is the latter; according to which the ἄξει will have, as Pelt remarks, a *sensus prægnans*, for 'will raise them up, and bring them along with Him (i. e. Jesus) into heaven;' so that they may remain with him and partake of his glory. See John xiv. 3. 1 Cor. xv. 18. 23.

15—18. Here the Apostle solemnly assures them, that all true Christians shall be partakers not only of the resurrection, but also of the *same* salvation prepared for them in the kingdom of heaven, whether they be dead, or still alive, at the coming of the Lord Jesus. (Schott.)

15. τοῦτο γὰρ—κοιμ.] Render: 'Now this I tell you, on the revelation (or authority) of the Lord, that those who are alive and shall survive at the coming of the Lord, will by no means anticipate those who are already dead;' namely, in entering into heavenly bliss. Every one, as the Apostle says at 1 Cor. xv. 23, will enter, 'in his own order.' The words *may* express (what some suppose them to do) the Apostle's belief that he should survive until the last day. But as we have no proof, from any other passage, that the Apostle did entertain such an opinion, it may be better, with many Expositors, ancient and modern, to take ἡμεῖς as said per κοίνωσιν,—meaning, *we Christians:* though, indeed, in thus understanding the words as put *hypothetically*, not a little harshness is involved; and, as Schott observes, 'it is difficult to imagine any good reason why the Apostle should have adopted a mode of speaking always ambiguous, and in this context obscure.' And the passages here adduced in proof that ἡμεῖς may mean 'we Christians' (as Mark x. 3. John vii. 19. 22. Acts vii. 38) are perhaps not quite of the same nature; or at least if we should admit that it *may* mean, there is no proof, from the context or elsewhere, that it *does* mean that. It may be best, then, to adopt a *middle* course; i. e. to suppose that, though the ἡμεῖς does not imply that the Apostle *thought certainly he* should live till the last day, yet it may serve to show that he thought it *possible* the last day was so near at hand, that *some* then living *might see it;* and that, having no certain revelation, he expressed himself indefinitely: a view, I find, supported by the opinion of Professor Schott. That the Apostle had reference to those of his own age, involves, he thinks, no difficulty; for our Saviour himself never spoke *definitely* as to the *time when* he should return, whether sooner or later, although some of his sayings seemed to import as much. Thus there was nothing to hinder the Apostle from supposing, with most Christians (who ardently desired the advent of Christ, and the great change it would bring), that the coming of the Lord might take place during the lifetime of some part of the persons then living. That St. Paul was strongly inclined to think so, seems evident from ver. 4. Nor is there thus any contrariety with what is said at 2 Cor. iv. 14. 1 Cor. vi. 14, if we do but consider that the Apostle was unwilling ever to pronounce any *positive* opinion respecting the *time* of Christ's coming; and the ἡμεῖς may very well include both all those who had died before the Apostle wrote this, and also those who should die before the coming of the Lord. By speaking *obscurely* he doubtless meant to express no certain expectation on the subject; for though he was himself inclined to think that some then alive should witness the coming of Christ, or, at least, that it was not far distant; yet he was well aware that it was not permitted to him 'to know the times and the seasons, which the Father hath reserved to himself,' so we find that he sometimes refutes those who expected the Lord's return to be close at hand, and gladly anticipated it; and as the Apostle, at the time when he wrote this Epistle, was not yet advanced in life, he might very well entertain the opinion that he *should perhaps* live to see that day.

16. Here we have a *description* of the solemn advent of Christ, expressed by images and types derived from the triumphal entry of an earthly king taking possession of a kingdom with an armed force. (Koppe.) There is here supposed to be an allusion to Joshua at Jericho, and to the sounding of the trumpets there.

Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι
Θεοῦ καταβήσεται ἀπ' οὐρανοῦ· καὶ οἱ νεκροὶ ἐν Χριστῷ
17 ἀναστήσονται πρῶτον· [n] ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περι- n John 12. 26.
λειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς & 14. 3. & 17. 24. Acts 1. 9.
ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτω πάντοτε σὺν Κυ- Rev. 11. 12.
18 ρίῳ ἐσόμεθα. Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις a Matt. 24. 3. 36.
τούτοις. b Matt. 24. 42, 43.
1 V. [a] Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ Mark 13. 34. Luke 21. 34.
2 χρείαν ἔχετε ὑμῖν γράφεσθαι· [b] αὐτοὶ γὰρ ἀκριβῶς οἴδατε, 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.
ὅτι ἡ ἡμέρα Κυρίου, ὡς κλέπτης ἐν νυκτὶ, οὕτως ἔρχεται. c Luke 21. 34, 35.
3 [c] ὅταν γὰρ λέγωσιν· "Εἰρήνη καὶ ἀσφάλεια," τότε αἰφνίδιος Is. 13. 6—9. Jer. 13. 21.
αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ· d Eph. 5. 8. e Luke 16. 8. Rom. 13. 12.
4 καὶ οὐ μὴ ἐκφύγωσιν. [d] Ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν Eph. 5. 8. f Matt. 24. 42. & 25. 13.
5 σκότει, ἵνα ἡ ἡμέρα ὑμᾶς, ὡς κλέπτης, καταλάβῃ. [e] πάντες Luke 21. 34, 36.
γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς, Rom. 13. 11, 12.
6 οὐδὲ σκότους. [f] Ἄρα οὖν μὴ καθεύδωμεν ὡς [καὶ] οἱ λοιποὶ, 1 Cor. 15. 34. Eph. 5. 14. 1 Pet. 5. 8.

— *ἐν κελεύσματι—Θεοῦ.*] Koppe and Rosenmuller take this as standing for *ἐν κελεύσματι διὰ φωνῆς ἀρχαγγέλου καὶ σάλπ. Θ.* The word *κέλευσμα* properly signifies the *shout* with which soldiers or sailors rushed to battle, or labourers exerted themselves in any common effort of strength; see my Note on Thucyd. ii. 92, *ἀφ' ἑνὸς κελ. ἐμβοήσαντες.* How far this may be referred to *figure* it were difficult to say, and presumptuous to pronounce; see Note on 1 Cor. xvi. 51. Certain it is, that by *οἱ νεκροὶ ἐν Χρ.* are meant those who have died in the faith and fear of Christ; for the best Commentators are agreed, that nothing is said, either here or at 1 Cor. xv., of the *wicked;* since the time when *they* should rise could be of no moment to their friends, inasmuch as they would rise only *to perdition.* The *πρῶτον* has reference to the whole clause, not merely to *οἱ νεκροί.* It is meant that the resurrection of the dead shall take place first, and then the glorification, by incorruptibility, of the living, who shall be caught up, together with them, into the clouds, to meet the Lord in the air. This particular, the being caught up and introduced to the Lord in the air is, as Theophylact observes, a token of honour, as opposed to the state of the wicked, who shall await the Judge below.

17. *ἐν νεφέλαις*] for *εἰς νεφ.*; for so it is better to explain, than, with some, to render, '*on* the clouds,' supposing an ellipsis of *οἰχήσαντες.* *Εἰς ἀπάντ.*, for *ἀπαντᾶν*, as in Matt. xxv. 1. 6. Acts xxviii. 15. 1 Sam. ix. 14. Jerem. xli. 6, and sometimes in the later Classical writers. By this is denoted their being as it were *introduced* to the Lord, preparatory to their being for ever with him, implying participation in his kingdom and glory. See John xiv. 2, 3.

18. Having given a particular account of the thing in question, the Apostle draws the proper inference for which the whole was designed. (Chandler.)

— *ὥστε*] 'this being the case.' *Λόγοις τούτοις*, 'these assurances.'

V. 1. The Apostle here anticipates the *further* inquiry of curious persons; q. d. '*When* shall these things be?' &c. (see Matt. xxiv. 3.) and (agreeably to the example of his Lord, see Luke xiii. 23, 24) endeavours to turn their minds to something of greater importance, even the *living such a life*, as that they shall always be *prepared* for the advent of the Lord, however sudden and unexpected it might be; which, come when it might, would surprise the wicked world. *Καιρῶν* is more significant than *χρόνων*, denoting the *exact* time. *Γράφεσθαι*, for *γράφειν* (scil. *ἐμὲ*), as supra iv. 9: though the *passive* sense may be retained by supposing an ellipsis of *τὶ*, thus: 'There is no need that any thing be written [to you].'

2. *οἴδατε*, &c.] Alluding to the saying of our Lord, Matt. xxiv. 38. Some, indeed, as Hammond and Schoettgen, understand this figuratively of the *destruction of Jerusalem;* but the context here will surely not permit us to understand it in any other than the literal sense, of *the day of judgment;* though it may (as Chrysostom and Bp. Jebb suggest) admit of being *transferred*, in an under sense, to the period of each Christian's death, which is to him the same as the day of judgment.

3—5. For greater impressiveness, the Apostle now adverts to the *effect* which the resurrection will have on the unprepared and wicked; and passing from the day of the Lord to the general notion of *day*, he, at ver. 4, *graphically* represents the character of the careless and disobedient, and of the watchful and obedient respectively, under the usual figures of *light* and *darkness;* and then, at ver. 6, he, on this figure, founds the earnest *exhortation*, 'Let us, then, as children of the day, not act like children of the night and of darkness, by sleeping at our post; much less by engaging in other pursuits usually thought appropriate to the night, as drunkenness; but be watchful and sober.' Such is the full sense, which, however, is expressed in an inartificial, but most forcible, manner.

ἀλλὰ γρηγορῶμεν καὶ νήφωμεν· [g] οἱ γὰρ καθεύδοντες, 7
νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν·
[h] ἡμεῖς δὲ, ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα 8
πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα σωτηρίας.
[i] Ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν 9
σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [k] τοῦ 10
ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα, εἴτε γρηγορῶμεν εἴτε καθεύδω-
μεν, ἅμα σὺν αὐτῷ ζήσωμεν. Διὸ παρακαλεῖτε ἀλλήλους, 11
καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.
[l] Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν 12
ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας

g Rom. 13. 13.
h Isa. 59. 17. Rom. 13. 12. Eph. 6. 14, &c.
i Rom. 9. 22. 1 Pet. 2. 8.
k Rom. 14. 8, 9. 2 Cor. 5. 15.
l Rom. 15. 27. 1 Cor. 9. 11. & 16. 18. Gal. 6. 6. Phil. 2. 29. 1 Tim. 5. 17. Heb. 13. 7, 17.

7. *νυκτὸς μεθύουσιν.*] For the being drunken in the *day*-time was accounted the greatest disgrace; see 2 Pet. ii. 13, and Note. To this purpose Commentators have adduced several passages from ancient writers, to which might have been added others, from Athen. pp. 279. 433, and Hor. Sat. i. 4. 51, 'Ebrius et, magnum quod dedecus, ambulet *ante Noctem* cum facibus.'

8. The admonition to *watchfulness* suggested, it seems, to the Apostle a figurative comparison of the *Christian* with the *soldier* at his post *on guard;* and accordingly the various virtues and graces, with which he is to work out his salvation, are compared to the various *arms* of a soldier; as at Eph. vi. 13—17, where see the Note.

— *θώρακα πίστεως καὶ ἀγάπης.*] Corresponding to the phrase *θώρακα τῆς δικαιοσύνης* at Eph. vi. 14. The phrase *ἐλπὶς σωτηρίας* is found also in Josephus, Ant. xvi. 8. 2.

9. *ὅτι οὐκ ἔθετο ἡμᾶς,* &c.] Meaning, 'The design of God in sending his Son into the world was not to condemn the world, but that the world through him might be saved. He did not reveal the Gospel unto mankind, that they might sin with the greater aggravation, and so be the more severely punished; but the motive was love, and the design was mercy. And he hath appointed none to wrath, but such as wilfully and obstinately refuse his gracious offers, and persist in vice and wickedness.' (Benson.)

— *εἰς περιποίησιν*] for *εἰς τὸ περιποιεῖσθαι*, and to be *accommodated* to *ὀργήν*. So also in 2 Thess. ii. 14. Heb. x. 39.

10. *εἴτε γρηγ. εἴτε καθευδ.*] The best Expositors are agreed that this is put for *εἴτε ζῶμεν εἴτε ἀποθάνωμεν*; see Benson. It is meant, that whether we be alive or dead at that day, it matters not; the living with Christ, or enjoying eternal happiness with him (see supra iv. 17), shall be equally our portion.

11. *διὸ,* &c.] 'Such being the case.' Here we have subjoined the *inference* from the foregoing, and that by way of exhortation. Expositors are not agreed whether *παρακ.* should be interpreted *comfort*, or *exhort.* The term is susceptible of either sense; but the latter is more suitable to the context here, as the former is to the context in the parallel passage at iv. 18. And though it has been urged that there is here a repetition, *per epanalepsin*, of what was said there, yet that has by no means been *proved.* It is better, therefore, with the most eminent Commentators in general, to explain *παρακαλεῖτε* 'exhort each other to the duties of watchfulness, sobriety, perseverance in the faith, and a holy life.' Yet there is no reason why we should not, with Rosenmuller, Baumgarten, Koppe, and Schott, include the idea of comforting as accessory to exhorting. The *effect* of either is contained in the term following, *οἰκοδομεῖτε.*

— *οἰκοδομεῖτε.*] Meaning (by an architectural metaphor, such as that at 1 Cor. viii. 1), 'build up and help forward each other in your Christian course;' strive to perfect each other's graces, to promote in one another the practice of every Christian virtue. (Chandler.) *Εἷς τὸν ἕνα.* Literally, 'one by the other,' for *ἀλλήλους*: a very rare idiom in the Classical writers; though an example is adduced by Wetstein from Dionys. Hal.

— *καθὼς καὶ ποιεῖτε.*] This praise, mixed with the exhortation, is delicately thrown in, to make the latter more effectual. Of this an example occurs in Aristid. t. i. 232. 11, *σχεδὸν δὲ οὐδὲν ἄλλο, ἢ ὃ ποιεῖτε, παρήνεσα.* See also 2 Thess. iii. 1, *ἵνα ὁ λόγος τοῦ Κ. τρέχῃ καὶ δοξάζηται, καθὼς καὶ πρὸς ὑμᾶς.*

12—14. Having exhorted them to comfort and edify one another, the Apostle adds such other exhortations as he found, from Timothy, were necessary. Lest they should imagine they had no occasion for religious teachers, he enjoins them to show all due respect to their spiritual pastors and masters; and to *those* he hints *their* reciprocal duties to their *people.* (Grotius and Benson.) *Εἰδέναι* here includes the notions of *respect* and *care*, shown especially in making due provision for their comfortable sustenance. This force of the term is found also in Gen. xxxix. 6, and Prov. xxvii. 23, where the Hebrew is ידע.

From this passage some learned Commentators have inferred the existence then at Thessalonica of the three distinct orders of the ministry. Koppe, however, maintains that the terms *νουθετ.* and *προϊστάμενοι* are not meant of *various kinds* of Presbyters (some *Bishops*, and others *Teachers*, see Acts xx. 17, compared with 28. Phil. i. 1. 1 Tim. iii. 2, seqq.), but of the *same* persons comprehended, in this verse, under the more general term *κοπιῶντες.* *Κοπ.* is, indeed, a very general term to denote, 'labouring in the promulgation of the Gospel;' as Rom. xvi. 6. 12. 1 Cor. xv. 10. xvi. 16. Gal. iv. 11. Phil. ii. 16. Col. i. 29. 1 Tim. iv. 10. v. 17. But, upon the whole, I see not how we can come to any

13 ὑμᾶς, καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ
14 τὸ ἔργον αὐτῶν. Εἰρηνεύετε ἐν ἑαυτοῖς. [m] Παρακαλοῦμεν
δὲ ὑμᾶς, ἀδελφοί· νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε
τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε
15 πρὸς πάντας. [n] Ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ·
ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε, [καὶ] εἰς ἀλλήλους καὶ εἰς
16,17 πάντας. [o] Πάντοτε χαίρετε. [p] ἀδιαλείπτως προσεύχεσθε.
18 [q] Ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ

m Rom. 14. 1. Gal. 6. 1, 2. 2 Thess. 3. 6, 11, 12.
n Lev. 19. 18. Prov. 17. 13. & 20. 22. & 24. 29. Matt. 5. 39. Rom. 12. 17. 1 Cor. 6. 7. Gal. 6. 10. 1 Pet. 3. 9.
o Rom. 12. 12. Phil. 4. 4
p Eccl. 18. 22. Luke 18. 1. Rom. 12. 12. Eph. 6. 18. Col. 4. 2.
q Eph. 5. 20.

determinate opinion on the nature of the ecclesiastical government of the Thessalonian Church, for want of more exact information than we possess. Yet it seems *probable* that by κοπιῶντες are denoted those who occupied the ordinary offices of *teaching;* and by προϊστάμενοι the *rulers* of the church; and that νουθετοῦντες is a general term applicable to *both.* See Note on Rom. xii. 7, 8.

13. ἡγεῖσθαι αὐτοὺς ὑπερεκπ.] An expression corresponding to the Classical one περὶ πλείστου ἡγεῖσθαι or ποιεῖσθαι, 'to make very much of, to hold in the highest honour.' Render, 'account them as very highly deserving of love and honour.' In ἐν ἀγάπῃ we have superadded to the idea of honouring that of *loving.* Τὸ ἔργον α. Meaning, either the work of instruction, or government, or both. The exhortation following, εἰρηνεύετε ἐν ἑαυτοῖς, has especial reference to the preservation of peace between the rulers and the people. See Eph. iv. 3.

14. ὑμᾶς, ἀδελφοί.] Meaning, as the best Expositors are agreed, those spiritual pastors and masters just before mentioned, and now apostrophized. To these the terms νουθ. and παραμ. are especially suitable; and ἀντέχ. may very well respect the *Deacons.* Ἀτάκτους is properly a military term, but is of general application, and denotes *insubordinate.* Ὀλιγοψύχους, *faint-hearted* (which is a word no where else found), is for μικροψύχ., a term of frequent occurrence in the Sept., where it signifies those who are labouring under such trouble that their heart sinks within them. The expression may be supposed to denote those who are despairing of working out their salvation. So Scott explains it, '*timorous,* discouraged through temptation, and harassed by perplexities, fears, and misapprehensions.' Ἀντέχεσθε τῶν ἀσθ. This must, from the context, mean, 'support the weak [*in faith*];' a sense of ἀσθ. occurring in Rom. xiv. 1, τὸν ἀσθ. ἐν πίστει. It denotes those who are weak in their notions of religious liberty. Μακροθ., 'be long-suffering and indulgent.' Πάντας. Meaning, all persons of whatever disposition. There is reason to suppose the above admonitions intended, not for *ministers* only, but for all. The Apostle here, as at Rom. xiv., meant to give a general admonition, namely (to use the words of Bp. Sanderson, Serm. on Rom. xv. 5), 'that the *strong* should be more compassionate to the weak, and the weak more charitable to the strong; both weak and strong more patient and moderate, and more respective either of other in all brotherly mutual condescensions.'

15. ὁρᾶτε μή τις κακὸν, &c.] This admonition (manifestly intended for all, both rulers and people) is founded on that of Christ, Matt. v. 39. 44, where see Note. Διώκετε. Not *follow,* but earnestly endeavour to follow; as Rom. ix. 30. xii. 13. xiv. 19. 1 Cor. xiv. 1. Phil. iii. 12. Τὸ ἀγαθὸν, as being in opposition to κακὸν, must denote benevolence and beneficence.

— εἰς πάντας.] Namely, not towards some, but all men. So at 2 Tim. ii. 24, we are enjoined to 'be gentle [not unto some, but] unto all men;' and, Tit. iii. 2, to 'show all meekness to all men.'

16. πάντοτε χαίρετε.] It is strange that some eminent Commentators should have explained this as equivalent to a sort of *valediction,* 'May you always be prosperous and happy!' Closely connected as the words are with those which follow, they must surely contain an *admonition,* not, indeed, as Dr. Burton's version expresses, to *cheerfulness,* but, as Expositors in general are agreed, to joy *in the Lord* (which latter words, indeed, are found added in some MSS., and have place in the parallel passages at Phil. iii. 1. iv. 4); namely, that devout cheerfulness under all circumstances, prosperous or adverse, which results from a firm dependence on God's providence, a just appreciation of our Christian privileges, and the greatness of that hope to which we are raised by the Gospel promises; and thus are enabled (in the words of Rom. v. 2) to 'rejoice in hope of the glory of God.'

17. *Prayer* is next enjoined, as the best means of maintaining this joy in the Lord. See the excellent annotation of Calvin on vv. 16, 17.

— ἀδιαλείπτως.] Meaning, *unintermittingly,* i. e. never ceasing to pray both at all stated times for public or family prayer, and at all such seasons as are suitable, or required by circumstances, for private devotion; and at all times carefully maintaining a prayerful frame of mind. See Note on Luke ii. 37. xviii. 1. Rom. viii. 1; and compare Eph. vi. 18. Col. i. 9.

18. ἐν παντὶ εὐχαριστεῖτε.] Supply χρόνῳ, τόπῳ, or πράγματι. Comp. Eph. v. 20. This injunction is, as Calvin observes, subjoined to the foregoing 'quasi temperamentum, ut quæ desunt expetentes, non tamen desiramus gratias agere.' The connexion between these three rules of a Christian's life are well pointed out by Calvin, as also by Bp. Beveridge thus: 'As (says he) we are to rejoice in the Lord alway, so, in order thereto, we must pray unto him without ceasing, that being the means whereby to keep our minds always fixed upon him, and so in a right frame and disposition to rejoice always in him; but for that purpose, as we pray unto him for what we want, we must likewise give him thanks for what we have; and therefore it is added, In *every thing*

Ἰησοῦ εἰς ὑμᾶς. [r] Τὸ Πνεῦμα μὴ σβέννυτε· προφητείας 19,20
μὴ ἐξουθενεῖτε. [s] Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε· 21
[t] ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε. [u] Αὐτὸς δὲ ὁ Θεὸς 22,23
τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ

r Eph. 4. 30. 2 Tim. 1. 6. 1 Cor. 14. 1, 39.
s 1 Cor. 2. 11, 15. 1 John 4. 1.
t Phil. 4. 8.
u Rom. 15. 33. supra 3. 13. 1 Cor. 1. 8. & 6. 20.

give thanks: for this is the will of God in Christ concerning you.'

— τοῦτο γὰρ θέλημα, &c.] In this clause (serving to enforce the above exhortation) the τοῦτο may be referred to the conjoint injunction to unceasing prayer and continual thanksgiving. The sense is, 'For this is the will of God signified by Jesus Christ respecting you: this is what God is pleased to appoint by Jesus Christ to be performed by you.' See more in Chandler.

19. τὸ Πνεῦμα μὴ σβ.] The ancient Expositors in general, and the most eminent modern ones, regard τὸ Πν. as relating solely to the supernatural Spiritual gifts, which, that some of the Thessalonians possessed, is plain from the verse following. They are not, however, agreed whether by σβέννυτε is meant the quenching them in *others* (by discouraging and disallowing them) or in *themselves;* namely, by neglect or abuse, or by evil living. *Both* may be intended, but chiefly the latter. While, however, understanding principally the *extraordinary* influences of the Holy Spirit, surely we must include his *ordinary* sanctifying influences and graces, given to every one to profit withal; and thus the admonition will be a kindred one to that at Eph. iv. 30, μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ. At 2 Tim. i. 6, ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, *both* these senses are found, and perhaps the second is *predominant.*

20. προφ. μὴ ἐξουθ.] As the foregoing admonition was not to quench the Spirit in *themselves*, so this, I apprehend, is not to quench, i. e. repress it, by disallowing and discouraging the exhibition of it in *others.* Here προφητεία is, I conceive, used in the very same sense as in the Chapters on the Spiritual gifts, in 1 Cor. xii. and xiv. (see Note on xii. 10), which, indeed, supply the best comment on the present passage. See also Phil. i. 1—16. Ephes. iv. 1—11. Rom. xii. 3—6. Compare 1 John iv. 1. By his using the *plural*, it is plain that St. Paul is here speaking of χαρίσματα προφητείας.

21. πάντα δοκιμάζετε — κατέχετε.] In δοκιμάζετε we have a metaphor taken either from the *assaying of metals*, or rather from the *trying of money*, by ringing or the touchstone. To this there seems an allusion in the expression following, κατέχετε, which refers to the contrary of receiving, namely, the *rejection* of bad money when proffered. Here two remarkable diversities of reading exist. Several MSS. have πάντα δὲ δοκιμ.; others, πάντα δοκιμάζοντες: of which the former has been edited by Griesbach, Knapp, Tittman, and Scholz; but I see no reason to adopt either. Both appear to be mere marginal glosses, intended to indicate the connexion of these words with the preceding, and make the sense plainer, and accordingly deserve no attention, except as serving to show how the words were understood in the earliest ages.

From the context, and the parallel passage of 1 John iv. 1, it is plain that the Apostle meant this injunction only of the χαρίσματα προφητείας (indeed the πάντα seems to refer to χαρίσματα), intending, however, I apprehend, *also* the *doctrines* brought forward by the ὁ πνευματικός; for though only the προφητεία be expressed, yet *all* the spiritual gifts which ministered instruction are certainly to be understood. Compare with this the injunction to the searching of spirits, διακρίσεις τῶν πνευμάτων, 1 Cor. xii. 10. xiv. 29. Considering that the admonition in question regards the *doctrines* of such scriptural persons, as well as the *reality of their gifts*, it may very well admit of being applied, *mutatis mutandis*, to the endowments and doctrines of the teachers and preachers of the Gospel in every age. This δοκιμασία is shown by Whitby and Benson to be indispensable to those on whom it is obligatory to 'hold fast that which is *good;*' and that the *ancient* Fathers allowed this *trial* to their hearers, is certain from the citations adduced by Whitby. Wetstein compares a passage of Aristotle, where, speaking of Reason, he says, ᾧ δοκιμάζοντες τὸ καλὸν αἱροῦνται: to which he might have added another of Marc. Anton. iii. 6, ἁπλῶς καὶ ἐλευθερίως ἑλοῦ τὸ κρεῖττον, καὶ τούτου ἀντέχεσθε.

22. ἀπὸ παντὸς εἴδους πον. ἀπ.] Expositors are not agreed whether εἴδους should be rendered *appearance*, or *kind*, i. e. sort. The former interpretation has been adopted by most modern Commentators, including Bp. Middleton (on account of the want of the Article); the latter by the ancient ones generally, and some eminent earlier moderns (as Hammond, Le Clerc, Buxtorf, Wetstein, and Benson), and, after them, by almost all recent Commentators, including Koppe, Schleusner, Pelt, and Schott. And certainly the sense is one very agreeable to the *usus loquendi.* So Josephus, Ant. x. 3. 1, we have: πᾶν εἶδος πονηρίας ἐπιδειξάμενος ἐν τῷ τρόπῳ, καὶ μηδὲν ἀσεβὲς παραλιπών. The sentiment will thus be parallel to that at Phil. iv. 8, ὅσα ἐστὶν ἀληθῆ—εὔφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε: and that the expression was so understood by *St. Polycarp*, appears from an imitation of the present passage in his Epistle to the Philippians, c. ix. 'Keep yourselves from all evil; for he that in these things cannot govern himself, how shall he be able to prescribe them to another?' The connexion, however, of these words with the *preceding* is rather in favour of the *other* interpretation. Render (agreeably to the Vulgate and Bengel), 'from every evil appearance,' which may, in a popular sense, mean 'from every thing which has the appearance of being evil;' of course including the *latter* sense.

23. To *admonition* the Apostle now subjoins *prayer* to God, as well knowing that his grace alone could produce in them the will and the power to do all those things to which he had exhorted them.

— ὁ Θεὸς τῆς εἰρήνης.] A highly significant expression, in which the word *peace* bears a sense far beyond its acceptation in ordinary language, as used of peaceable persons; meaning 'the au-

πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ
24 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. [x] Πιστὸς ὁ x 1 Cor. 1. 9. & 10. 13.
καλῶν ὑμᾶς, ὃς καὶ ποιήσει. 2 Cor. 1. 18. Heb. 10. 23.
25,26 Ἀδελφοὶ, προσεύχεσθε περὶ ἡμῶν. [y] Ἀσπάσασθε τοὺς y Rom. 16. 16.
27 ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ. [z] Ὁρκίζω ὑμᾶς τὸν 1 Cor. 16. 20. 2 Cor. 13. 12.
Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις 1 Pet. 5. 14. z Col. 4. 16.
28 ἀδελφοῖς. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ'
ὑμῶν.

thor of and enjoiner to peace' (see 1 Cor. xiv. 33), and the author of all peace to believers, both from within and from without; God being considered as, in Christ, reconciling the world unto himself, and therefore becoming their peace. So speaking, the Apostle may be supposed to allude to that peace, the cultivation of which he had enjoined at ver. 13, and the violation of which he had contemplated in what he said of the Spiritual gifts.

— *ἁγιάσαι.*] On the full force of this term, see Notes on John xvii. 17 and 1 Cor. vi. 11. Ὁλοτελεῖς, for *ὁλοτελῶς*. Ὁλόκληρον. An expression nearly synonymous with *ὅλον*. By the several terms *τὸ πνεῦμα, ἡ ψυχὴ*, and *τὸ σῶμα*, the Apostle means to denote, by a periphrasis, the *whole man*, with all his faculties and powers both bodily and mental; indeed, this threefold division of man is, as Chandler observes, agreeable to the sentiments of the ancients, who considered him as a being compounded of the mind or spirit, the principle of rational life; of the *ψυχὴ*, the principle of the sensitive life; and of the body, the mere animal, brutal, or vegetative part. Now all these the Apostle prays may be preserved blameless to the coming of Christ; the *spirit*, by being kept pure from all ignorance, false principles, and bad affections, and adorned with all the sacred dispositions of piety and virtue; the *soul*, by being purified from all corrupt imaginations, passions, and evil habits; and the *body*, by being kept unpolluted with any criminal actions, by the subjection of all its appetites; in short, being habitually employed in all the good works of a Christian obedience. See more in Hyperius, Whitby, and Benson.

24. To prayer the Apostle now subjoins a most comfortable *assurance;* namely, that God will do what he has promised, and thus act agreeably to the character of a faithful Creator. Compare 2 Thess. iii. 3 and Heb. x. 23. With vv. 24—26 compare 1 Cor. i. 9. Rom. xv. 31. xvi. 16.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

### Η ΠΡΟΣ

## ΘΕΣΣΑΛΟΝΙΚΕΙΣ

### ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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a 1 Thess. 1. 1. I. [a] ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ 1
Θεσσαλονικέων ἐν Θεῷ Πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χρι-
b 1 Cor. 1. 3. 1 Pet. 1. 2. στῷ· [b] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ 2
Κυρίου Ἰησοῦ Χριστοῦ.
c Eph. 1. 15. Phil. 1. 3. Col. 1. 3. 1 Thess. 1. 2. [c] Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, 3
ἀδελφοὶ, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν,
d 2 Cor. 7. 14. & 9. 2. 1 Thess. 2. 19. καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς
ἀλλήλους· [d] ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς 4

THIS second Epistle was evidently written not long after the first (probably as soon after sending the first, as the Apostle had had time to learn the situation of the Church of Thessalonica), and, it would seem, principally for the purpose of correcting a mistake which had arisen from the misunderstanding of certain expressions therein contained, as if *the day of judgment were to be in that age:* an error which, if not corrected, might have proved very dangerous, and which had already occasioned much evil, by leading some persons to neglect the business of life. This the Apostle does by showing that the day of judgment will not so speedily arrive as they imagined, but that, before it, an awful apostasy would prevail. The Apostle, moreover, takes the opportunity, to reprove the disorderly conduct in some which had been occasioned by the opinion in question, and to earnestly exhort them to the discharge of their Christian duties.

The Epistle consists of three divisions (corresponding to the three Chapters), of which the 1st is *consolatory*, the 2d partly *prophetic* and partly *didactic*, the 3d *hortatory* and *valedictory*.

I. 1, 2. On these verses see 1 Thess. i. 1, sq.

3—12. After this introduction the Apostle, as Hyperius observes, 'begins by the language of praise to exhort them to persevere in the faith.' He commends them for the stedfastness of their faith, and for their patience under persecution, comforting them with the assurance, that when Christ cometh to judgment, they would be rewarded, and their persecutors punished.

3. εὐχαριστεῖν, &c.] Compare Rom. i 8. 1 Cor. iv. 5. Phil. i. 3, 4. 'A mode of commendation,' as Chandler well observes, 'the most engaging and effectual that could have been adopted, and the properest way imaginable to establish and strengthen them.'

The *we* here and throughout the Epistle is, as the best Expositors are agreed, to be understood of St. Paul only. Εὐχαριστεῖν ὀφείλομεν is taken by Chandler and Koppe as a familiar mode of expression for αἰτίαν ἔχω τοῦ εὐχ., 'we have reason to,' &c.; but this lowers the sense: there being here, as Hyperius remarks, an emphasis in ὀφείλομεν, intimating that the thing is a matter of *right*, and that by not doing it we should be guilty of ingratitude. See also Bengel.

— καθὼς ἄξιόν ἐστιν.] The expression is, as often, for καθῆκον or δίκαιον, 'par est,' 'it is fit or proper.' This is added, as Theophylact observes, in order to prevent any undue self-complacency from the performance of such an act of thanksgiving, since in this *we are doing no more than our duty* (there being here an ellipsis of μόνον). So answering to the injunction of our Lord, Luke xvii. 10, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι (supply μόνον), πεποιήκαμεν. See also Hyperius.

— ἡ ἀγάπη ἑνὸς ἑκ., &c.] Including all those kind offices by which Christians might assist their fellow Christians, and thereby mutually sweeten the bitterness of that cup of sorrow, which their profession of a new religion, every where spoken against, would be sure to expose them to.

4. ὥστε—Θεοῦ.] Render, 'Insomuch that we ourselves are proud (or, may boast) of you among

ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως,
ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε·
5 [e] ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ· εἰς τὸ καταξιω- e Phil. 1. 28. 1 Thess. 2. 14.
θῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.
6 [f] εἴπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς f Rev. 6. 10.
7 θλῖψιν· καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ
ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων

the churches of God, on account of,' &c. Ἐν ταῖς ἐκκλ. τοῦ Θεοῦ, i. e. inter cæteras eccl. Καυχ. in this sense occurs in 2 Cor. xii. 5, and often. The ἐν is equivalent to the Hebr. ב, *de*; as in Gal. iv. 20, ἀποροῦμαι ἐν ὑμῖν, and i. 24, ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν· and sometimes in the Classical writers. In ὑπομονῆς καὶ πίστεως there *may* be, as most of the later Commentators say, an Hendiadys for ὑπομονὴ τῆς πίστεως, as ὑπομονὴ τῆς ἐλπίδος: but it is better (with the ancient and earlier modern Expositors) to keep the terms distinct, the latter being considered as productive of the former, since *patience* (as Calvin observes) 'is the fruit and testimony of faith.'

5. Having thus expressed the great satisfaction he felt in them on these accounts, the Apostle proceeds to set before them an argument the most powerful to confirm and establish their fidelity for the future.

— ἔνδειγμα τῆς δικαίας, &c.] These words evidently refer to the preceding; but the connexion is not very clear. If, with some, we take ἔνδειγμα as a *Nominative*, it will be necessary to supply ὅ ἐστιν; if, with others, as an *Accusative*, we may, with the Pesch. Syr., supply εἰς, which, indeed, is found in some MSS. Of these two methods the former is preferable. But still the *reference* will be the same; though *what* that exactly is has been disputed. Some refer the words to ὑπομονῆς, &c.: others, to διωγμοῖς and θλίψεσιν; q. d. 'Which [suffering of persecution and affliction] is a proof of the righteous judgment God will exercise at the last day.' For, as observes Calvin, 'if we hold it as a first principle of faith, that God is the just Judge of the whole world, and that it is his office to reward every one according to his works, it necessarily follows that the present ἀταξία is an evidence of a judgment not yet apparent.' Thus the Apostle will be understood to say, 'God suffers you to be afflicted with troubles, in order that, by apportioning to *you* salvation in heaven, and adjudging *them* to punishment, he may set forth a demonstration of the justice of his judgment.' Yet the sense thus arising, however excellent, would, so introduced, involve no little harshness; and accordingly it seems best, with Schott, to unite *both* references thus; 'Which [your patient endurance of afflictions] is an evidence of the righteous judgment of God [to both you and your persecutors]; to *you*, by apportioning to you the rewards of an everlasting kingdom, to *those* the punishment of their sins.' Compare Rom. ii. 5—8, and especially Phil. i. 28. With respect to εἰς τὸ καταξ., it is by some referred to ἔνδειγμα, or δικαίας; by others, to ἀνέχεσθε. The *former* method, however, is preferable. Indeed, the scope of the clause is to point out the *happy consequences* of thus bearing afflictions for the Gospel's sake with patience, even the being counted worthy of being made partakers of eternal bliss, as Luke xx. 35, seqq.

6—8. The Apostle now dwells at large on this sure expectation of a just judgment, introducing also a brief *description* thereof, as well for the purpose of speaking comfort and consolation to the persecuted Thessalonians, as also from thence to take occasion to rectify an erroneous notion of theirs concerning the day of judgment, &c.

This assurance, that God would manifest his righteousness in the proceedings of a future judgment, the Apostle further *illustrates*, by adding εἴπερ δίκαιον, &c., where the εἴπερ is (as at Rom. viii. 9) *confirmatory*, not *dubitative*, and may be rendered, '*siquidem*,' 'inasmuch as.' Παρὰ Θεῷ, 'judice Deo.' Ἀνταπ. is a word of *middle* signification; but it has here more point than a term would have which had only a bad sense. Ἄνεσις is also opposed to θλίψις at 2 Cor. viii. 13. The word properly signifies relaxation or *release* from labour or affliction (and thus is nearly equivalent to ἀνάπαυσις); but it is also figuratively used to denote the felicity promised to God's faithful servants, which image is finely employed in a passage of singular beauty and pathos at Hebr. iv. 1—11.

7. ἐν τῇ ἀποκαλύψει τοῦ Κυρίου, &c.] So pointing out the *time* when this righteous judgment of God would take place. (Chandler.) Here ἀποκ. (on which see Luke xvii. 30) is nearly synonymous with φανέρωσις at Col. iii. 4, but is more significant than παρουσία. Δυνάμεως. Meaning (as Luther, Calvin, Hyperius, Grotius, Benson, Chandler, and Schott explain), 'by whom he exercises his power.' Ἐν πυρὶ φλογὸς may be construed either with the *preceding* words (as it is done by most recent Commentators), or with the *following*, as it is by the ancients and the moderns in general. In the *former* case it will denote the glory with which the Lord will be clothed at the last day; in the *latter* it will be symbolical of the awful punishment to be inflicted on the wicked, even 'the lake of fire,' mentioned in Revel. xx. 10. The words may, however, be said to belong to *both*. It is well observed by Hyperius, 'Amplificat justitiam Dei, præsertim à pœnis impiorum, quas per circumstantias exaggerat, et velut hypotyposi quadam ponit divinam potentiam ob oculos.'

8. For πυρὶ φλογὸς many MSS., Versions, and Fathers have φλογὶ πυρὸς, which has been edited by Lachmann and Scholz; but rashly; for the latter is evidently a mere marginal gloss, or critical emendation, derived from Acts vii. 30 (where see Note); Heb. i. 7; Rev. xix. 12; and some passages of the Sept. The textual phrase is the more difficult one, and somewhat rare, though it is found at Exod. iii. 2. Ecclus. viii. 10. It is equivalent to πῦρ φλέγον.

g Ps. 79. 6. Rom. 2. 8. 2 Pet. 3. 7. h Isa. 2. 19. i Acts 1. 11. 1 Thess. 1. 10. Rev. 1. 7. k 1 Thess. 1. 3.

δυνάμεως αὐτοῦ, [g] ἐν ‡ πυρὶ φλογὸς, διδόντος ἐκδίκησιν τοῖς 8
μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· [h] οἵτινες δίκην τίσουσιν, ὄλε- 9
θρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης
τῆς ἰσχύος αὐτοῦ, [i] ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγί- 10
οις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς * πιστεύσασιν (ὅτι
ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ᾽ ὑμᾶς) ἐν τῇ ἡμέρᾳ ἐκείνῃ.
[k] Εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ 11
τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγα-

— *διδόντος ἐκδίκ.*] An Hellenistic expression for *ἀποδοῦναι ἐκδίκ.*, occurring in Numb. xxxi. 3; or *ποιεῖσθαι ἐκδ.* By *τοῖς μὴ εἰδόσι Θεὸν* are meant those who know not God at all, as heathens, or know him not aright, as Jews; implying that the *means* of this knowledge had been vouchsafed, but wilfully *neglected.* *Τοῖς μὴ ὑπακούουσι*, &c. Meaning, those who, after having known God aright, as revealed in the Gospel of Christ, had not fulfilled what that Gospel enjoins.

9. *ὄλεθρον αἰών.*] This is an exegetical apposition, showing the *nature* of the punishment,—even 'everlasting perdition.' *Ὄλεθρον* is for *ἀπώλειαν*, implying misery the most extreme (see Matt. vii. 13); even utter and irremediable destruction. The words *ἀπὸ προσ. τοῦ Κυρίου*, &c., depend upon *δίκην τίσουσιν*; and their sense must be decided by the force ascribed to the *ἀπὸ*, which many eminent Commentators, as Whitby, Benson, Macknight, and Pelt, suppose to be *causal*, explaining, 'punientur a Domino et a majestate ipsius vim suam exserente;' in allusion to Levit. x. 2: or *ἀπὸ προσώπου τοῦ Κυρίου* being taken, by Hebraism, for *ἀπὸ τοῦ Κυρίου*; as at Acts iii. 19. And so it is said, Jerem. iv. 26, Sept., *πᾶσαι αἱ πόλεις ἐκπεπυρισμέναι πυρὶ ἀπὸ προσώπου Κυρίου, καὶ ἀπὸ προσώπου ὀργῆς θυμοῦ αὐτοῦ ἠφανίσθησαν.* Others, however (as Beza, Schmid, Michaelis, Koppe, Krause, and Schott), suppose the expressions to signify, 'far removed from,' 'excluded from,' (as in Luke xiii. 28,) with allusion to the words of Isaiah ii. 19, *ἀπὸ προσώπου τοῦ φόβου Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ* (with which compare Gen. iv. 14). This latter view seems preferable; since (as Schott observes) 'the words so understood yield a more weighty sentiment; whereas the former would make what is here said the same sense, in other words, as had been already said at vv. 7, 8.' Finally, *πρόσωπον τοῦ Κυρίου* is not so much put for *τοῦ Κυρίου*, as it is a more energetic and graphic expression.

10. In *ἐνδοξ. ἐν τοῖς ἁγίοις αὐτοῦ* and *θαυμ. ἐν πᾶσι τοῖς πιστ.* there is a sort of parallelism, of which the two members illustrate each other; and the effect of both is to set forth, in a more striking point of view, the terrors of that vengeance which shall overtake the ungodly, by the contrast of, what will be contemporaneous therewith, the glory and blessedness of God's faithful and elect servants; see Hyperius and Chandler. *Ἐνδοξάζεσθαί τινι* is a phrase almost peculiar to the Sept., signifying, as used of *God*, 'to obtain glory' either in the punishment of the wicked (see Exod. xiv. 4. Ezek. xxviii. 22), or in the delivering and saving of the righteous, God's faithful people. Thus we may express the sense (with Chandler) as follows: 'He shall be glorified and admired upon account of them, and by their means; his advancing them to the heavenly glory, and thus accomplishing the eternal purposes of his Father in their complete salvation, and giving them the most convincing evidences of his affection and fidelity to them, and care of them, shall cause him to be glorified (i. e. to appear truly glorious), and secure him the just acknowledgments, honours, and praises from heaven and earth.'

Instead of the common reading, *πιστεύουσιν*, many MSS., Versions, Fathers, and early Editions have *πιστεύσασιν*, which has been adopted by Bengel, Griesbach, Matthæi, Koppe, Vater, Lachmann, and Scholz; and with reason; since it is far more suitable to the context; for, as Schott observes, 'the subject here treated of is the *time* when the Lord shall show his majesty, by bestowing eternal felicity on his true worshippers, with reference to their past faith and obedience.'

— *ἐν τῇ ἡμέρᾳ ἐκείνῃ.*] The words are transposed, as in Rom. ii. 12, *κριθήσονται*· to which, after a parenthesis of three verses, corresponds *ἐν ἡμέρᾳ* at ver. 16. So here the words *ὅτι—ὑμᾶς* are parenthetical; and the sense seems to be, 'because our testimony among you (literally, apud, i. e. coram, vos) hath been believed by you.' Now the foregoing sentiment, which has respect to *all* believers, is in this parenthesis indirectly and mentally *applied* to the *Thessalonians* in *particular.* Thus the full sense is, 'And in you particularly this will be the case, because you have *believed* and obeyed the Gospel.'

11. *εἰς ὃ*, &c.] 'Wherefore, i. e. since there is such a glorious day of retribution, we do not cease to pray for you,' &c.

— *ἵνα ὑμᾶς ἀξιώσῃ*, &c.] The sense of these words depends upon that assigned to the term *ἀξιώσῃ*, which some interpret, 'would make you worthy, make you to be worthy;' equivalent to *ἱκανώσαντι* at Col. i. 12: a signification of the word occasionally found in the Classical writers, but rare in the New Test.; and whether it has place here is far from certain. Hence it is better, with many eminent Commentators and our English Versions, to render, 'may account you worthy of,' 'vouchsafe to bestow upon you.' So *καταξιωθῆναι* is used supra v. 5. Luke xx. 35, and perhaps Hebr. iii. 3; as also in the Classical writers. *Κλήσεως* is put, by metonymy, for the *object* of calling, the *state* of blessedness in the

12 θωσύνης καὶ ἔργον πίστεως ἐν δυνάμει· [1] ὅπως ἐνδοξασθῇ τὸ [1] 1 Pet. 1. 7. & 4. 14.
ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ] ἐν ὑμῖν, καὶ ὑμεῖς
ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ
Χριστοῦ.
1 II. ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρου-

Gospel, to which they were called; as Phil. iii. 14. Eph. i. 18. Heb. iii. 1. Comp. Eph. iv. 1.

— *καὶ πληρώσῃ πᾶσαν εὐδοκίαν*, &c.] These words, somewhat obscure, have been variously interpreted; and, indeed, admit of a different sense, according to the reference supposed in *εὐδοκίαν ἀγαθωσύνης*. If, as would seem most natural, we refer the expression (with the majority of Interpreters, ancient and modern) to the preceding subject of *God*, the sense will be, 'That He would powerfully and fully accomplish by you all the designs of his goodness, and consummate your work of faith, i.e. make your faith complete in those things which are its proper fruits, a holy obedience;' comp. James i. 4. And so Œcumenius explains: *ἵνα πληρώσῃ πᾶσαν αὐτοῦ τὴν ἀγαθὴν βουλὴν εἰς ἡμᾶς ὁ Θεὸς*, remarking, *βουλὴ δὲ καὶ εὐδοκία Θεοῦ, τὸ πάντας ἀνθρώπους σωθῆναι*. So also the words are interpreted by Calvin, Hyperius, Benson, Koppe, Flatt, and Pelt. But though the above exposition be very agreeable to the *usus loquendi* of the words, and makes a very good sense, 'yet since,' as Schott observes, 'in the latter member of the sentence, *καὶ ἔργον πίστεως*, something is presented, which evidently belongs to the disposition and life of the *Thessalonians*, and closely coheres with the same verb *πληρώσῃ*, it would be harsh not to refer the antecedent formula also to the same,'—as has been done by many eminent Expositors,—of ancient ones, Chrysostom and Theophylact, and of moderns, by Grotius, Krause, Rosenmuller, Chandler, Wahl, Bretschneider, Noesselt, and Schott; though they are not agreed as to whether by *ἀγαθωσύνη* be meant *beneficence*, or moral goodness (probitatem) generally. The latter, however, is the more probable sense. And so Theophylact (after Chrysost.) well paraphrases: *ἵνα πᾶσα ἀρέσκεια πληρωθῇ ἐν ὑμῖν, καὶ ἀγαθὸν διαπράττησθε, καὶ οὕτως ἦτε ὡς βούλεται ὁ Θεός*: so considering *εὐδοκίαν* as equivalent to *ἐν ᾗ εὐδοκεῖ ὁ Θεός*.

It *may*, however, be referred, not to *God*, but to *man;* as Rom. x. 1, *ἡ εὐδοκία τῆς ἐμῆς καρδίας*. And so it is interpreted by the Pesch. Syr. Translator, 'omni voluntate rerum bonarum.' The meaning will then be, 'that God would fulfil every purpose of goodness in them;' i. e. would enable them to accomplish every good purpose or intention they had formed in their hearts, that they might adorn their Christian profession by an universal holy obedience. Thus the term *εὐδοκία* here will answer to the expression *θέλειν* at Phil. ii. 13. And *ἀγαθωσύνη* here will correspond to the *ἀγαθωσύνη* at Rom. xv. 14, *μεστοί ἐστε ἀγαθωσύνης*, and Eph. v. 9, *ὁ καρπὸς τοῦ Πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ*: also to the *καρποὶ δικαιοσύνης* in a very similar passage of Phil. i. 11, *πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ*, where the words *εἰς δόξαν καὶ ἔπαινον Θεοῦ* may be compared with those of the present passage, *ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*.

Whichever of the above modes of interpretation be adopted, *ἐν δυνάμει* will be for *δυνατῶς*; as Col. i. 29. Or it will have the sense, 'per potentiam suam;' as Acts iv. 7.

12. *ὅπως ἐνδοξασθῇ τὸ ὄνομα—αὐτῷ*.] This adverts to the *effect* of the preceding. In *τὸ ὄνομα τοῦ Κυρίου* we have *not* (as is commonly supposed) a pleonasm for the person, but a stronger expression, meant (as Bengel suggests) to ascribe as much as possible the honour to God in the work of man's salvation. Indeed, that it is not a mere pleonasm has been proved by Winer, Gr. Gr., New Test., p. 495, 4th Edition, and Wahl. Clav. In the present context it cannot, as Schott observes, but denote the dignity and majesty of Jesus Christ; compare Phil. ii. 9, 10, and Heb. i. 4. That the word has such a sense in the Classical writers is indisputable. Finally, the two expressions, *ἐν ὑμῖν* and *ἐν αὐτῷ*, should be rendered, 'through you,' and 'through him.' The glorification in question is, by Benson and most recent Commentators, referred, in the case of *ἐν ὑμῖν*, to *this world;* in the case of *ἐν αὐτῷ*, to the *world to come*. But surely the parallelism of members requires that what is ascribed to the latter should also be ascribed to the former. Hence it is better to suppose the reference, in both cases, to this world and the world to come. Nor can the sense be expressed with greater simplicity and exactness than in the paraphrase of Scott: 'In order that the name of Christ may be glorified in you, both by your present bold profession of his truth, and your holy conduct, and zealous labours to spread the Gospel; and, at length, in the sight of the whole world to all eternity; and that you may also be glorified in him, by perfectly bearing his image, enjoying his love, being owned as his brethren, and sharing all his honour, according to the infinite riches of the mercy and grace of God the Father, and the Lord Jesus.' See Notes on John xvii. 22—26.

By Christ's glorification being placed first we are, as Calvin says, reminded of the principle end of our whole life, even the glory of God, 'that God in all things may be glorified through Jesus Christ,' 1 Pet. iv. 11. See also John xvii. 10, and Gal. i. 24; and also the Notes of Hyperius and Bp. Beveridge.

Now this great work so far exceeds all that could have been *imagined*, or the *greatest human merit* have *claimed*, that it is well said in the words following to be *κατὰ τὴν χάριν τοῦ Θεοῦ*, &c. See Calvin and Hyperius.

II. The mention of the *coming of the Lord* enables the Apostle to introduce that of the *end of the world*, and thus to correct the pernicious error, which had arisen from a misunderstanding of his former words, as if it were just at hand.

1. *ἐρωτῶμεν*.] Meaning, 'we earnestly intreat

a Jer. 29. 8. Matt. 24. 4. Eph. 5. 6. Col. 2. 18. 1 John 4. 1. b Matt. 24. 23. Eph. 5. 6. 1 Tim. 4. 1. 1 John 2. 18. Rev. 13. 11.

σίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγω-
γῆς ἐπ' αὐτὸν, [a] εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ 2
τοῦ νοὸς, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ
λόγου, μήτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν
ἡ ἡμέρα τοῦ ‡ Χριστοῦ. [b] Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μη- 3

you.' The ὑπὲρ must be taken, as often, for περὶ, *quod attinet ad*, *concerning*, 'in relation to.'

Ἡμῶν ἐπισ. ἐπ' αὐτὸν, 'our gathering together unto him.' Ἐπισυναγωγὴ only occurs once elsewhere in the New Test., namely, at Hebr. x. 25, where it is used of a Christian *congregation;* but it is often used in the Apocrypha to denote the congregation of the Israelites. The term corresponds to ἀπάντησις at 1 Thess. iv. 17—27, and is illustrated by Matt. xxiv. 31, συνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ. It is well observed by Salmas., cited by Pott, that 'the coming of Christ, and our gathering together unto Him, are here united, as *relatum et correlatum*.' I have, with Schott and Scholz, pointed accordingly.

2. εἰς τὸ μὴ ταχ. σαλευθ.] This depends upon ἐρωτ. in the preceding verse; εἰς τὸ being for τοῦ. Σαλ. signifies 'to [suffer yourselves] to be troubled;' as Acts xvii. 13; compare James i. 6. So Arrian, cited by Wetstein, μὴ ἀποσαλεύεσθαι διὰ τῶν σοφισμάτων, where the metaphor is taken from a ship torn from its anchorage, and carried out to sea; which, indeed, seems to be what St. Paul had in mind in this passage, ἀπὸ τοῦ νοὸς ('from your mind') being for ἀπὸ τῆς ἀγκύρας τοῦ νοός. In what that consists, the passage of Hebrews best shows; namely, faith in the revelation of God by his Apostle. Θροεῖσθαι is exegetical of σαλευθ. So Matt. xxiv. 6, ὁρᾶτε μὴ θροεῖσθε. The full sense will thus be, 'that ye be not hastily shaken from the hitherto settled persuasion of your minds, nor be thrown into unreasonable perturbation.' The expression ταχέως (best rendered by our word *hastily*) carries with it an adjunct notion of rashness and precipitancy, as at 1 Tim. v. 22, compared with Wisd. xiv. 28. Thus, as Hyperius observes, it is very significant; 'for (adds he) to very hastily abandon any opinion is the part of ridiculous levity and folly.' Hence St. Paul rebukes the Galatians for such levity, by saying (Gal. i. 6), θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ, &c.

The Apostle then adverts to the various *modes* by which they might be perverted; namely, διὰ πνεύματος, διὰ λόγου, and δι' ἐπιστολῆς, where the expression πνεύματος need not be explained (as it is by some) of a *person* pretending to speak by the Spirit, but may be simply understood of a pretended *revelation of the Spirit.* Διὰ λόγου is by the best Expositors, from Grotius to Pelt and Schott, united *(per hypozeugma)* with δι' ἐπιστ.; and thus ὡς δι' ἡμῶν will be referred to *both;* the former referring to something asserted to have been *said* by St. Paul, the latter to a letter purporting to have been *written* by him: and so the sense will be, 'neither by report, nor by letter as coming from us.' But I rather incline to the opinion of Chrysostom, Hyperius, and Calvin, that it denotes what is called at Col. ii. 4, πιθανολογία; meaning, as Hyperius expresses it, 'ratio adferendi argumenta probabilia quidem, et simulantia aliquam veritatis speciem, cæterum a veritate aliena;' alluding to the false teachers, who, as Calvin says, 'rationibus vel conjecturis, vel aliis coloribus insistunt, ut sua commenta persuadeant.'

3. ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία, &c.] There is plainly an omission, at the end of the sentence, of some words, to complete the sense, which, from the extreme length of the *inserted* portion, were left unsupplied. Now, from the ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ in the preceding verse, it is plain that the Apostle meant, 'that day will not arrive unless there be first an apostasy.'

On the purport of this most difficult portion, vv. 3—12, which treats of the *Apostasy*, and the *Man of sin*, very great difference of opinion exists. Yet the various interpretations of Commentators, numerous as they are, may be distributed into two *classes;* 1. That of those who suppose the words to have respect to what was *speedily to happen*, and, in a comparatively short time, *did* happen, as the *destruction of Jerusalem*, or the *great apostasy* which preceded that event, or the *revolt of the Jews* from the Romans, or the prevalence of the *heresy of the Gnostics;* not to mention other less probable opinions. 2. That of others who regard the words as having respect to something which *was to happen long after;* and of the interpretations of this class, there are again *two divisions;* 1. that of those who suppose the apostasy and the Man of Sin to have *already appeared*, in *Popery*, or *Mahometanism;* 2. of those who think they are *yet to come*.

The most general opinion is, that the passage has reference to the grand heresy of *Popery*, and the corruptions of the Romish Church (the *Man of Sin* being supposed to denote the *Pope for the time being*, i. e. the series of persons who have filled the Papal Chair), and that the *apostasy* here mentioned is to be understood of the abominable corruptions of the Romish Church. But though this view has been supported by the ability of Mede, Benson, Bp. Newton, Macknight, and others, and is much countenanced by several striking *coincidences*, which exist between the characters of the *apostasy*, as compared with those of Romanism, yet it is liable to such serious objections that I cannot venture to adopt it. As to that interpretation which refers the passage to *Mahometanism*, it may be considered utterly unfounded; for surely Mahometanism cannot be called *apostasy* from a religion with which it had never had any connexion. As to the interpretations comprised under class 1, they are all liable to insuperable objections, and deserve little attention. Before I venture to suggest where the truth probably lies, it may be proper to premise a few remarks on the *nature* of the passage, and to consider how far we are warranted in expecting to be enabled clearly to discern its full sense, and explain its complete application. And first, it is evident from the use of the Article with ἀπο-

δένα τρόπον· ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ
ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας,
4 [c] ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν [c Dan. 11. 36.]
ἢ σέβασμα· ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ [ὡς Θεὸν]

*στασία* in every one of the MSS., and the words *οὐ μνημονεύετε*, &c., of vv. 5, 6, that the Apostle does not here communicate any *new* declaration, but that he only *repeats one before made;* and equally clear is it, that when he bids them 'remember what he had told them,' it is therein implied, that something was then *said*, which is now *omitted.* The Apostle's words, too, are plainly meant for the *Thessalonians only;* and we may presume that, with the aid of what had been before said, *they* were enabled to sufficiently comprehend their meaning; but it does not follow that those words should be intelligible to such as are ignorant of what the Apostle had *before said.* Accordingly, much of obscurity must necessarily hang over the passage, and therefore some harshness may be tolerated in tracing the sense; wherein it is of no small consequence to ascertain what *general points*, and those unconnected with any particular hypothesis, admit of being regarded as fully *established*, and consequently fit to be made a foundation whereon to build whatever further may be propounded.

That the *day of the Lord* here spoken of is not the *destruction of Jerusalem* (as some maintain), but the *day of Judgment*, seems to be quite certain. It is scarcely less so that the *Man of Sin* of St. Paul has reference to the very same character as the *Antichrist* of St. John (1 Epist. iii. 18, and elsewhere), and who seems *intended*, though not *called by that name*, in the Apocalypse, ch. xiii. That the ancient Commentators universally considered the prophecy as one of *distant* completion, and not to be understood till its fulfilment, is alike certain, and deserving of serious attention. The ancient and the most eminent modern Expositors are, with reason, agreed that the prophecy has the same reference as that in Daniel viii. It is probable, then, that both St. John and St. Paul had in view the above portion, which manifestly relates to the coming of the Son of Man, and the events that should precede and accompany his advent.

But that their descriptions were, as some imagine, *solely founded thereon*, may be doubted. It would seem that *something* was founded thereon, and that the same highly figurative, symbolical, and allegorical mode of expression was adopted; but that many *other* characteristics of the Apostasy and Anti-Christ, or the Man of Sin, were added by St. Paul (whose words in this whole portion, vv. 3—12, may be regarded as a further illustration of what was obscurely and very figuratively spoken of by Daniel) under the inspiration of the Holy Spirit, or from actual, though limited, revelation. Upon the whole, there seems good reason to suppose, with many eminent Expositors for the last half century, that what is here spoken of *has not yet taken place;* though there is much to warrant us in thinking that the *mystery*, or secret principle, of iniquity and apostasy is *now actually working*, and that, when Almighty Providence shall please that the *τὸ κατέχον* shall no longer impede the *full* working of the principle,—the *apostasy* (no doubt consisting of a series of acts, though marked by the Article as *one whole*) will rapidly display itself; especially when the Man of Sin, or Anti-Christ, shall be revealed, or appear, the great Agent of the Evil One in the whole transaction. But to proceed to the *verbal* interpretation of the most important words and phrases contained in this interesting portion, as paving the way for a better comprehension of the whole,—the word *ἀποστασία* properly signifies an abandonment of connexion with any *person;* implying, in the case of a political ruler, *rebellion.* But it may be used of a *thing* as well as a person, and in the *Scriptures* it almost always means *abandonment of a religion*, by passing over to another, or to no religion; but it is very rarely, I think, used of *corruption* of a religion by persons still continuing in the profession of it. Accordingly, the term must here denote, as it is explained by many ancient Commentators, and, of modern ones, Calvin, 'a very general defection from God by Atheism.' *Ἀποκαλυφθῇ* denotes, not simply (what some explain it) *appearance*, but has an allusion to those *secret workings of apostasy and sin*, which should at various times precede *the* final public and general one. Schott observes, 'that St. Paul speaks of the apostasy and impiety as then latent, but hereafter to openly appear, and have its extremest measure at the appearance of the Man of Sin.' In the expression *ὁ ἄνθρ. τῆς ἁμαρτίας* we may (with the ancient, and some eminent modern Expositors) trace a parallelism of Satan with Christ; q. d. 'As the Saviour, clothed in the human nature, appeared at the time decreed by God and Christ, so will the Power of Hell, introduced in the person of a man, appear, when the apostasy shall have become so ripe as to require his agency.' He is here called *ὁ υἱὸς τῆς ἀπωλείας*, as Judas is at John xvii. 12.

4. *ὁ ἀντικείμενος—σέβασμα.*] In these words the Apostle had doubtless in mind Dan. xi. 36. 'The *ἀντ.* and *ὑπεραιρ.* are (as Pelt observes) to be conjoined in one idea, denoting the exalting himself over, and opposing himself to God, and consequently putting down all worship of the Deity, in whatever form, claiming to himself that adoration which is due to the Deity alone, so as to be the only object of worship:' a mode of interpretation supported by the authority of Chrysostom and other ancient Expositors; and, of modern ones, by Grot. and Koppe. By *ὑπεραιρ.* (on which see 2 Cor. xii. 7) is denoted the *very extreme of pride.* The term *σέβας* was used both of *God*, and of *men;* i. e. *sovereigns*, inasmuch as they were considered God's vicegerents on earth. Accordingly *σέβασμα* signifies whatever object is worshipped or regarded *as God.* Thus in Wisd. xiv. 20, and Acts xvii. 23, it is used of the *idols* of the heathens.

— *ὥστε αὐτὸν*, &c.] Ὥστε should be separated from the foregoing by a colon, since (as Pelt observes) 'minus consilium quam *sequelam* innuere videtur.' Render, 'insomuch that.' *Αὐτὸν—καθίσαι* is best rendered, on the authority of the Pesch. Syr. and several eminent Exposi-

καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός . . . . Οὐ μνημο- 5
νεύετε, ὅτι, ἔτι ὢν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; Καὶ νῦν 6
τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυ-
τοῦ καιρῷ. [d] Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· 7
μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. [e] Καὶ τότε 8
ἀποκαλυφθήσεται ὁ ἄνομος·—ὃν ὁ Κύριος ἀναλώσει
τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ

d Acts 20. 29.
e John 4. 9. Isa. 11. 4. Rev. 19. 15, 20, 21.

tors, 'seat himself in the temple of God as God;' i. e. in quality of God. The words following, ἀποδεικ. ἑαυτὸν ὅτι ἐ. Θ., are (as Chrysostom and Pelt explain) put for ἐπιδεικνύναι πειρώμενον; i. e. σπουδάζων Θεὸς νομίζεσθαι, as Philo said of Caligula. Considering the highly allegorical and symbolical nature of the whole of this passage, there can be little difficulty in supposing that by 'the Temple of God' is meant (as almost all the ancient and many eminent modern Expositors understand) the *Christian Church*, as in 1 Cor. iii. 16. 2 Cor. vi. 16. Eph. ii. 21; though the generality of modern Expositors understand it of the Temple of Jerusalem, or rather *de æde sacra* generally, understanding thereby that the Man of Sin will, as it were, fix his seat above God's holy place of worship, and affect Divine worship or authority.

5. *οὐ μνημονεύετε—ὑμῖν*;] It now seems to have occurred to the Apostle, that what he has been saying might to *some* be new and unheard. Accordingly he reminds them that this is no other than *what* he had before told them, having communicated to them the substance at least of this information when he was with them (Pelt); q. d. 'And you have no need to stumble at this doctrine, or to wonder that you do not see the Man of Sin exerting his baleful force; for you are well aware that there is something which prevents him from making his appearance.'

6. *καὶ νῦν τὸ κατέχον οἴδατε*, &c.] Νῦν is well taken by Koppe, Flatt, and Pelt, as a particle of transition, 'Now then.' As to what is meant by *τὸ κατέχον* (well explained by Chrysostom *τὸ κωλύον*), it is impossible to pronounce with certainty, from the great obscurity which envelopes the subject; and, indeed, as the Apostle was speaking of what was *well known* to them, he had no reason to open it out very clearly, and therefore we cannot expect to thoroughly understand it. Upon the whole, the most probable opinion is that of Theodoret, who understands this *hindrance* of *the decree of God's Providence*, which hinders the appearance of the Man of Sin until the 'fulness of time.' Εἰς τὸ ἀποκαλ. is suspended on *κατέχον*, and is *not* put (as Koppe supposes) for ἀλλ' ὅμως ἀποκαλυφθήσεται· but there is a blending of two clauses into one, and the complete sense is, 'prevents him from being revealed, as he will at length be in his season,—namely, that agreeable to the counsels of Almighty Providence.' See John vii. 30.

7. *τὸ γὰρ μυστήριον ἤδη ἐνεργ. τ. ἀ.*] The Apostle saw a most pernicious principle of evil even in *his* time secretly insinuating itself among Christians; though, from the power which restrained it, not yet fully developed. (Pelt.) Τῆς ἀν. is rightly supposed by Pelt to differ little from the ἀποστασία at ver. 3; since ἀνομία may, by its etymology, very well signify ἀποστασία ἀπὸ τοῦ νόμου τοῦ Θεοῦ. So in 1 Macc. ii. 44, those are called ἄνδρες ἄνομοι whose ἀποστασία was mentioned at ver. 15. Τὸ μυστ. τῆς ἀνομ. must, with the ancient Expositors, be taken for κεκρυμμένη ἀνομία; implying also a notion of *evil*, and of what consequently seeks *concealment*. See John iii. 19—21. So Schott well explains the phrase to mean, 'improbitas, quæ adhuc efficientiam suam occultat, sive occultare debet, eo quod *speciem* præ se ferat honestatis, et artibus clandestinis utatur.' I would here compare what Joseph. Bell. i. 24. 1, says of calling the life of Antipater μυστήριον κακίας, 'a mystery of wickedness,' and what Dionysius Halic. says of Theopompus, that 'he developed the mysteries, or secrets, of falsely seeming virtue, and of concealed vice.' Ἐνεργεῖται may be rendered, 'is being carried into action (ἔργον), is being developed.' So the Pesch. Syr., 'is beginning to be effective.' See Note at 1 Thess. ii. 13.

In the next words, *μόνον—γένηται*, there is an ellipsis common in the popular style; and the sense (as was seen by the Syriac and some other ancient Translators) is only to be expressed by expanding the expressions as follows: 'Only there is one who now obstructs, [and who will continue to do so] until he be removed.' This use of μόνον (which corresponds to that of the Latin *modo*) is found in Gal. ii. 10 and vi. 12. As to the meaning of ὁ κατέχων, that must be explained according to the hypothesis of the Interpreter. It seems well observed by Pelt, that ὁ κατέχων may be taken of a '*genus* hominum quoddam,' a '*vis* quædam spiritualis simul cum ipso malo initum habens;' and Calvin well remarks, 'Hoc mysterium iniquitatis revelationi opponitur; quia enim nondum tantas vires collegerat Satan, ut palam Antichristus Ecclesiam opprimeret, dicit eum furtim et clanculum moliri, quod aperte suo tempore fracturus erat.'

8. Here ὁ ἄνομος designates, as Pelt remarks, *the author* of the μυστ. τῆς ἀνομίας. The words following are added for the consolation of true Christians. The first clause, ἀναλώσει—αὐτοῦ, is formed upon Is. xi. 4 and Ps. xxxiii. 6, and ἀναλώσει is used for the ἀνελεῖ of the Sept., as being a *stronger* term, denoting total destruction. As to the var. lect. ἀνελεῖ, here found in some MSS., it doubtless came from the Sept., and the common reading may be supported from Thucyd. viii. 66, καὶ ἄλλους τινὰς ἀνεπιτηδείους κρύφα ἀνάλωσαν, *made away with*.

Τὸ πνεύμ. τοῦ στόματος is well explained by Vater, 'verbo, jussu suo efficacissimo;' which is confirmed by Chrysostom, τῷ ἐπιτάγματι μόνον ἀναλώσει, and Theodoret, φθέγξεται μόνον, καὶ πανωλεθρίᾳ παραδώσει (read ἀναλώσει). The next clause designates the *ease* and *speed* of this destruction (here represented by the equivalent term καταργ., 'to utterly destroy any

9 ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ·—[f] οὗ ἐστιν ἡ παρουσία κατ'
ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι
10 ψεύδους, [g] καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, ἐν τοῖς ἀπολ-
λυμένοις· ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς
11 τὸ σωθῆναι αὐτούς. [h] Καὶ διὰ τοῦτο * πέμψει αὐτοῖς ὁ Θεὸς
12 ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει· [i] ἵνα
κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκή-
13 σαντες ἐν τῇ ἀδικίᾳ. [k] Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ
Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ Κυρίου, ὅτι
εἵλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ
14 Πνεύματος καὶ πίστει ἀληθείας· εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ

f Deut. 13. 1. Matt 24. 24. John 8. 41. 2 Cor. 4. 4. Eph. 2. 2. Rev. 13. 13, &c.
g 2 Cor. 2. 15. & 4. 3.
h 1 Kings 22. 22. Ezek. 14. 9. Rom. 1. 24, &c. 1 Tim. 4. 1.
i Rom. 1. 32.
k 1 Thess. 1. 4. supra 1. 3.

opposing force:' see 1 Cor. xv. 24. 2 Cor. iii. 7), namely, 'by and at his very *presence*.' Ἐπιφ. τῆς παρ. signifies 'his glorious presence.' Indeed the expression is often, both in the Scriptural and the Classical writers, used to denote *Divine majesty*.

9, 10. *οὗ ἐστιν ἡ παρουσία*, &c.] This must, of course, be understood of the *ἄνομος*; and it is well remarked by Calvin, that the Apostle confirms what he has said by an *argumentum à contrariis*. So also Hyperius observes, 'Per *antithesin* mentione facta adventus Christi, qui erit in caritate, adjecit, adventum Antichristi fore secundum operationem Satanæ,' whose arts and methods of effecting his purposes are then described, both for *warning* and other purposes. See Matt. xxiv. 25. John xvi. 4. xiii. 19. *Οὗ ἐστιν ἡ παρουσία κατ' ἐνέργ. τ. Σ.* is (as Pelt remarks) for *ὃς πάρεσται σὺν τῷ Σ. ἐνεργουμένῳ ἐν αὐτῷ*, 'at whose presence Satan will work with great power.' So at Eph. ii. 2, he is said to be *ἐνεργῶν ἐν τοῖς υἱοῖς τῆς ἀπειθείας*. Moreover the term is of great significancy, (and not to be passed over as it is by many recent Expositors,) denoting such forcible kind of operation and agency, as effectually secures the accomplishment of its purposes, which may well be applied to the devices of Satan. See Matt. xiii. 39. Luke xiii. 11. John xiv. 30. Eph. ii. 2. The words *δυνάμει καὶ σημείοις καὶ τέρασι* *may* be understood (as they are by almost all Commentators) in the same sense as those at Acts ii. 22, *δυνάμεσι καὶ τέρασι καὶ σημείοις*: but as *πάσῃ* is here added, it would rather seem that by *ἐν πάσῃ δυνάμει* is meant, 'all conceivable power;' and by *σημ. καὶ τέρ.* are specified the *kinds* of power. The expression *ψεύδους* is intended for all three. In the next words, *καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας*, *other* modes are adverted to, by which Antichrist and his agents and abettors will endeavour to advance their cause; namely, 'by every *other* unrighteous deceit and fraud, as well as that of *pretended miracles*.' *Ἐν τοῖς ἀπολλυμένοις* must, as Pelt says, be joined with *ἐνεργεῖται*, *quod latet in παρουσία κατ' ἐνέργειαν*. Now this implies a *yielding* to the arts of the Seducer, and therefore *ἐν τοῖς ἀπολλ.* may be rendered, 'among those who are sure to perish,' or 'among the wretched victims of their deceit.' The next words show *why* they are thus devoted to perdition, and may be rendered, 'inasmuch as they have not admitted the love or care of the truth, in order to their being saved.' The sense, indeed, is disputed; but the best way of settling it is to suppose, as I have done in Recens. Synop., that we have here a blending of two modes of expression, 'They did not love or care for the truth,' and 'They would not receive or admit it.' Comp. Zech. viii. 19, *τὴν ἀλήθειαν ἀγαπήσατε*.

11. *διὰ τοῦτο*] i. e. because they have had no love of or care for the truth; there being no effectual preservative from fatal error but the sincere love of truth and virtue. See the annotation of Dr. Benson, and two discourses on this text by Dr. South, vol. iv. p. 325, seqq., wherein he shows that ill-disposed affections are both naturally and penally the cause of darkness and error in the judgment. The best Commentators are agreed that we are here to suppose that idiom by which God is figuratively said to *do* a thing which he only *permits* to be done.

— *τῷ ψεύδει.*] Meaning (as Bishop Middleton rightly explains) *falsehood generally*; literally, 'that which is false:' a sense of the word not unfrequent in the New Test. See John viii. 44. Rom. i. 25. Eph. iv. 25; and so the Sept. at Ps. v. 6, *ἀπολεῖς πάντας τοὺς λαλοῦντας τὸ ψεῦδος*.

12. *ἵνα κριθ.*] *Ἵνα* here denotes, as often, not *end*, or purpose, but *effect*. See Luke xi. 50. *Κριθ.*, for *κατακρ.* *Εὐδοκ. ἐν τῇ ἀδ.* Meaning, 'willingly indulging themselves in false, and therefore wicked doctrines.'

13. *ἡμεῖς δὲ—ὑμῶν.*] Here we have a repetition of what was said at i. 3. Render, 'However, we are bound to give perpetual thanks to God for *you*, that God hath, from the beginning, chosen *you* to *salvation*.' *Ἀπ' ἀρχῆς* signifies 'from eternity,' (as at 1 John i. 1, *ὃ ἦν ἀπ' ἀρχῆς*,) alluding to the eternal purposes of God in calling the Thessalonians to the Christian faith. *Εἰς σωτηρίαν* is for *εἰς τὸ σωθῆναι*, or *ἵνα σωθῶσι*. In *ἐν ἁγιασμῷ Πν.* is denoted rather the *means*, or the *mode* of the salvation; i. e. 'by the sanctification of the Spirit,' or, as others explain, 'on condition of sanctification of spirit;' but the former is preferable. So at Eph. i. 4, to election is added the end and condition of it, *εἶναι ἡμᾶς ἁγίους*, &c.; and at 1 Pet. i. 1, 2, Christians are termed *ἐκλεκτοὶ κατὰ πρόγνωσιν Θεοῦ Πατρὸς ἐν ἁγιασμῷ Πνεύματος*. By *πίστει ἀληθ.* is meant 'faith in, belief of the truth,' i. e. the Gospel.

14. *εἰς ὃ*] 'unto which,' namely, election and its consequent, sanctification. *Εὐαγγ. ἡμῶν*, i. e. the Gospel preached by me; as 1 Thess. i. 5. *Περιπ. δόξης*, like *περιπ. σωτηρίας* at 1 Thess. v. 9.

εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ
l 1 Cor. 16. 13. & 11. 2. infra 3. 6. Χριστοῦ. [l] Ἄρα οὖν, ἀδελφοὶ, στήκετε, καὶ κρατεῖτε τὰς παρα- 15
δόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.
m 1 Pet. 1. 3. [m] Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ 16
Πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν
n 1 Thess. 3. 13. καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, [n] παρακαλέσαι ὑμῶν τὰς καρ- 17
δίας, καὶ στηρίξαι [ὑμᾶς] ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.
a Eph. 6. 19. Col. 4. 3. III. [a] ΤΟ λοιπὸν προσεύχεσθε, ἀδελφοὶ, περὶ ἡμῶν, ἵνα 1
ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζηται, καθὼς καὶ πρὸς
b Acts 28. 24. Rom. 10. 16. & 15. 31. ὑμᾶς, [b] καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν 2

15. Having thus expressed his thankfulness to God, for the assurance he had of their being preserved from delusion and imposture, and chosen to salvation, he adds an exhortation to stedfastness and constancy in that faith and profession to which they had been called by the Gospel of Christ. (Chandler.)

— *στήκετε.*] See Gal. v. 1, and Note.

— *κρατεῖτε τὰς παραδόσεις.*] *Κρατ.* is for *κατέχετε*, as 1 Cor. xi. 2, *τὰς παραδόσεις κατέχετε.* By *τὰς παραδ.* are meant 'the doctrines and precepts delivered to the world by the Apostles,' either in writing, or by word of mouth, as a revelation from God; and so *παρέδωκα* is used at 1 Cor. xv. 3. See the able Notes of Calvin, Hyperius, and Benson. Such, too, is the sense (in opposition to the Romanist one) assigned by Theodoret, who explains: *Ἔχετε κανόνα διδασκαλίας τοὺς παρ' ἡμῶν ὑμῖν προσενεχθέντας λόγους, οὓς καὶ παρόντες ὑμῖν ἐκηρύξαμεν, καὶ ἀπόντες ἐγράψαμεν.* In *εἴτε διὰ—ἡμῶν* the pronoun belongs to both *λόγου* and *ἐπιστολῆς*, and the sense is, 'whether by our word or by epistle.' The particle *εἴτε*, as Gomar and Pelt remark, is (as in 1 Cor. xiii. 8 and xv. 11) not *disjunctive*, but *conjunctive*, as often the Latin *sive*.

16, 17. After the above exhortation, the Apostle, as usual, concludes the whole with an affectionate prayer for them; with which compare 1 Thess. iii. 11—13. v. 23, and Col. ii. 2.

— *παράκλησιν αἰωνίαν καὶ ἐλπ. ἀγ.*] Meaning, the consolation arising from the well-founded hope of everlasting life and salvation. So at 2 Cor. i. 3, God is called 'the God of all comfort.' *Ἐλπὶς ἀγαθὴ* here is equivalent to *μακαρία ἐλπὶς* at Tit. ii. 13. On the subject of these good hopes, which God has given to us as Christians, see Chandler. *Ἐν χάριτι.* This must be construed with *δούς*; meaning, 'through [his] grace [alone],' without any merit of ours. *Παρακαλέσαι* is by the best Expositors understood of that kind of comforting, which consists in quieting the mind, when troubled by anxious doubts and fears as to our salvation, or when tempted to let go our confidence in God under affliction or persecution. See supra v. 2.

— *στηρίξαι ὑμᾶς*, &c.] By *λόγῳ* I would understand, not, as some explain, *conversation*, or, as others, *consolation*; but, with the ancient and best modern Commentators, *doctrine*. The meaning will then be, 'May he support and confirm you in all sound doctrine and virtuous practice, so that you may be immoveable in every good word and work.'

III. Having accomplished the more immediate design of his Epistle, the Apostle proceeds, at the close of it, to inculcate such practical injunctions as were suitable to the circumstances in which the Thessalonians were placed.

1. *προσεύχεσθε περὶ ἡμῶν, ἵνα*, &c.] Render, 'Pray respecting us,' &c. The Apostle asks not their prayers *generally*, or for any *temporal* good, but for what would be to him the greatest blessing,—that the Gospel may, through his means, make its way rapidly, and be successful; for that, as the best Expositors are of opinion, is the sense of *τρέχῃ καὶ δοξάζηται.* In the former of these terms there is the same metaphor (taken from a race-course) as in 1 Cor. ix. 26 and Ps. cxlvii. 15 (where the LXX. render, *ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ*), which passage was probably in the mind of the Apostle. The same expression occurs in Eurip. Ion, 531, *τρέχων ὁ μῦθος ἄν σοι Τἀμὰ σημήνειεν ἄν.* In *δοξάζ.* there is reference, not so much to the Gospel being *admired* and *embraced* by many, as its being *glorified in itself*, by the suitable practice of those who embrace the faith. Compare supra i. 10, 12.

— *καθὼς καὶ πρὸς ὑμᾶς.*] Containing a delicate commendation of those whom he is addressing, and introduced, as Estius remarks, by way of exciting them to make further progress in that for which he commends them.

2. *καὶ ἵνα ῥυσθῶμεν*, &c.] These words are closely connected with the foregoing *ἵνα τρέχῃ*, &c.; for, as Theophylact observes, 'though the petition seem two-fold, it is, in effect, but one: since, on bad men being overcome, the word of truth will run swiftly.' The sense, then, 'and [in order thereto] that we (meaning himself, Silvanus, and Timothy) may be delivered from [the opposition and persecution of],' &c. In *τῶν ἀτόπων καὶ πον. ἀνθ.* the *ἀτόπ.* is by most recent Expositors regarded as synonymous with *πονηρῶν*: a view of the sense adopted by the Pesch. Syr. Translator, and supported by the use of the word at Luke xxiii. 41; but, from the words following, some more *special* sense seems intended, and the term appears to comprehend the notions of *unreasonable* and *perverse*; the former regarding the *heathens*, the latter the *Jews* or *Judaizing Christian teachers*, described in 2 Tim. iii. 8 as *ἄνθρωποι κατεφθαρμένοι τὸν νοῦν*, and, by an explication of the foregoing, *ἀδόκιμοι περὶ τὴν πίστιν.* So, too, the expression is interpreted by Theophylact, who remarks, *περὶ τῶν ἀντιλεγόντων τῷ κηρύγματι λέγει*,

3 ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. [c] Πιστὸς δέ ἐστιν ὁ c John 17. 15. 1 Cor. 1. 9.
Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. & 10. 13. 1 Thess. 5. 24.
4 [d] Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν, d 2 Cor. 7. 16.
5 καὶ ποιεῖτε καὶ ποιήσετε. [e] Ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς e 1 Chron. 29. 18.
καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ

περὶ τῶν μαχομένων τοῖς δόγμασι (read περί τε τῶν μαχομένων τοῖς δόγμασι, as the sense requires). Thus the expression may be rendered *irrational*, and so it will be equivalent to the term ἀλόγιστοι employed by Joseph. Ant. xvi. 6. 8, to denote those prejudiced and irrational persons of the Gentiles who delighted in persecuting the Jews.

— οὐ γὰρ πάντων ἡ πίστις.] Not meaning, as some explain, 'There are few men of integrity, or persons whom we can trust:' a sense neither permitted by the use of the Article, nor suitable to the context. The true interpretation is, I apprehend, that of the ancient in general and many eminent modern Expositors (especially Crellius, Wolf, Le Clerc, Turretin, Wells, and Pelt), '*all* have not the dispositions of mind to permit them to receive the truth,' i. e. the Gospel: the lovers of truth and virtue possess them. And so the words are explained by Chrysostom, Theophylact, Theodoret, and Œcumenius. It is, Theophylact observes, equivalent to οὐ γὰρ πάντες πιστεύουσιν ἀλλ' οἱ ἄξιοι, the worthy and well-disposed, (as Matt. x. 11, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι,) ἐπιτήδειοι, fit to receive the Gospel. And so Œcumenius annotates, οὐ πάντων ἐστὶ τὸ πιστεῦσαι, ἀλλὰ τῶν ἀξίων τοῦ πιστεῦσαι· q. d. οὐ πάντων ἐστὶ τὸ στρατεύεσθαι ἐν ταῖς βασιλείοις αὐλαῖς, ἀλλὰ τῶν ἀξίων τῶν ἐπιτηδείων πρὸς τοῦτο· and Chrysostom, οἷς δέδοται τὸ μὴ πιστεύειν, though that by no means destroys free-will; for, as Theodoret remarks, Θεοῦ ἴδιον τὸ καλεῖν, ἡμῶν δὲ τὸ πείθεσθαι· οὐ γὰρ ἀνάγκῃ βιάζεται, ἀλλὰ τὴν γνώμην ζητεῖ. See John vii. 37. Luke ix. 23. The question, as Wolf observes, is whether the Evangelical faith here spoken of be said to be οὐ πάντων because it is put in no man's power, but is to be accounted as a Divine gift, or because it is not *found* among all. 'The *latter* view,' continues he, 'is preferable; for to those unreasonable persons in whom there was not faith the Apostle sets in opposition the Thessalonian Christians as those who had faith: whence it follows that by *faith* is here meant the receiving of the Gospel.' The words are evidently meant not generally, but only of the persons just spoken of. 'Probat (says Hyperius) hæc ratio, non mirum esse, quod sunt persecutores; q. d. Sunt absurdi et perversi homines ubique multi;' and that from unbelief. Upon the whole, nothing is more certain than that the Calvinistic gloss, 'non a Deo electi sunt ut credant,' cannot stand. It is well said by the very learned and pious Turretin, 'Minime intelligit Apostolus fidem nonnisi quibusdam hominibus necessitate quadam infundi, cæteros vero homines ad non credendum prædestinatos esse; quæ idea Deo indignissima est, perfectiones ejus omnes auferret, denique omne ab incredulitate vituperium, uno verbo, judicium omne, omnem religionem amoveret.'

3. πιστὸς δέ ἐστιν ὁ Κύριος, &c.] A sentiment suggested by the πίστις of the preceding verse. The connexion is ably traced by Pelt as follows: '[Those bad men who oppose the truth do, indeed, lie in wait for us;] but God will, we trust, rescue us from their evil designs, who of his faithfulness and truth will never forsake us.' Comp. 1 Cor. x. 13. i. 8, 9, and 1 Thess. v. 24, and Notes.

— ἀπὸ τοῦ πονηροῦ.] This may mean either 'from evil,' or 'from the Evil one.' The latter interpretation is adopted by almost all the ancients and many moderns; and, among them, by Bp. Middleton, who urges the presence of the *Article*. That, however, will only show that the sense in question *might*, if the context would permit it, not that it *must*, be the true one. The other sense (which is adopted in our common version, and also by most of the later Commentators and Translators) is supported by the authority of the Pesch. Syr., and is surely quite agreeable to the context. It is, moreover, confirmed by a very similar passage at 2 Tim. iv. 18, καὶ ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, where the context strikingly resembles the present one. Of τὸ πονηρὸν in the sense *evil* we have an example at Rom. xii. 9, and of τοῦ πονηροῦ in the same sense one might be adduced from John xvii. 15, ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ: in both which passages the *context* (which can alone decide in a case where the *usus loquendi* will admit of either of two interpretations) favours the *neuter* sense.

4. πεποίθ., &c.] Compare Gal. v. 10. It is, Pelt observes, the manner of the Apostle to couch exhortation under exhortation. Ὑμᾶς, namely, as opposed to πάντων at ver. 2.

— ἐν Κυρίῳ] i. e., says Chrysostom, 'in his benevolence, implying the necessity for the Divine assistance co-operating with our own earnest endeavours.' To trust, indeed, in the *assistance* of God, that they *are* doing what he enjoins, seems to involve something of incongruity. The most effectual method of removing which difficulty is to regard the sentence as containing two members blended into one. Thus the sense will be, 'Now we hope and trust that [upon the whole] ye are doing the things which we command you; and we trust in the Lord's assistance that ye will be enabled to *continue* to do them.' Certain it is that the Apostle everywhere urges the *necessity of Divine grace*, and yet, on the other hand, admits the existence of *free-will*, or *human liberty of action*. See Phil. ii. 12, sq. 2 Cor. iii. 5.

5. ὁ δὲ Κύριος κατευθύναι—Θεοῦ.] Notwithstanding the attempts that have been here made to establish a sense which differs widely from the one commonly assigned, the latter is doubtless alone the true one. See Rec. Synop. The words (which are quite in the Apostle's manner) may be rendered, 'And now [in order thereto] may the Lord [by his Holy Spirit] direct your hearts unto the love of God.' On κατευθ. see Note on 1 Thess. iii. 11. Any seeming incongruity is removed by supposing Κύρ. to mean 'the Lord [working by the *Holy Spirit*].' Τὴν ὑπομ. τ.

Χριστοῦ. [f] Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ 6
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς
ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν
ἣν ‡ παρέλαβε παρ' ἡμῶν. [g] Αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖ- 7
σθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, [h] οὐδὲ δωρεὰν 8
ἄρτον ἐφάγομεν παρά τινος· ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα
καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν.
[i] Οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν· ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν 9
ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. [k] Καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, 10
τοῦτο παρηγγέλλομεν ὑμῖν· ὅτι, εἴ τις οὐ θέλει ἐργάζεσθαι,
μηδὲ ἐσθιέτω. Ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν 11
ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.
[l] Τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ 12
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργα-
ζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. [m] Ὑμεῖς δέ, ἀδελφοί, μὴ 13
ἐκκακήσητε καλοποιοῦντες. [n] Εἰ δέ τις οὐχ ὑπακούει τῷ 14

f 1 Thess. 4. 11. & 5. 14. infra v. 11, 14, 15.
g 1 Cor. 4. 16. & 11. 1. 1 Thess. 1. 6. & 2. 10. & 4. 11.
h Acts 18. 3. & 20. 34. 1 Cor. 4. 12. 2 Cor. 11. 9. & 12. 13. 1 Thess. 2. 9.
i Matt. 10. 10. 1 Cor. 4. 16. & 9. 3, 6. & 11. 1. 1 Thess 1. 6. & 2. 6. Phil. 3 17. 1 Tim. 5. 18.
k Gen. 3. 19. 1 Thess. 4. 11.
l Eph. 4. 28. 1 Thess. 4. 11. Ecclus. 3. 23.
m Gal. 6. 9.
n Matt. 18. 17. 1 Cor. 5. 9, 11. supra v. 6.

Χρ. is by most recent Commentators explained, 'such patience as Christ displayed in his sufferings.' But there seems no reason to abandon the view taken by the ancient and most modern Expositors, 'the patient endurance of tribulations such as Christ suffered, and which Christians must be prepared to endure in his cause.'

6—16. We may observe the address with which the Apostle first employs *soothing* language to show his affection for them, and thus to make palatable the *reproofs* he was about to introduce; which were meant to correct a spirit that the Apostle had remarked among some of them,—namely, a disposition to be idle, and throw themselves on the bounty of their richer or more industrious brethren for maintenance. These he had before enjoined to 'quietly work, and eat their own meat.' Since, however, his injunctions had been little attended to, he *repeats* them with greater authority and earnestness, strictly commanding the other Christians to break off all familiar intercourse with such, in order thereby to bring them to shame and repentance. Στέλλ. ὑμᾶς, 'that ye withdraw yourselves from,' ἀφίστασθαι, χωρίζεσθαι ἀπό, as the ancient Commentators explain. See Note on 2 Cor. viii. 20. So Malachi ii. 5, ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν. By ἀτάκτως must here be meant the leading an idle life, unaccompanied by that regular *industry*, which the Almighty enjoined on man at the fall. See 1 Thess. v. 14. By the παράδ. are meant those spoken of at ii. 15.

7. The Apostle here calls in his own *example* in aid of his precepts. Αὐτοὶ γάρ, &c. The sense seems to be that assigned by Bengel and Pelt, 'For you yourselves know what manner of life ye ought to pursue, in order to imitate us.'

8. ὅτι οὐκ ἠτακτ., &c.] There seems to be a clause omitted; q. d. '[Only, I say, imitate us;] for,' &c.

Ἄρτον φαγεῖν παρά τινος is a phrase meaning 'to be supported by any one.' Comp. 2 Sam. ix. 7, 10. Sept. and Heb.

9. ἐξουσίαν] scil. τοῦ δωρεὰν ἄρτον φαγεῖν παρὰ ὑμῶν. On which see 1 Cor. ix. 6.

10. εἴ τις οὐ θέλει—ἐσθιέτω.] A sort of adage, of which several examples have been adduced.

11. ἀκούομεν γάρ.] The γὰρ has reference to a clause omitted; q. d. '[I am induced to give this injunction,] for I have,' &c. At ἐργαζ. and περιεργ. there is a paronomasia, as in 1 Tim. v. 13, οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ περίεργοι, and Demosth. p. 150. 24, ἐξ ὧν ἐργάζῃ καὶ περιεργάζῃ. Περιεργάζεσθαι signifies, 1. to labour *exceedingly;* 2. to devote *superfluous* labour (the περι answering to our *over*, as in *over-work*); 3. to labour, or give one's attention to things which have no relation to one's own proper business; which is usually the case with busy meddling persons.

12. μετὰ ἡσυχ.] Namely, as opposed to that unsettled spirit, which indisposed them for labour, and disposed them to a disorderly life. The phrase τὸν ἑαυτῶν ἄρτον ἐσθίειν seems to be an adagial one, signifying 'to support oneself, and not to be beholden to another.' Many similar expressions are cited from the Classical writers, descriptive of the contrary. So the parasite is said ἀλλοτριοφαγεῖν.

13. μὴ ἐκκακήσητε καλοπ.] This is similar to the injunction at Gal. vi. 9, τὸ καλὸν ποιοῦντες μὴ ἐκκακῶμεν, 'let us not be weary of doing good;' i. e. by the exercise of charity; which passage, together with the connexion with the preceding (indicated by the δὲ), must determine the sense here to the subject of Christian charity, though most Expositors extend it to that of virtue in general; and as to καλοποιεῖν occurring in that sense at Levit. v. 4, *there* the context and opposition with κακοποιεῖν as much *require that* sense as the context here does the *other*. The δὲ shows that the admonition was chiefly intended for persons above the working classes, and was meant to repress that disinclination to relieve and assist even the industrious and deserving, which was apt to be engendered by the idleness or unworthiness of *some* of the objects of charity.

14. διὰ τῆς ἐπιστ.] Some Expositors connect this with σημειοῦσθε, placing a comma after

λόγῳ ἡμῶν, διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· καὶ μὴ
15 συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ· καὶ μὴ ὡς ἐχθρὸν
16 ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. [o] Αὐτὸς δὲ ὁ Κύριος o Rom. 15. 33. & 16. 20.
τῆς εἰρήνης δῴη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ 1 Cor. 14. 33. 2 Cor. 13. 11.
τρόπῳ. Ὁ Κύριος μετὰ πάντων ὑμῶν! Phil. 4. 9. 1 Thess. 5. 23.
17 [p] Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν p 1 Cor. 16. 21.
18 πάσῃ ἐπιστολῇ· οὕτω γράφω. Ἡ χάρις τοῦ Κυρίου ἡμῶν Col. 4. 18.
Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

ἡμῶν, in the sense, 'inform me of the delinquent by letter.' That, however, is negatived by the use of the *Article;* for (as Bp. Middleton has shown) if such had been the meaning, there would have been none, and σημειοῦσθε cannot well admit of that sense. Τῆς ἐπιστολῆς may be rendered (with Bp. Middleton) 'our Epistle,' literally, the Epistle which we wrote you. The sense of σημ. required by this interpretation (namely, 'mark that man as one to be shunned,') is, indeed, not very frequent, but it is sufficiently supported by authority (being frequent in Polybius), and is confirmed both by the context here and the etymology of the word. On μὴ συναναμίγ. see 1 Cor. v. 9, 11. The expression is equivalent to συγχρᾶσθαι at John iv. 9. Thus it was a sort of *excommunication*, such as was in use among the Jews. See Schoettgen on Matt. xviii. 17. Ἵνα ἐντραπῇ, i. e. 'that the shame thereof may bring him to repentance.' Compare Tit. ii. 8, and 1 Cor. iv. 14, and Notes.

15. καὶ μὴ ὡς ἐχθρὸν ἡγ.] 'and yet regard him not as an enemy.' These words are meant to show the nature of this sort of punishment, and how far it should extend. It was to be considered only as a νουθεσία, having in view not so much the punishment, as the reformation of the offender. And the conduct adopted with regard to him was not to be so far removed from friendliness, as to approach to hostility. The term νουθ. is to be taken as at 1 Thess. v. 14. Compare Levit. xix. 17.

16. See Matt. xxviii. 20, and compare Rom. xv. 33.

17, 18. See Note on Rom. xvi. 21—23. 1 Cor. xvi. 24.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΤΙΜΟΘΕΟΝ

## ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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a Acts 9. 15. Col. 1. 27. Gal. 1. 1.

I. [a] ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπι- 1
ταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ,

We are now arrived at the Pastoral Epistles, which deserve especial attention, from their containing many important particulars respecting the *discipline* of the Church, as the foregoing Epistles do respecting the *doctrines*.

The *time* when this Epistle was written is a point of great uncertainty. Dr. Burton refers it to A. D. 52; while the opinion of the most eminent Critics is, that it was written A. D. 65. The arguments in favour of an *early* and of a *late* date respectively, are ably stated by Mr. Horne, Introd., iv. 386—388, who, after an elaborate discussion, decides (I think justly) in favour of a late date, and fixes the Epistle to A. D. 64.

The *design* of this Epistle is generally supposed to have been to instruct Timothy in the discharge of his ministerial office; but the more immediate occasion of its being written seems to have been, to caution him against the delusions of those false teachers (supposed to have been *Essenes*), who by their subtle distinctions had corrupted the simplicity of the Gospel, and by their interminable controversies on speculative points had turned men's attention off from weightier matters. Hence the far greater part of the Epistle is occupied on matters of doctrine (insomuch that, as Hyperius remarks, there is here found a sort of compendium or epitome of Christian doctrine), and the remainder treats on matters of discipline, ceremonies, and Church government. Yet the former is ever kept paramount, and accordingly Paul presses on Timothy to keep continually in view (in his preaching) the interests of *practical religion*, and gives him the most salutary counsels and earnest exhortations to the discharge of his office. Hence the Epistle naturally divides itself into *two Parts*,—I. that wherein Timothy is instructed as to his conduct in the settlement and administration of the Church at Ephesus, II. that wherein some seasonable admonitions are given, for the benefit of the *people* at large; some of whom, it seems, had been disturbed by the seductive arts of false teachers, and others had been too little mindful of the sacred obligation incumbent on them, to 'adorn the doctrine of God in all things,'—the *poor*, by insubordination, and the *rich*, by covetousness. Accordingly the Apostle gives counsels suitable to both those classes; warning the *one* of the pernicious consequences of angry controversies on matters of no moment; the *other*, of the danger of resisting the ordinance of God, 'who maketh rich and poor,' and whose will it is that both should alike 'glorify him,' the rich 'out of his abundance, and the poor out of his poverty.'

This Epistle is unquestionably one of great importance; for, although the erroneous notions of the Judaizing teachers (the immediate occasion of its being written) have disappeared, yet, as Dr. Macknight observes, 'the Epistles to Timothy are still of use, as they serve to show the impiety of the principles from which these errors proceeded; for the same principles are apt in every age to produce errors and vices, which, though different in name from those which prevailed in Ephesus in the Apostle's days, are precisely of the same kind, and equally pernicious.' They are indeed exceedingly important to the Church in every age, by giving its Ministers, of whatever community or denomination, the most perfect precepts as to the duties of their respective offices, pointing out the general qualifications necessary to such as are candidates for the ministry, and explaining the ends for which the offices were originally instituted, and ought still to be continued in the Church. In short, those parts of the Epistles which have reference only to the state of things in the primitive Church are, nevertheless, calculated to be profitable in all ages, and under all circumstances.

I. This first chapter forms a sort of preface to the whole Epistle; and in it the Apostle, after reminding Timothy of the sacred charge committed to him (i. e. to preserve the purity of the Gospel against the pernicious doctrines of the false teachers, whose notions led to empty speculations and frivolous controversies, and not to a holy life, and which, therefore, he in the next chapter warns them to shun and avoid), then

2 τῆς ἐλπίδος ἡμῶν, [b] Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει·
χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Χριστοῦ
3 Ἰησοῦ τοῦ Κυρίου ἡμῶν. [c] Καθὼς παρεκάλεσά σε προσ-
μεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγ-
4 γείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, [d] μηδὲ προσέχειν μύθοις
καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι

b Acts 16. 1. 1 Cor. 4. 17. 1 Thess. 3. 2. Gal. 1. 3. 1 Pet. 1. 2.
c Acts 20. 1, 3. Gal. 1. 6, 7.
d Infra 4. 7. & 6. 4, 20. 2 Tim. 2. 16. Titus 1. 14. & 3. 9.

shows the *true* use of the Law of Moses, agreeably to the representation of it in the *Gospel* committed to him to preach; on the mention of which he expresses at large his ardent gratitude to God, not only in calling him (who had been a bitter persecutor and insulter) to the Christian faith, but in entrusting him with the high office which he held in the Church.

1. κατ' ἐπιταγὴν Θεοῦ.] Render, with Doddridge, Benson, Wakefield, and others, 'by the appointment or decree.' So also the expression is understood by Montanus, Erasmus, and Calvin, and indeed by most *recent* Commentators, who regard it as nearly equivalent to κατὰ τὸ θέλημα Θεοῦ, or διὰ θελήματος Θεοῦ elsewhere. By σωτῆρος ἡμῶν is meant, the author of our salvation; as iv. 10. Tit. ii. 10, &c. God is with reason so called, since, as Benson observes, 'the original of our redemption through Jesus Christ was the love and goodness of the Father, who planned, as well as of the Son, who effected it.' So Calvin remarks: 'Patri convenit, quia is est qui nobis dedit Filium: merito igitur illi salutis gloria ascribitur. Unde enim salvi sumus? nempe, quia sic nos dilexit, &c., John iii. 16.' Τῆς ἐλπίδος ἡμῶν. Meaning, by metonymy, 'the cause of our hope' of salvation. See Hyperius.

2. γνησίῳ τέκνῳ.] Render, 'my genuine, or true son;' called *son*, as being converted by St. Paul (1 Cor. iv. 14, 15. Gal. iv. 19), and *genuine* son, as, from his zeal in propagating the faith, and his other dispositions, bearing that likeness to *him*, which true sons may be supposed to do to their parents.

3. καθὼς παρεκάλεσα—Μακεδ.] The construction here is tortuous and elliptical. Πορ. εἰς Μακεδ. must be construed between καθὼς and παρεκ., and the *protasis* at καθὼς is without its *apodosis*, οὕτως, which must be supplied. The simplest and most natural method is to understand οὕτω καὶ νῦν παρακαλῶ.

— μὴ ἑτεροδιδασκαλεῖν.] Meaning, 'not to teach any other doctrines than such as the Apostles teach;' see more in Calvin and Hyperius. The doctrines here alluded to are supposed to have been the doctrines of the Judaizers.

4. μύθοις.] Meaning, the Rabbinical traditions and interpretations afterwards embodied in the Mischna, and called at Tit. i. 14, 'Jewish fables.' Hence we may perceive what is meant by the expression following, γενεαλογίαις ἀπεράντοις, which is by some referred to the *Æons* of the Gnostics; though, as the ancient and some eminent modern Expositors have seen, it must chiefly relate to that fondness for genealogical investigation which has ever distinguished the Jews. Thus the term μύθοις may, per Hendiadyn, have reference partly to the *stories* connected with the genealogies. So Polyb. ix. 2, ἐξαριθμεῖσθαι τὰ περὶ τὰς γενεαλογίας καὶ μύθους.

Ἀπέραντος properly signifies *interminable*, as in Plutarch, i. p. 255, λόγον πρὸς ἀπεράντους δεισιδαιμονίας ἐκφέροντα: a term very applicable to genealogical disquisitions, because (as Calvin observes) 'vain curiosity knows no bounds, but is hurried from one labyrinth to another.' The subject is well illustrated by Hyperius. Hence there is also an implied sense of what is *unprofitable*. This, indeed, some, but I think injudiciously, make the *principal* one.

The next words, αἵτινες ζητήσεις, are meant to further develope the above implied idea; showing that they only afford matter for interminable and vain debate. Of the words which follow, μᾶλλον ἤ, &c., the sense depends upon the *reading*, which is disputed. For οἰκοδομίαν almost all the MSS., several Versions, and most early Editions and Fathers, have οἰκονομίαν, which was preferred by Grotius, Hammond, and Mill, and has been adopted by almost every Editor from Wetstein to Scholz: to whose authority I have, in this *third* Edition, after more mature consideration, thought proper to defer; for though οἰκοδομίαν yields a sense very suitable to the context, yet it is in vain to contend against such overpowering external authority as that which exists for οἰκονομίαν. It is, indeed, doubtful whether οἰκοδομίαν be contained in any one MS.; or even supposing it to be found in a few, it might easily be introduced into them from the *Vulgate*. Accordingly, we are not justified in rejecting οἰκονομίαν, if any tolerable sense can be extracted from it, which I am now of opinion may be done; and I offer, with some confidence, the following version of the passage: 'Which occasion questions rather than produce a [knowledge of] the dispensation of God in the Gospel; which is by faith in Christ, and not resting on any merit of descent from Abraham or the Patriarchs.' On this the Jews entirely depended, supposing they could be saved by virtue of the privileges or piety of their ancestors; see Matt. iii. 9, and Note. Whereas, in the dispensation of *God* (as opposed to the schemes of salvation by *man*) faith in Jesus Christ was the only means of salvation. Παρέχουσι must thus be taken twice, in a somewhat different sense, by an usage frequent in the best writers, especially Thucydides and St. Paul. Thus we have in Thucydides, iii. 14, fin., κοινὴν δὲ τὴν ἐκ τοῦ κατορθῶσαι ὠφέλειαν ἅπασι δίδοντας· ἔτι δὲ κοινωτέραν τὴν βλάβην, εἰ, &c., where δίδοντας has first to be taken with ὠφέλειαν, in the sense *offering*, and then at βλάβην, in the sense *producing*. If, however, the force thus assigned to παρέχουσι should seem too harsh, the expression may be rendered, 'hold out, present to view the Divine dispensation (or plan of saving man) in the Gospel.' And, indeed, this figurative sense of παρέχω is by no means unusual, and readily springs from the *physical* one, which is found both in the Classical

e Rom. 13. 8, &c. Gal. 5. 14. — f Infra 6. 4, 20. — g Rom. 7. 12.

μᾶλλον ἢ * οἰκονομίαν Θεοῦ τὴν ἐν πίστει. [e] Τὸ δὲ τέλος 5
τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συν-
ειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου· [f] ὧν τινὲς 6
ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες εἶναι 7
νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ
τίνων διαβεβαιοῦνται. [g] Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐὰν 8

writers and the New Test. (as Luke vi. 29) to signify, 'holding out any thing towards any one.' And so Theodoret must have interpreted the expression, as appears from the following excellent comment: Διδάσκει ὡς αἱ μὲν περιτταὶ ζητήσεις ἀνόητοί (εἰσι), ἡ δὲ πίστις φωτίζει τὸν νοῦν, καὶ ἐπιδείκνυσι τὰς θείας οἰκονομίας. It is true the above use of a word, called by the Grammarians *Dilogia*, has place only where the two terms, to which it is applied in common, stand in two opposite clauses. But that can scarcely be said to be otherwise here; since μᾶλλον ἤ, as the Commentators are agreed, stands for καὶ οὐ; as 2 Tim. iii. 4. Heb. xi. 25. 1 Pet. iii. 17, and often in the Classical writers, especially Thucydides; in which case the μᾶλλον and ἤ are really in two different clauses, as is confessedly the case in the anomalous idiom μᾶλλον ἢ οὐ, occurring in Thucydides, ii. 62, and iii. 36, where Duker, Bauer, and Poppo rightly point μᾶλλον, ἤ.

Finally, the very expression οἰκονομία τοῦ Θεοῦ is found at Col. i. 25, κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ; and at Eph. iii. 2, we have τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ.

5. The connexion is ably traced by Crellius as follows: 'Subjungit Apostolus scopum omnium mandatorum, *ad quem exigendæ* sint omnes doctrinæ, ex quo judicium fieri posset de unaquaque doctrina, ut quæ cum illa discrepet infecta et aliena censeatur;' q. d. 'Ut autem scias, o Timothee, veram a supposititia doctrinam dignoscere, scito Charitatem esse veluti scopum et cynosuram, quam omnia Dei mandata respiciant, ita ut quicquid cum ea conveniat, pro genuino sit agnoscendum, quicquid autem discrepet, repudiandum sit.'

— τῆς παραγγελίας.] This is commonly rendered *precept*, *commandment*; meaning, the revelation of God in the Gospel. But it is *better* interpreted by Crellius of the system or body of commandments (παραγγελμάτων) enjoined in Scripture. Many Expositors, however, from Benson downwards, understand it of the *charge* Timothy is enjoined to deliver, which is confirmed by v. 18, ταύτην τὴν παραγγελίαν. Such, too, was the view of the sense adopted by Chrysostom, Theophylact, and Theodoret. Τέλος here signifies, 'final purpose,' that to which all the parts of a whole tend, and in which all terminate; compare Rom. x. 4. Ecclus. xii. 13. So also the word is used in Arrian, Epict. i. 12. 5, τέλος ἐστὶ τὸ ἕπεσθαι θεοῖς.

— ἐκ καθαρᾶς καρδίας, &c.] These words show the *kind* of charity enjoined. It is to be *sincere* (not founded on interested motives), and springing from motives of conscience, and undissembled conviction of Gospel truth. Of the expression ἐκ καθαρᾶς καρδίας we have another example, 1 Pet. i. 22. Here, for ἐκ, ἀπὸ would be better Greek. So we have in Æschyl. Eum. 282, ἀφ' ἁγνοῦ στόματος. As examples of this sense of καθαρὸς I would compare Theogn. Sent. 89, ἤ με φίλει καθαρὸν θέμενος νόον, ἤ μ' ἀποειπὼν Ἔχθαιρ', and Pind. Olymp. iv. 27, πρὸς ἡσυχίαν φιλόπολιν καθαρᾷ γνώμᾳ τετραμμένον.

6. ὧν] 'from which [virtues].' In ἀστοχ. and ἐξετρ. there are two metaphors blended; one that of *missing a mark* (suggested by the τέλος just before), the other, of *wandering from a road*. So Josephus, Antiq. 1. xiii. 18, ἐξετρ. τῆς ὁδοῦ δικαίας; see also 2 Pet. ii. 15. Ματ. has reference to the interminable and unprofitable ζητήσεις mentioned at v. 4, and called κενοφωνίας at vi. 20; this vain and empty talk being, by implication, opposed to the performance of *substantial* duties.

7. θέλοντες] 'desiring to be [thought],' 'affecting to be;' as Col. ii. 18. Intimating, as Hyperius observes, 'that they have not erred through ignorance, but, *scientes et volentes*, they having rushed to the office of teachers of the Gospel, to which they were wholly incompetent, or, if competent, had purposely corrupted its doctrines.' Νομοδιδάσκαλοι. Meaning, 'doctors or teachers of the [Christian] law.' The term, indeed, properly signified a Doctor of the *Jewish* law; but it was here used, because the persons in question were Judaizing Christians, and therefore likely to cling to the old term, rather than adopt πρεσβύτερος, or other terms then in general use among Christians. Μὴ νοοῦντες ('though understanding not what they say') is a *popular* phrase, to which is subjoined the more recondite one μήτε περὶ τίνων διαβεβαιοῦνται, where διαβ. is used (as often in the later writers) of strongly affirming or strenuously maintaining any thing; meaning here the true nature of the Law, and the real intent of the Gospel. To this the Apostle in the next words adverts, in order to make his meaning the clearer, and also to show that he does not despise the law.

8. καλὸς] 'excellent,' both in nature and intent, especially the moral law; though even the ceremonial was such as regarded its true scope. Οἴδαμεν means, 'we well know and admit.' Νομίμως χρῆται, i. e. 'live by it agreeably to its design,' which was to restrain and check, by the fulfilment of its moral precepts, vicious and evil habits; and, by its ceremonial ones, to lead men to that better law which was revealed in Christ.

9. εἰδὼς τοῦτο, ὅτι—οὐ κεῖται.] By νόμος many eminent Expositors understand the minatory and severe enactments of the Mosaic law: q. d. 'Those do not concern or apply to such as have a Christian law of righteousness; are of force only against such as contemn and violate the law;' see Crellius, Rosenmuller, and Doddridge. I must, however, prefer the interpretation of Benson and Bp. Middleton, the latter of whom thus paraphrases: 'Recollecting that neither the Mosaic, nor *any other law*, is directed

9 τις αὐτῷ νομίμως χρῆται, [h] εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος h Gal. 3. 19. & 5. 23.
οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρ-
τωλοῖς, ἀνοσίοις καὶ βεβήλοις· πατραλῴαις καὶ μητραλῴαις,
10 ἀνδροφόνοις, πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύ-
σταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ
11 ἀντίκειται, [i] κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου i 1 Thess. 2. 4.
12 Θεοῦ, ὃ ἐπιστεύθην ἐγώ. καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί infra 6. 15. k John 9. 39, 1.
με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο Acts 3. 17. & 8. 3. & 9. 1.
13 θέμενος εἰς διακονίαν, [k] τὸν πρότερον ὄντα βλάσφημον καὶ & 22. 4. & 26. 9. 1 Cor. 15. 9.
διώκτην καὶ ὑβριστήν. Ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα Gal. 1. 13. Phil. 3. 6.

against the just and good, but only against the lawless and disorderly.' So also, observes Bp. Middleton, at Gal. v. 23, St. Paul having enumerated the fruits of the Spirit, love, joy, peace, &c., subjoins, against such there is no law, οὐκ ἔστι νόμος· which appears to be exactly equivalent to the νόμος οὐ κεῖται in the present verse. 'I do not deny (continues he) that the Mosaic Law is *comprehended* in νόμος; I contend only, that νόμος in this place is not *limited* to that Law, but that it comprises every law, written and unwritten, human and Divine; nor could the argument of the Apostle be stated with greater force, than by his extending what was primarily meant of the Law of Moses to law universally: the Mosaic Law, says St. Paul, was intended to restrain the wicked; against the just neither it nor any other law was ever promulged. [Thus Aristotle, cited by Benson, says, "The law is not against the virtuous, because the virtuous are a law unto themselves." And so, I would add, it was a saying of Menander, δίκαιος ἐὰν ᾖς, τῷ τρόπῳ (thy [good] disposition) χρήσῃ νόμῳ, as a law.] As to the following crimes being violations of the Decalogue, that will not be conclusive against this interpretation, since, even supposing St. Paul to have alluded more immediately to the Decalogue, this allusion will not be inconsistent with the supposition that νόμος was meant of law indefinitely; and in speaking of the vices, which all laws are designed to restrain, a Jew would naturally specify those which his own Law had particularly prohibited.' (Bp. Middleton.)

In the subsequent enumeration of vices, the *general* terms ἀνόμ. and ἀνυποτάκ. (*lawless* and *unruly*) are, by way of exemplification, followed up by *special* ones. These, however, are introduced by the connecting link of some which are partly general, and partly special;—as ἀσεβ. and ἀνοσ., ἁμαρτ. and βεβ.; and which rather consist in *principle* than in *practice*. Ἁμαρτ. *may* be taken, with some, to mean *idolaters*; but it is rather synonymous with ἀσεβ., with which term it is often connected in Scripture. Ἀνοσ. and βεβ. are also nearly synonymous, and may be rendered 'impious and heathenish.' Next come the *special* terms, commencing with *murder*, both of the worst kind, and the less criminal sort. By πόρνοις are meant *adulterers* as well as *fornicators*. To *murder* and *sins of uncleanness* the Apostle, in ἀνδραποδισταῖς, subjoins *robbery* of the worst kind; for Expositors are agreed that the word means *kidnapping* free persons to be sold as slaves (see Schol. on Aristoph. Plut. 521); a crime universally regarded as of the deepest dye, and always punished with death. By ψεῦσται and ἐπίορκοι are denoted different modifications of the same crime (so Rom. i. 31, ἀσύνθετοι, ἄσπονδοι), the latter rising beyond the former, as *perjury* exceeds *perfidy*; for by ψεύστ. are, I apprehend, denoted not (as the expression is generally interpreted) *liars*, but *deceivers, utterly faithless*, as in Rom. iii. 4. 1 John ii. 4. 22. So Thucydides, in his inimitable description of the state of society in Greece at the time of the Peloponnesian war, l. iii. 83, assembles together these two vices (namely, ψεύστ. and ἐπιορκ.) thus: οὔτε λόγος ἐχυρὸς οὔτε ὅρκος φοβερός. Εἴ τι is for ὅ τι, meaning, 'whatever else.' By ὑγιαιν. διδ. is meant, by metonymy, 'sound or wholesome doctrine.' So ὑγιαίνοντες λόγοι at vi. 3. 2 Tim. i. 13, and Philo, p. 32 (cited by Loesner), τοὺς ὑγιαίνοντας λόγους. Also Plutarch, cited by Wetstein, has δόξας περὶ θεῶν ὑγιαινούσας καὶ ἀληθεῖς.

11. κατὰ τὸ εὐαγγ., &c.] These words are closely connected with the preceding, and are added to show that there is reference to the *Christian* law, as well as the moral part of the Mosaic law; which Benson thinks is the same as saying that the law of nature, or the moral law, is adopted into the Christian system. Μακάριος is an epithet applied to God at vi. 15, and so employed by Philo, who calls God μόνον μακάριον. So also we have frequently in Homer μακάριοι θεοὶ αἰὲν ἐόντες.

12. Quo suam apud omnes tueatur autoritatem, nec temerè quisquam credat adversariis, varia et sinistra de ipso spargentibus, plenius exponit, quomodo sibi concreditum sit Evangelium, ostendens a quo et quomodo vocatus fuerit, quomodo item factus idoneus, variisque donis ornatus a Deo, ut munus injunctum fideliter exequeretur. (Hyperius.)

— τῷ ἐνδυναμώσαντι.] Lit., 'who invigorated me;' meaning, who gave me the ability and qualifications [for discharging this trust];' of course implying all that Divine illumination and supernatural power (called δύναμις, Acts i. 8) by which he was enabled to fully comprehend and effectually preach the Gospel. All this he constantly ascribes to Christ only. See Acts ix. 17. Rom. xv. 19. 2 Cor. v. 5. Gal. i. 1. Ὅτι πιστ. με ἡγ. θέμ. εἰς διακ. is for ὅτι ἔθετό με, πιστὸν ἡγησάμενος, εἰς διακ.

13. In βλάσφ., διώκ., and ὑβρ. there is a *climax*; the *spirit* of ill-will, expressed in the

ἐν ἀπιστίᾳ· ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν 14
[1] Matt. 9.13. Mark 2. 17. Luke 5. 32. & 19. 10. 1 John 3. 5. μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. [1] Πιστὸς 15
ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς
ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι
ἐγώ· ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται 16
Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν
m Rom 16. 27. τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. [m] Τῷ 17
infra 6. 16. δὲ Βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ
Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν.

*first*, being, in the second and third terms, carried into greater and greater effect. On βλάσφ. see Acts xxvi. 11; on διώκ., Gal. i. 13, and on ὑβρ., Acts viii. 3. ix. 2. In ὅτι ἀγνοῶν—ἀπιστίᾳ there is an obscurity and seeming incongruity arising from brevity of expression; two clauses being blended into one. The full sense is, 'because I did what I did in simple ignorance [of the nature of my conduct], and in sincere [though unfounded] unbelief [of the truth of the Gospel].'

14. ὑπερεπλεόνασε—ἀγάπης.] This is, from brevity, obscure. The sense, when fully expressed, is as follows: '[And not only was I pardoned,] but the grace of our Lord so superabounded, [beyond my deserts,] that I was also brought to believe and love Jesus Christ [whom I had blasphemed and hated].' See Acts viii. 3. xxvi. 9. 1 Cor. xv. 9. So Theophylact, after Chrysostom, similarly supplies the ellipsis by ἀλλὰ οὐ μόνον τοῦτο, ἀλλὰ καί.

15. We have here, as Crellius observes, a conclusion from the foregoing, in which the Apostle deduces, from his *own example*, that which he had above asserted as *generally true*.

— πιστὸς ὁ λόγος, &c.] Meaning, 'assuredly true and worthy of entire acceptance is the assertion that,' &c. Ἀποδοχῆς ἄξιος is a phrase frequent in the later Classical writers and Philo; where, however, it is used of *persons*, not of *things*. Σῶσαι. Meaning, not only 'to put into the way of salvation,' but also to furnish with such aids of Divine grace in working it out, as are consistent with the free-will of men as moral agents.

— ὧν πρῶτός εἰμι ἐγώ.] At this strong expression the Commentators stumble. To remove the difficulty, Benson explains it, 'the first who, from a blasphemous persecutor, have become a Christian,' which sense, however, would require the Article; while some, as Newcome and Valpy, render 'a chief,' i. e. one of the chief. But whether πρῶτος ever has that sense may be doubted; certainly not in Eph. vi. 2, where see Note. Nor will the absence of the Article countenance it; since, as Bp. Middleton, Gr. Art. i. 6. 3. shows, ordinals dispense with the Article. Besides, from the very position of the word, and the air of the clause, it is manifest that a superlative sense is here intended. Hence it is best to retain the common interpretation, regarding the words (with Chrysostom, Theophylact, Theodoret, and Grotius) as merely expressive of deep humility and self-abasement; like those at 1 Cor. xv. 9, ἐγώ εἰμι ἐλάχιστος τῶν ἀποστόλων.

16. The Apostle here gives a *reason* for the above conclusion, and shows *why* he had, from his own example, deduced the above general position concerning the salvation of sinners; evincing that that was true, in all which he proved to be true in himself. Meaning to express which, he first meets a tacit objection, which might arise from his last words,—wherein he had called himself chief among sinners; evincing, in opposition thereto, that it was no vain boast when he asserted that he had obtained mercy, but that there was a *reason* why he had been thus favoured. (Crellius.)

— ἀλλὰ διὰ τοῦτο ἠλεήθην, &c.] Meaning, it would seem, 'Howbeit for *this* reason was I,' &c. In other words, 'I was the first and chief of sinners, and therefore in me *first* [of all who had so sinned], or, in me *principally* did Christ show mercy.' The term ὑποτύπωσις properly denotes such an exact representation of the form of any thing as is obtained by a *stamp* or *impression*. Thus it came to mean an *exemplar*, and finally a *striking example*, as was the case in God's dealings with St. Paul, and all sincerely penitent sinners. So it is well explained by Hesychius, σημεῖον. Such, too, is the sense assigned to it in the Pesch. Syr. and Arabic Versions, and also by Grotius, Casaubon, Piscator, and Hyperius. In the words ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν we have expressed (as Hyperius remarks) the *first* reason for this procedure, namely, the *glory of God*; in the next words, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον, there is the *second*, namely, the *edification of men*.

17. Here the Apostle's gratitude for the mercy of God breaks out (as often) into an expression of devout praise and adoration. The term ὁ βασιλεὺς is often applied to God, as being the King of kings and Lord of lords. He is, moreover, termed ἀφθάρτῳ, as distinguished from earthly monarchs; ἀοράτῳ, as being φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, infra vi. 16. On μόνῳ σοφῷ see Rom. xvi. 27. I have here pointed as I have, because it has been shown by Bp. Middleton that ἀφθ. and ἀορ. agree not with βασιλεῖ, but with Θεῷ, and that the true construction is, 'To the eternal King, the immortal, invisible, only wise God;' the Article before ἀφθάρτῳ being, as frequently elsewhere, omitted before a title in apposition. The word σοφῷ, not found in some ancient MSS., Versions, and Fathers, has been cancelled by Griesbach and Scholz. Internal evidence, indeed, would seem against it, inasmuch as it *may* have been introduced from Rom. xvi. 27. Yet I cannot but suspect that it was *removed* by those half-learned Critics, who stumbled at the expression, perhaps from their taking the passage, as

18 [n] Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, n Infra 6. 12. 2 Tim. 4. 7.
κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν
19 αὐταῖς τὴν καλὴν στρατείαν, [o] ἔχων πίστιν καὶ ἀγαθὴν συν- o Infra 3. 9. & 4. 7.
είδησιν· ἥν τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν·
20 [p] ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σα- p 1 Cor. 5. 5. 2 Tim. 2. 17. & 4. 14.
τανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

does Lampe on John xvii. 3 (but wrongly, as will appear from the Note on that passage), as if pointed ἀφθάρτῳ, ἀοράτῳ, μόνῳ, σοφῷ Θεῷ. If, indeed, that were the true punctuation, the word would seem almost *useless;* but that argument will only be valid against the *punctuation*, not the validity of σοφῷ. Lampe, indeed, asks why the expression 'only *wise*' should be applied to the Deity any more than 'only *invisible*.' But it would not be difficult to offer a reason for that, were it necessary: but it is not; for μόνος is merely used by an idiom very suitable to Oriental diction, whereby it merely raises the positive of any quality to the *superlative*. 'Certainly μόνος (as observes Bp. Burgess, cited on John xvii. 3,) does not possess so *exclusive* a sense as the Unitarians suppose.' But what Unitarians think now, the Arians might think in the early ages,—and therefore I cannot but suspect that *doctrinal* reasons may have concurred in inducing some early Critics to throw out the word; emboldened, perhaps by what is said at vi. 15, 16, ὁ μακάριος καὶ μόνος δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον. It may, indeed, be urged that the Trinitarians might *introduce* it from Rom. xvi. 27; but (putting *good faith* out of the question, and the *fact* that, of the orthodox *adding* any thing to the text, very few proofs can be adduced,) it was far more the interest of the Arians to *remove*, than of the Trinitarians to *add* any thing. Besides, the former are known, on various *other* occasions, to have tampered with the text.

18. The Apostle here resumes what he had said at ver. 3. In this verse we have a remarkable transposition; the construction being, ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, ἵνα, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, στρατεύῃ, &c. Ἐπὶ in this sense, *concerning*, is not very frequent. Examples, however, occur in Mark ix. 12, γέγραπται ἐπὶ τὸν Υἱὸν τ. ἀ. Heb. vii. 13, ἐφ' ὃν λέγεται ταῦτα. 2 Cor. ii. 3. 2 Thess. iii. 4. Προαγούσας may be rendered *antecedent*, or 'preceding,' as Heb. vii. 18, namely, which preceded his appointment to the ministerial office.

Of the words τὰς προαγούσας ἐπὶ σὲ προφητείας (to which certain later Commentators have assigned various new, but more or less objectionable senses) the only well-founded interpretation appears to be that of the ancient and most modern Expositors, who refer them to the revelations made by the Holy Spirit to Apostles, or persons possessing the χάρισμα, or Spiritual gift called the προφητεία; (of the existence of which we have indubitable evidence in the New Test.) which were virtually *directions* as to the persons proper to be designated as officers and teachers in the Church. See Acts xiii. 2. xx. 28. 1 Cor. xii. 4—8, sq. Thus we may suppose the revelation, in the present case, to have been, that Timothy would be a person who should prove eminently useful in the Church, and consequently be very proper to be invested with government in it. See Whitby.

— ἵνα στρατεύῃ.] Not 'that thou *mightest*,' but 'that thou *mayest* war.' A military metaphor (like one in Joseph. de Macc. § 9, ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθαι ὑπὲρ τῆς εὐσεβείας) employed in allusion to the courage and vigilance requisite to his office. Several similar modes of expression have been adduced from ancient writers, representing life as a warfare, and man as a soldier. So Seneca, Ep. 96, 'Vivere militare est,' and Max. Tyr. xix. 4, στρατηγὸν μὲν τὸν Θεὸν, στρατείαν δὲ τὴν ζωὴν, ὁπλίτην δὲ τὸν ἄνθρωπον. Apulej. Met. xi. 'Da nomen huic *sanctæ militiæ*, cujus olim sacramento etiam lætaberis, teque jam nunc obsequio religionis nostræ dedica.'

The Article before στρατείαν is not pleonastic, the sense being, as the Pesch. Syr. Translator saw, 'the good warfare,'—namely, of *faith*, as vi. 12, ἀγ. τὸν καλὸν ἀγῶνα τῆς πίστεως. (See also 2 Tim. iv. 7.) For there is, as Theophylact remarks, a κακὴ στρατεία, the making our members instruments of unrighteousness. Ἐν αὐταῖς may mean, 'by and through them;' i. e. by the stimulus proceeding from those revelations, even the desire not to be found unworthy of them. So ἐν is used at 2 Cor. iv. 6.

19. πίστιν καὶ ἀγ. συνείδ.] Mentioned supra v. 5, and forming the principal virtues of the Christian soldier. 'These (observes Dr. Is. Barrow, Serm. vol. ii. p. 10) are terms inseparable from each other; for the first is nothing but the stipulation of a good conscience, fully persuaded that Christianity is true, and firmly resolved to comply with it; and as to the other, a man void of conscience will not embark in Christianity, or having laid conscience aside, he will soon make shipwreck of Faith by apostasy from it.' Πίστις has here respect to orthodoxy of doctrine (what is called, infra iv. 6, τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας), and συνείδησις, to sincerity in teaching it. Ἀπωσάμενοι, 'having cast off.'

— περὶ τὴν πίστιν ἐναυάγησαν.] We have here a *nautical* metaphor, derived from merchant sailors, who lose their property by the vessel, in which they have embarked it, being run on a rock, περὶ ἕρμα, as it is said in Thucyd. vii. 25 (where see my Note). This metaphorical use of the word is rare, but it is found both in the Fathers and in the Classical writers, as in two or three passages cited by the Commentators; to which I am enabled to add a still more apposite one from Pindar, frag. incert. xxiii., Ἀρχὰ μεγάλας ἀρετᾶς, ὤνασσ' Ἀλή | θεια, Μὴ πταίσῃς ἐμὴν | σύνθεσιν (for συνθήκην, 'plighted faith') τραχεῖ ποτὲ ψεύδει, i. e. 'do not dash the bark of my faith on the rock of falsehood and deceit.'

20. οὓς παρέδωκα τ. Σ.] See Note on 1 Cor. v. 5.

II. ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, 1
προσευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,
[a] ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα 2
ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ
σεμνότητι. [b] Τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ 3
σωτῆρος ἡμῶν Θεοῦ, [c] ὃς πάντας ἀνθρώπους θέλει σωθῆναι 4
καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. [d] Εἷς γὰρ Θεὸς, εἷς καὶ 5
μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

a Jer. 29. 7. Rom. 13. 1.
b Supra 1. 1.
c Ezek. 18. 23. Jer. 29. 7. Tit. 2. 11. 2 Pet. 3. 9. John 3. 16, 17.
d John 17. 3. Rom. 3. 30. & 10. 12. Gal. 3. 19. Heb. 9 15.

— *ἵνα παιδευθῶσι μὴ βλασφ.*] We have here, I would observe, a kind of proverbial expression (not unknown in our own language), which may best be illustrated by a similar one in Soph. Antig. 1089, *ἵνα γνῷ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν.* The term *βλασφ.* seems to have respect, not to *blasphemy* properly so called, but that *speaking evil* of the truth to which error indirectly leads.

II. The Apostle, now proceeding from generals to particulars, gives directions for the regulation of the Church; and first as to its *external* form, commencing with the most important of external observances,—*public worship.*

1. *δεήσεις, προσευχὰς, ἐντ., εὐχ.*] Ἔντευξις signifies properly a *meeting with* any one; then, access to him; and, by metonymy, *supplication;* though, in the Classical writers, it is almost always used of supplications to *man:* yet in Plut. Num. 14. we have it applied to those offered to *God: ποιεῖσθαι τὰς πρὸς τὸ Θεῖον ἐντεύξεις.*

By these several terms *δεήσεις, προσευχὰς,* &c. we may understand, 1. *deprecations* of evil; 2. *supplications for good;* 3. *intercession for others;* 4. *grateful acknowledgments to the Divine goodness* for preservation or prosperity. A view, I would observe, supported by the authority of St. Augustin (as quoted by Dr. Parr, Sermons, vol. ii. p. 644), who interprets *δεήσεις deprecations* that evil may be averted from rulers; *προσευχὰς, petitions* that good may be obtained for them; *ἐντεύξεις, occasional intercessions,* that needful graces may be conferred upon them; *εὐχαριστίας, thanks* when they have fulfilled the high functions of their station, by effecting the deliverance of their people from impending danger, or by redressing some grievous and inveterate wrongs, or by diffusing general happiness in the regular and orderly administration of government.

— *πάντων ἀνθρώπων.*] Meaning all, both those within and those without the pale of Christianity.

2. *τῶν ἐν ὑπεροχῇ ὄ.*] Answering to the *οἱ ἐν τέλει* of the Classical writers, 'those who hold any office in the state,' the *ἐξουσίαι* of Tit. iii. 1.

— *ἵνα ἤρεμον—διάγωμεν.*] Not meaning, as some understand, 'Let us do this, that we may live free from persecution.' What seems meant is, that the prayers are to be offered up chiefly, and in a *religious* view, with reference to the *will of God,* by whom the powers that be, are ordained, but partly, and in a *political* one, in return for that quietness, which can no otherwise be attained than by good government, and without which godliness could be ill cultivated. The latter of these reasons is referred to in the expression *καλὸν* (for *δίκαιον*) of the next verse; the former, in the *ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ* at ver. 3.

Of the two terms *ἤρεμον* and *ἡσύχιον*, the former signifies peaceful or tranquil, as opposed to agitation and trouble; the latter, peaceable, or offering no disturbance to others. So 1 Pet. iii. 4, *τοῦ πραέος καὶ ἡσυχίου πνεύματος.* *Σεμνότητι* is not well rendered *gravity;* for the term has respect, not to *manners,* but *life,* denoting that decorous *regularity* of morals,—required in a well-ordered society, as opposed to the *licentious* practices especially prevalent in times of war and civil commotion. See Thucyd. iii. 83. 84. So Calvin remarks on this last particular: 'Hoc etiam fit magistratuum beneficio, ne ad belluinas—fœditates se homines prostituant, aut indecore lasciviant; sed potius vigeat modestia et moderatio.' Thus the term is best rendered by the Vulgate *honestate.* In which sense Ælian, Var. Hist. ii. 13, uses *σεμνότης βίου*; and so Herodian, ii. 1. 10, has *διὰ σεμνότητα αἰδούμενος,* 'respected for his worth.'

3. *τοῦτο γὰρ καλὸν,* &c.] 'For this (namely, making intercession for all men, especially rulers) is good,' &c. The expression *καλὸν* seems to mean what is good as regards *men* (so Theophylact explains it *τὸ φύσει καλόν*); and thus it may be rendered, with Rosenmuller, *pulchrum, honestum, quod decet.* The word *ἀπόδεκτον* signifies properly what is *worthy* of being accepted or approved; but here it denotes what *is* approved, answering to *εὐάρεστος* in Heb. xiii. 21. So it is explained by Hesychius, *ἐπαινετόν.*

4. *πάντας ἀνθρώπους.*] Meaning, 'all nations and all individuals;' q. d. 'God desires the salvation of all, and therefore for all we ought to *pray.*'

The words *καὶ—ἐλθεῖν* suggest the *means* of salvation,—namely, by coming to a full knowledge and recognition of the truth [of the Gospel]. In *ἐπίγνωσιν* there is a *sensus prægnans* often found in *ἐπιγινώσκω.* The conjoint and *implicit* sense '*recognition*' has place in the *verb* at Matt. xiv. 35. Mark vi. 54. Luke xxiv. 16. Acts iii. 10. xii. 14. The word properly signifies full and complete knowledge. So in Ceb. Tab. 12. we have *εἰς τὴν ἀληθ. παιδείαν ἐλθεῖν.*

5. *εἷς γὰρ Θεὸς—Ἰησοῦς.*] This seems to have reference, not (as Benson and Rosenmuller suppose) to the praying for all, but to what immediately precedes; q. d. ['God our Saviour will have all men to be saved and come to the knowledge of the truth;] *for* he is the God alike of all, and the Man Christ Jesus is the Mediator between God and man, who gave himself a ransom for all.' Here it is *implied,* that it is alone by a recognition of the truth, as regards God and the Mediator between God and man, that we can

6 [c] ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων· τὸ μαρτύριον και- e Matt. 20. 28.
7 ροῖς ἰδίοις· [f] εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, (ἀλή- 1 Cor. 1 6 Eph. 1. 7. Col. 1. 14.

2 Thess. 1. 10. f Acts 9. 15. & 13. 2. & 22. 21. Rom. 1. 9. & 9 1. & 11. 13. & 15. 16. Eph. 3. 8. Gal. 1. 16. & 2. 8. 2 Tim. 1. 11

be saved. As to the Unitarian gloss on μεσ. (by which it is taken as merely meaning '*one who makes known the mind of two parties to each other*, and concludes an agreement or covenant between them'), that is disproved by the words of the next verse, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων· from which it plainly appears that the principal notion of μεσ., as applied to Christ, is that of *atonement.* This is irrefragably proved by Whitby, Macknight, and Abp. Magee; the last of whom shows that this doctrine of atonement is interwoven with the whole texture of the New Test. On the whole subject of mediation and atonement, see some masterly remarks by Bp. Warburton, Div. Leg., book ix. ch. 2, who there shows at large that *mediation*, to be effectual, must be enforced by some *satisfaction;* and that, as the mode of this mediation *might* have been either by *interceding* for the *remission* of the forfeiture, *or* by *satisfying* for the debt, so we find by Scripture that both were employed, the intercession being by way of satisfaction for the debt. The *price* paid was the *death* of the Son of God. And as to the *nature* of that death, which had the efficacy of redemption, he shows that it must be (as it was) both *voluntary* and *offered up* as a *sacrifice.* And thus the expiatory sacrifice of Christ on the cross operated for our redemption.

As to the other Unitarian perversion of the sense, which represents Christ as here called a *mere* man, it has been abundantly refuted by Bps. Pearson, Bull, and Warburton, and Dr. Macknight. Suffice it to say, that were he a mere man, how could he mediate between God and man? He would himself need a mediation. See Bp. Beveridge, cited in D'Oyly and Mant. It is plain that this passage cannot contravene the doctrine that Christ was both God and man. Indeed had he *not* been *more* than man, there would have been no occasion for ἄνθρωπος, which word is never found so applied to any other person, as Moses or John. And though in Numb. xii. 3 we have ὁ ἄνθρωπος Μωϋσῆς πραΰς (ἦν), yet *there* the *Article* is found, which it is not here in *any* MS.; nor, indeed, is it wanting, ἄνθρωπος Ἰησοῦς Χρ. standing as a title, like Κύριος Ἰησοῦς Χριστός. In the above passage the Article is quite requisite, and ought to have been represented by rendering *this* man; for no reason can surely be imagined why האיש should not be so translated there, as it is in Esther ix. 4, האיש מרדכי 'this man Mordecai.' And here it may be remarked, that our common Version throws a needless stumbling-block in the way of the *ignorant*, by rendering the οὗτος,—αὐτὸς, and ὅ δε in Heb. iii. 3. vii. 4, 24. viii. 3, and x. 12, by 'this *man.*' It ought surely to be 'this *person.*' But to proceed,—in the *present* passage the Article is *unnecessary*, since, as Bp. Middleton has shown, 'Jesus Christ could not be called the man κατ' ἐξοχὴν, since he did not possess the human nature in a pre-eminent degree.' The learned Prelate rightly regards ἄνθρ. as used for a *title*, in the same way as Κύριος Ἰ. Χρ. Thus we may safely assert (with Mr. Valpy), 'that Christ is here named Man by the title derived from his inferior or human nature, and that is attributed to one of his natures, which properly belongs to the compound nature of Christ; for he is mediator, not inasmuch as he is man, but inasmuch as he is θεάνθρωπος. This does not exclude the Son's participation of the Godhead, but distinguishes his mediatorial office, to which on many accounts the Divine nature was also necessary.' 'Furthermore Jesus Christ (says Whitby) has here the title adapted to his *humanity* given him, in order to intimate to us that having taken upon him the nature common to us all, to fit him for this office, he must design it for the good of all who were partakers of that nature.' Comp. Heb. ii. 16—18, which is an excellent comment on the present passage.

6. ὁ δοὺς ἑαυτὸν ἀντίλ. ὑ. π.] See Matt. xx. 28, and Note, and Bps. Sanderson and Beveridge in D'Oyly & Mant. The ἀντίλ. of this passage is a stronger term than the λύτρ. of Matthew, and is well explained by Hesych. ἀντίδοτον, implying the *substitution*, in suffering punishment, of one person for another. See 1 Cor. xv. 3. 2 Cor. v. 21. Tit. ii. 14. 1 Pet. i. 18. The next words, τὸ μαρτύριον καιροῖς ἰδίοις, from their abruptness, involve considerable difficulty, and hence great diversity of opinion exists on their sense. As to the various *readings*, they seem only to attest the perplexity of the ancient Critics, and are of no value, except to show what some ancients supposed to be the sense. To advert to the interpretation of the *moderns*, Abp. Newcome renders, 'a doctrine to be testified of in its proper time.' This, however, is paying no attention to the Article, which, indeed, chiefly occasions the difficulty of the sentence; and though Dr. Benson's version *expresses* the force of the Article, it cannot, I think, be admitted, since μαρτύριον, in the sense of a *personal* witness, is unprecedented. I should *prefer*, with Bp. Middleton, to put the clause into a parenthesis, and render, 'the proof of it in due time.' Yet this runs counter to the laws of parenthesis, and the sense arising is scarcely suitable; not to say that the signification *proof* is unauthorized. In fact, the learned Prelate so distrusted his own interpretation, as to be ready to suspect (as Scultetus long ago had done) that the clause is not genuine. I would propose to render, 'which (i. e. the fact of Christ's having given himself a ransom for all) is the testimony (or doctrine) [to be borne witness to, i. e. to be set forth and taught] in its due season,' namely, that fitted for its purpose. Thus καιροῖς ἰδίοις will have the same sense as at vi. 15, and Tit. i. 3, and is nearly equivalent to τὸ πλήρωμα τοῦ χρόνου at Gal. iv. 4, the time appointed in the counsels of God, the time of the Gospel. The Apostle, then, means to hint to Timothy (and, through him, to all ministers), that the fact of Christ's having *given himself a ransom for all* is to be the great subject of their preaching; and, accordingly, the present sentiment is quite parallel to that at 1 Cor. ii. 2, where Paul professes that he 'determined to know nothing (i. e. to keep solely to the one truth) of Jesus Christ and him crucified.' The above interpretation is, I believe, not liable to any well-founded objection.

θειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι!) διδάσκαλος ἐθνῶν
g Ps. 134. 2. Isa. 1. 15. Mal. 1. 11. John 4. 21. ἐν πίστει καὶ ἀληθείᾳ. [g] Βούλομαι οὖν προσεύχεσθαι τοὺς 8
ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς
h Titus 2. 3. 1 Pet. 3. 3. ὀργῆς καὶ διαλογισμοῦ. [h] Ὡσαύτως καὶ τὰς γυναῖκας ἐν 9
καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν
ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱμα-
τισμῷ πολυτελεῖ· ἀλλ', ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις 10

The supplying '*which is*' may be defended from the laws of *apposition*; for that the idiom falls under *that* head was seen by Estius and Crellius. The above version is too, I find, supported by that of Le Clerc, 'Ce qui devoit être annoncé dans son temps;' and also that of Luther, approved by Wolf, who shows that the μαρτύριον must be referred, not to Christ, or to his passion, but to the *thing to be testified* of, declared and taught concerning Christ, namely, that 'he gave himself a ransom for all.' Finally, the above interpretation is strongly confirmed by the next words, εἰς ὃ (scil. μαρτ., i. e. κήρυγμα) ἐτέθην κήρυξ.

7. ἀλήθειαν—οὐ ψεύδομαι!] A solemn form of asseveration, occurring also at Rom. ix. 1. See also John i. 19, 20, and Note. Ἐν πίστει καὶ ἀληθ., i. e. 'in the faith [of Christ] and the truth [of the Gospel].'

8. The οὖν is resumptive, and refers to the direction at ver. 1. Τοὺς ἄνδρας may be rendered 'the men,' as having opposed to it just after τὰς γυναῖκας; also intimating that the men, not the women, were to lead the prayers. Ἐν παντὶ τόπῳ seems to mean, 'in every or any place [appropriated to public prayer],' perhaps with allusion to the superstitious attachment to certain places, (as Jerusalem,) supposed to be more than ordinarily holy, which the Judaizers fostered.

— ἐπαίροντας ὁσίους χεῖρας.] Referring to the *action* commonly adopted then, as now, in fervent prayer; see Ps. cxxxiv. 2 and cxli. 2. The use in this expression of an *epithet* before χεῖρας is very rare. One example is adduced by Wetstein from a passage of Galen; and I have noted another in Philo, p. 648, where we have καθαρὰς (answering to ὁσίους here), which term signifies *unpolluted by vice*; in allusion to the *carefully washed*, though morally unclean, hands of the Jews and Judaizers. The expressions ὀργῆς καὶ διαλογισμοῦ may be understood either of *animosity*, altercation, and debate about matters of doubtful disputation, as the times and places of prayer, or other disputed points; or, according to the interpretation of the ancient Commentators in general and most modern ones, *doubting*, ἀμφιβολίας, *hesitation*, as opposed to implicit *faith* (compare James i. 6), to which it is as contrary as the ὀργὴ just before mentioned is to Christian *charity*; see Calvin and Hyperius. This latter view is supported by a similar passage of Phil. ii. 14, χωρὶς γογγυσμῶν καὶ διαλογισμῶν; though the former may be considered more agreeable to the context.

9. ὡσαύτως καὶ τὰς γυναῖκας, &c.] Here almost all modern Expositors take the sense to be, 'And in like manner I wish the women to adorn themselves,' &c. But thus there is no *correspondence*, such as is intimated by the particle ὡσαύτως. Now, as it is likely that the Apostle would address something to the *women*, as well as the men, on the subject of prayer, I agree with the ancient and a few eminent modern Expositors (as Grotius), that we must repeat not only βούλομαι, from the preceding, but also προσεύχεσθαι. Some, indeed, repeat the *whole* sentence; but that is harsh and unnecessary; for ὡσαύτως may be taken to mean ἐν παντὶ τόπῳ—διαλογισμοῦ. There seems to be here, as often, a blending of two sentences into one; and thus καὶ is to be repeated with κοσμεῖν. So at ὡσαύτως in Luke xiii. 3, and 1 Cor. xi. 25, ἔλαβεν must be repeated from the preceding; and in 1 Tim. iii. 8, 11. Tit. ii. 3, δεῖ εἶναι is to be repeated from the preceding. In the present passage, however, the Apostle blends the two sentences, as meaning to say, 'I wish them to attend such prayers in modest apparel:' thus adverting to *two* points in which the two sexes, respectively, would be too apt to err; the former from a spirit of contention, the latter from vanity and fondness for exterior adornment.

In μετὰ αἰδοῦς, &c., the Apostle further developes his meaning; q. d. 'And let this adornment be rather with *modesty* than with art,' where the expressions αἰδ. καὶ σωφρ. correspond to what Pericles, in Thucydides, ii. 45, calls 'the virtue of their sex, and its greatest glory.'

— μὴ ἐν πλέγμασιν, &c.] The μὴ, in this kind of inverse construction, stands for οὐκ—ἀλλὰ, *non tam—quam*; as in a kindred passage of 1 Pet. iii. 3, where see Note, as also my Note on Thucydides, i. 6. As answering to the πλέγματα here may be compared the ἐμπλοκὴ τριχῶν in the passage of St. Peter, and the κρώβυλον in that of Thucydides; both expressions meaning a *topping of braided hair*. By the term χρυσῷ we must understand the golden head-bands, bracelets, armlets, anklets, ear-rings; and by μαργαρίταις, ornaments for various parts of the body, made of precious stones. So *aureum* in Latin is used for ornaments of gold; as Virgil, Æn. iv. 138, 'Crines nodantur in *aurum*.' Revel. xvii. 4, καὶ ἡ γυνὴ ἦν κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ, καὶ μαργαρίταις. In illustration of the sentiment, Wetstein cites Xenophon, Mem. ii. τὸ σῶμα τῇ καθαρότητι κεκοσμημένην, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνῃ· and I have noted something similar in Philostr. Heroic. c. 13, ἐκομᾷ τε ἀνεπαχθῶς· οὐ γὰρ ἤσκει τὴν κόμην, οὐδὲ ὑπέκειτο αὐτῇ, ἀλλὰ μόνην τὴν ἀρετὴν ἐποιεῖτο κόσμημα.

10. ἐπαγγ.] This use of the word, by which it denotes 'the following a course' of life, or adopting a set of opinions, is found also in the best Classical writers; as Xenophon, Mem. i. 2. 7. iii. 1. 1. Wisd. ii. 13. Θεοσ. denotes the worship of God, and, as is *implied*, in its purest form. Thus it had been used of Judaism, but was now transferred to Christianity.

— δι' ἔργων ἀγαθῶν] scil. κοσμεῖν ἑαυτάς.

11 θεοσέβειαν, δι' ἔργων ἀγαθῶν. [i] Γυνὴ ἐν ἡσυχίᾳ μανθανέτω i Gen. 3. 16. 1 Cor. 14. 34.
12 ἐν πάσῃ ὑποταγῇ· γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ Eph. 5. 22.
13 αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. [k] Ἀδὰμ γὰρ πρῶτος k Gen. 1. 27. & 2. 18, 22.
14 ἐπλάσθη, εἶτα Εὔα. [l] καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ 1 Cor. 11. 8, 9.
15 ἀπατηθεῖσα ἐν παραβάσει γέγονε. Σωθήσεται δὲ διὰ τῆς l Gen 3. 6. 2 Cor. 11. 3.
τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ,
μετὰ σωφροσύνης.

Similarly it is said, 1 Pet. iii. 3, 4, ὧν ἔστω ὁ κόσμος—ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος.

11. γυνὴ ἐν ἡσυχίᾳ μανθ.] Ἡσυχία, in this sense, to denote modest silence, is rare in the Classical writers, but found in the Sept. and Josephus, Bell. ii. 8. 5, καὶ καθισάντων μεθ' ἡσυχίας.

The best Expositors are agreed that this injunction relates, like the foregoing, to public worship; and that what is added in the next verse is intended to further develope the meaning here. Women are enjoined, at divine worship, to keep that *silence* which is suitable to subjection. They are not only not to pray in public, but not to instruct; they are to *learn*, and not to *teach*, nor in any way assume authority over the other sex, but to be quiet; see Chrysostom and Theophylact. Thus the injunction here is exactly the same as that at 1 Cor. xiv. 34.

12. οὐδὲ αὐθεντεῖν ἀνδρὸς] 'nor to bear authority over.' Αὐθεντεῖν signifies properly, 1. to slay with one's own hand; 2. to take the law into one's own hand, αὐτοδικεῖν. Hence it comes to mean, as here, ἐξουσιάζειν.

— ἀλλ' εἶναι ἐν ἡσυχίᾳ.] Supply κελεύω, from the preceding words οὐκ ἐπιτρέπω. By ἡσυχ. here cannot, as Rosenmuller understands, be meant the not discharging a public office; for the women, we know, occupied the *Diaconal* office. It must certainly denote that quiet silence and *peaceable acquiescence* (the ἡσύχιον πνεῦμα inculcated, 1 Pet. iii. 4), which is the very opposite to a spirit of turbulence or disorder.

13, 14. Here are adduced two principal *reasons* for the foregoing injunction, serving to show why the female sex is in subjection to the male. As to the first, it is generally supposed to be founded on the Jewish notion, by which (as we find from the Rabbins) *priority of creation* was always thought to carry with it *precedence*; see Wetstein and Loesner. There is, however, no necessity to resort to that principle. We may regard the words as briefly hinting an argument, which is more plainly expressed in a kindred passage of 1 Cor. xi. 8, 9, Οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα, which passage is the best comment on the present; showing that her being created as an helpmeet to man *implies* an inferiority to, and dependence on, man. Answering to ἐπλάσθη here is ἐκτίσθη there; a term used with reference to Gen. ii. 7, ἔπλασεν ὁ Θεὸς τὸν ἄνθρ. χοῦν ἀπὸ τῆς γῆς.

14. καὶ Ἀδὰμ οὐκ ἠπατ.] Here the ancient and most modern Expositors repeat, from the preceding, πρῶτος. This, however, is not a little harsh. The Apostle merely means to say, that the fault of being deceived rested on the woman; q. d. 'It was not Adam that was deceived [by the serpent], but the *woman*; who, being so deceived, was especially in fault.' Hence it follows, that she, from that original imbecillity and persuasibility, was very properly subjected to the man, and thus must not usurp authority over him. The phrase ἐν παραβ. εἶναι corresponds to the Latin *in culpâ esse.*

15. σωθήσεται δὲ—σωφροσύνης.] This passage, as it has much perplexed, so has it been variously explained by, Expositors of different times. The difficulty centres in the expression τεκνογονίας; and this some Commentators have attempted to remove by assigning to the term some peculiar sense, as *education*, or *offspring*; the διὰ being taken for σύν. But thus the latter part of the sentence will not correspond (as it is evidently intended to do) to the former: and, indeed, *both* those significations are destitute of any authority, and yield a forced and frigid sense. Again, to take the expression, with others, as meant of the *bearing the promised Redeemer*, would suppose such an *ænigmatical* mode of speaking on a plain subject, as it is very improbable the Apostle should adopt. Lastly, the difficulty has been attempted to be removed by assigning another sense to σωθ., which many eminent Commentators think may here denote only *temporal deliverance.* So Abp. Newcome renders, 'Notwithstanding, she shall be preserved in child-bearing, if they continue,' &c. This, however, lies open to the fatal objection, that the deliverance has not been observed to be *confined* to Christian and pious women; and that the context requires σωθ. to be taken of eternal *salvation.* The sense may, I think, be most correctly laid down as follows: 'Nevertheless, the sex, which was the means of bringing such ruin on the human race, will not be excluded from salvation, or admitted to it on worse terms; but it will be extended to them through child-bearing and the various onerous duties which follow it. They will, I say, be *saved*, as a *sex*, and all the *individuals* of it, if they embrace and continue in the Christian faith, and practise those duties of loving obedience, holiness, and modesty which it enjoins.' And here it is well observed by Calvin: 'Non potuit aptior afferri consolatio, nec efficacior, quam si rationem et medium, ut ita loquar, salutis consequendæ in ipsa pœna ostenderet.' As to the objection, that those who die virgins, or after marriage bear no children, would thus be excluded from salvation, it is quite groundless; since what is here said only respects the *sex*, not the individuals thereof. So it is justly observed by Theophylact and Œcumenius, that 'this is not said as though they would be saved by any other than their own individual virtue, but only that child-bearing may be an occasion of salvation to

a Acts 20. 28. Phil. 1. 1.
b Titus 1. 6. infra 5. 9.

III. [a] ΠΙΣΤΟΣ ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, 1
καλοῦ ἔργου ἐπιθυμεῖ. [b] Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπ- 2
τον εἶναι, μιᾶς γυναικὸς ἄνδρα, * νηφάλιον, σώφρονα, κόσμιον,

them. In this view Bp. Hall explains: 'God shall make those her painful conceptions, and the care and anxiety she undergoes in the nurture of her children, good means to bring her to salvation.'

If the above explanation be thought too harsh, we may regard διὰ τῆς τεκνογονίας as an insertion thrown in by way of *qualifying* the gracious assurance just given; in like manner as at Mark x. 30, the gracious promise of ample remuneration, in this world and in the next, to those who forsake all for Christ's sake, is qualified by the insertion μετὰ διωγμῶν, i. e. 'through, under, or amidst persecutions.' And so it is said, Acts xiv. 22, ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. Thus διὰ will denote the *circumstances* through which any thing takes place; as 2 Cor. v. 7, διὰ πίστεως, 'in a state of faith;' also 1 John v. 6. Rom. ii. 27, and iv. 11. 2 Cor. ii. 4, ἔγραψα ὑμῖν διὰ πολλῶν δακρύων· Phil. i. 20. This latter view is, I find, that which was adopted by Wolf and Bengel, who remark, 'denotatur hic *conditio* sive status in quo mulier salutem sic assecuta;' though they notice not, what seems an important feature, that we have here a *qualifying* circumstance; just as (to use the words of Bp. Sanderson) all promises, both temporal and spiritual, are to be understood *cum exceptione crucis*. So also, 1 Cor. vii. 28, to a similar kind assurance is subjoined, θλίψιν δὲ τῇ σαρκὶ ἕξουσι.

Thus, too, it seems intimated that, 'by their child-bearing, implying the faithful performance of all the many onerous duties of a wife and mother, the *evil* done by the sex (for which, too, it is punished by the *pains* and *perils* of child-bearing induced by the curse, Gen. iii. 16) is regarded as balanced by a correspondent *benefit*; and thus it will be admitted to salvation with the other sex, on the same conditions, of faith,' &c. And here it is well observed by Calvin, that 'lest he should be supposed to include the whole virtue of woman in the conjugal duties, the Apostle immediately subjoins those greater ones in which pious women ought to excel the profane and worldly:' so meaning to intimate (as Bp. Hall expresses it), 'that nevertheless the main condition and help to future glory is their continuance in faith,' &c.

Finally, as the term γυνὴ is evidently meant to be taken generically for the *sex*, the transition, in ἐὰν μείνωσιν, &c., from the singular to the plural has nothing at which to stumble; and seems to have been resorted to for the sake of more pointed *application*, and to show that the word γυνὴ was meant not of any particular individual, but of the whole sex.

— πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ, &c.] These three particulars embrace the grand outlines of a Christian's duty; for to the first the second is indispensable; and the third not less so to the two others; for 'without holiness no man shall see the Lord.' By σωφροσύνης is meant that discreet *sober-mindedness* with respect to dress, silence in the Church, and general subjection just before enjoined; in which sense the expression is, I find, understood by Calvin, Benson, and Abp. Newcome. Thus it will correspond to the similar term σωφρονισμοῦ at 2 Tim. i. 7, and ἐγκράτεια at 2 Pet. i. 5. And here we cannot but notice on the address with which the Apostle thus brings round again what he had before enforced.

III. The Apostle now proceeds to the cognate subject, of the *qualifications* of those who are to *preside* in the above assemblies for prayer, or are to discharge other and *œconomical* functions connected therewith.

1. πιστὸς ὁ λόγος.] Many Commentators, ancient and modern, thinking that the subsequent affirmation would scarcely require so solemn an introduction, refer these words to the preceding assurance in σωθήσεται, &c. But though the formula is used of what *goes before*, at iv. 9, yet it has just been used of *what follows*; and certainly the *character* of the formula is far more suitable thereto. Besides, it is not *solemnity*, but *seriousness* that characterizes it; q. d. 'It has been said, and is a true saying, and worthy of entire confidence, that,' &c. I have fully shown, in the Notes on Acts xi. 30. xx. 17. Phil. i. 1, that originally the terms ἐπισκ. and πρεσβ. denoted the same offices of the Church; and I pointed out also *how* the office of Bishop (in the sense in which we now use the word) was introduced. It is not clear whether St. Paul *here* means to denote ministers of the *second* or of the *first* rank of the ministerial offic e; but probably the *former* is intended.

— καλοῦ ἔργου ἐπιθ.] By thus calling it an honourable *work*, the Apostle doubtless meant to suggest that its *weighty duties* are to be considered, rather than the *honour*, much less the *emolument*, that accrues from it. Indeed, ἔργον is a term always used of a laborious and important office. So it is said, in a similar passage of Isocrat. Dem. (cited by Wetstein), τοὺς δόξης ὀρεγομένους—ὅσοι μὲν οὖν πρὸς τοὺς ἑαυτῶν φίλους τοὺς προτρεπτικοὺς λόγους συγγράφουσι, καλὸν ἔργον ἐπιχειροῦσι.

2. ἀνεπίληπτον.] This is properly an *agonistical* term, signifying, 'one who gives his adversary no *hold* upon him;' but it is often (as here) applied metaphorically to one who gives others no cause to justly accuse him. So Thucydides, v. 17, τοῖς ἐχθροῖς ἀνεπ. εἶναι. 'Such (says a celebrated writer) is the perfect purity of our religion, such the innocence and virtue it exacts, that he must be a very good man indeed who lives up to it.' And when we consider the still *greater* requirements in a *teacher* of religion,—who is to be an example to others,—and reflect on the injury done to religion through the side of false professors, how much reason will there appear that such an one should be, as the Apostle says, *blameless!*'

— μιᾶς γυναικὸς ἄνδρα.] The import of these words has been disputed. That the Apostle forbids *polygamy* cannot be doubted; but the only question is, whether he means to forbid more than one wife *at a time*, or more than one wife in *all*; q. d. 'the candidate shall not have married a second wife.' *Authority* seems most in favour of the *former* interpretation; but, as in a kindred passage of ver. 9, where it is required of a *widow*,

3 φιλόξενον, διδακτικόν· [c] μὴ πάροινον, μὴ πλήκτην, μὴ c 2 Tim. 2. 24.
4 αἰσχροκερδῆ· ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον· [d] τοῦ ἰδίου d Tit. 1. 6.
οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ
5 πάσης σεμνότητος· (εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ
6 οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;) [e] μὴ νεόφυτον, ἵνα e Is. 14. 12.

in order to be put on the list for support by the Church, to have been ἑνὸς ἀνδρὸς γυνὴ, where the expression can only mean, to have one husband; and as it seems (as Chrysostom observes) to have been the chief intent of the Apostle κωλύειν τὴν ἀμετρίαν, it may be supposed that he forbids second marriage in a *Bishop*, lest, in an age when divorce was so prevalent, Ministers might be induced to seek divorce, and thus subject themselves to scandal, as if actuated by improper motives.

— νηφάλιον] 'vigilant or circumspect.' In which sense the word occurs in the later writers; as, for instance, Phavorinus. The force of the word is well expressed by the Pesch. Syr. 'mente sit vigilanti.' Instead of νηφάλιον (the reading of many of the best MSS. and all the early Editions), νηφάλεον was introduced by Beza; but without any sufficient reason; and the former has been rightly restored by Wetstein, Griesbach, Matthæi, Tittman, and Vater.

Here, then, we have a quality suggested by the very term ἐπίσκοπος, which imports *vigilant superintendence.*

— σώφρονα] 'sober-minded;' i. e. one who holds his passions and desires under thorough regulation. So Æschin. cont. Timarch. 25. 37, ἐκ παιδὸς εἰς γῆρας σώφρων. By κόσμιον is meant 'orderly, decorous,' σεμνοπρεπῆ, as Theophylact explains. Indeed, these three terms form a *class* of cognate virtues.

Well might the Apostle require thus much from *Christian* ministers; for no less than this was expected of the *heathen priests.* So in Æschyl. Theb. 606, Amphiaraus is described as being a model for priests, thus: Οὗτος δ' ὁ μάντις σώφρων, δίκαιος, ἀγαθὸς, εὐσεβὴς ἀνὴρ, μέγας προφήτης.

— φιλόξενον] *hospitable;* see Rom. xii. 13, and compare Hebr. xiii. 2. Διδακτ., 'fit to teach;' namely, as possessing the knowledge and faculty necessary. See Tit. i. 7.

3. μὴ πάροινον.] Some Expositors, ancient and modern, take this to be equivalent to ὑβριστὴν or αὐθάδη; which is, indeed, much countenanced by three *vices* in this clause standing opposed to the three *virtues* in the next. But considering that we have at ver. 8 the expression μὴ οἴνῳ προσέχοντες used of the Deacons, here at least the physical sense must be *included;* and, according to every principle of correct exegesis, it must stand *first.* In the word πάροινος the παρα means *beyond*, denoting *excess.* So the expression in Hab. ii. 5, 'he *transgresseth* by wine.'

— πλήκτην.] The term has been commonly rendered *striker;* but, considering that the expression is opposed to ἄμαχον in the next clause, it is better explained, with the most eminent Commentators, ancient and modern, *quarrelsome, litigious:* or it may denote, as Theodoret and other ancients interpret, '*vehement, impetuous,* and *bitter* in censuring,' the ἐμπλήκτως ὀξὺς of Thucydides, iii. 82. Of this metaphorical sense, rare in the Classical writers, I find an example in Dicæarchus, p. 15, θρασεῖς δὲ καὶ ὑβρισταὶ, καὶ ὑπερήφανοι πλῆκταί τε· and Pollux, vi. 129, reckons among the disturbers of the state τοὺς πλήκτας.

Μὴ αἰσχροκερδῆ is not found in many MSS., Versions, and Fathers; and has been rejected by several Critics, and cancelled by Griesbach and Scholz, but retained and defended by Matthæi and Knapp. The words, however, *may* be only an interpolation from Tit. i.; for as to the remark of Wetstein, that to three *vices* are opposed in the following clause three *virtues*, that argument cuts *two ways;* for it may be urged that the words were *introduced* to *complete* the sense, and *cause* the very correspondence in question. And certainly the style of St. Paul, like that of Thucydides, is characterized by *variety*, and does not affect the trim exactness of Isocrates. With respect to the word itself, it is used by the best writers to denote 'one who will gain money by methods, which though not dishonest, yet are base;' see the admirable sketch of αἰσχροκέρδεια given by Theophrastus, Char. Eth. This admonition, we may observe, would be especially suitable in a great commercial place like Ephesus, where money was all in all.

— ἀφιλάργυρον.] From the vice of *avarice* it may surely be expected that a minister of the Gospel should abstain; for such can hardly subsist without the breach of more commandments than one. Indeed, it would be excessive candour to imagine that a man who so visibly sets his whole heart not only on the world, but on one of the most worthless things in it (for so is money with regard to its uses), should be, at the same time, laying up his treasure in heaven. 'Ye cannot serve God and Mammon.'

4. καλῶς προϊστ.] 'well or creditably regulating.' So Diog. Laërt. i. 70, τῆς αὐτοῦ οἰκίας καλῶς προστατεῖν· and Dionys. Hal. i. p. 178, ἐμέμφετο δὲ τοὺς κακῶς προϊσταμένους τῶν ἰδίων. The words μετὰ πάσης σεμν. are to be construed with τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, denoting the demeanour to be adopted. The circumstance τέκνα ἔχοντα ἐν ὑποταγῇ adverts to the case wherein the καλῶς προϊστάμενον is most requisite.

5. εἰ δέ τις—ἐπιμελήσεται;] This seems founded on a sort of proverb, that 'he who cannot manage his private affairs, is not fit to be entrusted with those of the public.'

6. μὴ νεόφυτον.] 'Not a new convert,' by a metaphor like that in 1 Cor. iii. 6, ἐγὼ ἐφύτευσα. There is also implied a notion of the rawness, and imperfect acquaintance with the doctrines of Christianity, likely to be found in such; which seems referred to in the τυφωθεὶς just after; since imperfect knowledge generates *conceit.* The words εἰς κρίμα ἐμπέσῃ τοῦ Διαβόλου are by most Expositors, ancient and modern, understood of falling into the same condemnation and punishment that the Devil fell

f 1 Cor. 5. 12. μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ Διαβόλου. [f] Δεῖ δὲ αὐτὸν 7
καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν· ἵνα μὴ εἰς
g Acts 6. 3. Lev. 10. 9. Ezek. 44. 21. ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ Διαβόλου. [g] Διακόνους 8
ὡσαύτως σεμνούς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχον-
h Supra 1. 19. τας, μὴ αἰσχροκερδεῖς, [h] ἔχοντας τὸ μυστήριον τῆς πίστεως 9
ἐν καθαρᾷ συνειδήσει. καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, 10
εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες. Γυναῖκας ὡσαύτως 11
σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσι. διάκο- 12
νοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστά-
i Matt. 25. 21. μενοι καὶ τῶν ἰδίων οἴκων. [i] οἱ γὰρ καλῶς διακονήσαντες, 13
βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παῤῥησίαν
k 2 Tim. 2. 20. Eph. 2. 21. ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. [k] Ταῦτά σοι γράφω, ἐλπί- 14
ζων ἐλθεῖν πρός σε τάχιον· ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς 15
δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ

into through pride; which is supported by the authority of the Pesch. Syr. And so Calvin observes: 'Est elegans antithesis, quæ indignitatem auget: Si is qui præficitur Ecclesiæ Dei, sua elatione in eandem cum Diabolo condemnationem ruat.' Several eminent Expositors, however, from Luther and Erasmus downwards, take τοῦ Διαβ. to mean the *calumniator* or slanderous enemy of the Gospel, the noun being, they say, used generically of those who seek an occasion to calumniate the Christians; but, as Calvin observes, 'rarum est ut judicium *maledicentiam* significat.' Moreover, the expression Διάβολος would thus have to be taken of *just* condemnation.

7. μαρτυρίαν.] This may best be rendered *reputation*, or character.

— παγίδα τοῦ Διαβόλου.] Some modern Expositors interpret this, 'the snares of the calumniator.' But there is little doubt that by τοῦ Διαβ. is meant, as the most eminent Interpreters (including the Pesch. Syr.) have understood it, the *Devil*. So it is said, by a similar mode of expression, 2 Tim. ii. 26, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ Διαβόλου παγίδος. The term παγ. *may* denote, in a *generic* sense, the various snares which, as we learn from Scripture, the Tempter is ever laying to entrap our virtue.

8—10. The qualifications now marked out for *Deacons* are comparatively few, such being omitted as have reference to government, or teaching.

8. μὴ διλόγους] 'not double-tongued,' or double-dealers, deceitfully saying one thing to one party, and another thing to another; one thing to the minister, and another to the people. Such an upright, straight-forward disposition was very necessary in persons who, like the Deacons, *went*, as it were, *between* the Presbyter and the people; especially as difference of opinion respecting Jewish rites and ceremonies, and various other matters, existed in most congregations.

— μὴ οἴνῳ πολλῷ προσέχοντας] 'not given to much wine.' The Apostle, as Theophylact observes, says not μὴ μεθύσους (for *that* were altogether unworthy), but, 'not great drinkers;' for much wine, even though it produce not inebriation, greatly weakens the tone of the mind. So it is well said by Philostratus, Vit. Ap. i. 8, ἐναντιοῦσθαι τῇ τοῦ νοῦ συστάσει, διαθολοῦντα τὸν ἐν τῇ ψυχῇ αἰθέρα: answering to the well-known expression of the Latin Poet,

'Affigit humo divinæ particulam auræ.'

9. ἔχοντας τὸ μυστήριον—συνειδήσει.] In the interpretation of these words Expositors not a little differ. But the sense seems simply to be, 'holding the doctrines of the faith sincerely and conscientiously.' So i. 19, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν. On τὸ μυστ. τῆς πίστεως in this sense, see Eph. i. 9. vi. 19. Col. iv. 3, and compare 1 Cor. ii. 7.

10. καὶ οὗτοι] 'those *too*,' viz., as well as the Presbyters; for, it seems, examination as to character and qualifications was to precede election.

— ἀνέγκλητοι.] Answering to μαρτυρίαν καλὴν ἔχ. at ver. 7.

11. γυναῖκας.] Most modern Commentators interpret, 'their (i. e. the Deacons') wives;' while the ancient and most eminent modern ones take it to mean the order called *Deaconesses*, to whom certainly the *qualifications* here mentioned are more suitable than to the former; and on such a point the voice of antiquity ought not lightly to be rejected: indeed, the former interpretation would require the *Article*. In some cases, however, the same persons might be both deacons' wives and deaconesses.

— πιστὰς ἐν πᾶσι.] With reference to their dispensing the public contributions among their own sex, to whom, by the customs of the Greeks, men had not access.

12. See supra vv. 2. 4.

13. Generaliori sententia, et loco communi præcepta sua consignat Apostolus. (Heinrichs.)

— βαθμὸν καλὸν περιπ.] Literally, 'obtain an honourable post or step,' i. e. a higher degree, viz., of Presbyter, or Bishop. Πολλὴν παῤῥ. Supply περιπ. The sense seems to be, 'they obtain the privilege of speaking with freedom (i. e. beyond that of private Christians) on matters concerning the faith.'

15. ἐὰν δὲ βραδύνω, ἵνα εἰδῇς.] The best mode of removing the difficulty here complained of seems to be, to repeat ταῦτα γράφω from the preceding verse; q. d. '[And I write these things unto thee, not as if I should never come again], but that if I should be delayed, thou,' &c.

16 ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας. [1] Καὶ ὁμολο- 1 John 1. 14. Matt. 3. 16.
γουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον·—Θεὸς ἐφα- 1 Pet. 3. 18. Mark 16. 5.
νερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, Eph. 3. 5, 6. Col. 1. 23. Luke 24. 51.
ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

— στύλος καὶ ἑδραίωμα τῆς ἀληθ.] These words have been variously interpreted. In order to ascertain their *sense*, it is necessary to determine their scope, and whether they should be taken with the *preceding*, or the *following* words. Some ancient and several modern Expositors (as Chillingworth, Gataker, Maius, Zorn,) and many *recent* Interpreters, refer them to what *follows*. This method, however, lies open to insuperable objections, as stated by Poole, Benson, and Scott. And thus, too, I apprehend, the sentiment is overloaded with words, has in its air something frigid and jejune, and, what is more, involves an *anticlimax*, no where found in *Scripture*, and very rarely in any writer of credit. The natural connexion of the words is, doubtless, with what *precedes*; yet certainly not, as some imagine, with εἰδῇς, as if the reference were to *Timothy*: for that would be an utter violation of the construxion, and involve somewhat of incongruity; for, though Timothy might be a *pillar* of the truth, yet not a *foundation* thereof. In short, the words cannot well be united with any part of the preceding context, except with ἥτις ἐστὶν—ζῶντος, which is their natural connexion, and which would probably have been more generally received than it has among Protestant Expositors, had they not wished to rescue the passage from *Romish* perversion. But surely such forced expositions, devised merely to evade the arguments or claims of opponents, are unworthy of a cause which needs not the aid of disingenuous arts to uphold it. Here there can be no doubt but that the true reference is to ἥτις ἐστὶν ἐκκλησία, as was maintained by almost all the ancient Expositors, and many eminent modern Protestant Commentators, as Grotius, Bp. Hall, Calvin, Hammond, Gothofred, Weber, Schmid, Deyling, Wolf, Whitby, Macknight, and Bp. Van Mildert, who understand it of the Church Universal, administered under an external visible form of government,—and which, by maintaining the revelation of God and his religion, upholds it as a foundation does a building, or as pillars support an edifice. So Grotius: 'Veritatem hîc comparat operi supero; Ecclesiam, maxime universalem, sed et eas partes quæ universali adhærent, columnæ et basi.' That such is the meaning, is plain from the context; the design of the Apostle being evidently this,—to give weight to his preceding instructions, as to the regulation of the Church at Ephesus, by suggesting the important *purpose* for which the Church Universal was instituted. So Bp. Hall well paraphrases, 'that thou mayest know how thou oughtest to carry thyself in this great family of God, the church of the living God; which is, in respect of men, the pillar and ground of truth; so that it sustains and bears up, by a faithful profession and maintenance thereof, the true religion of God.'

The above interpretation is, I believe, liable to no well-founded objection; and, indeed, any other mode of explanation is, both philologically and otherwise, quite untenable. It may, indeed, be asked, that if such be the meaning, why was it not expressed more exactly and intelligibly? I answer, that the Apostle could not *express* ἥτις ἐστὶ before στύλος, &c., because that would have involved a tautology of the very worst kind possible, and of which there is no example to be found in any good ancient writer; and it was not *necessary* so to do, since the *apposition* supplies this subject to the context, and that context furnishes us with ἥτις ἐστὶν,—just what is wanted. And that, perhaps, was one reason why St. Paul wrote ἥτις ἐστὶν just before, and not ὅστις ἐστὶν, as the grammatical concord with οἶκος requires, though it is not unfrequently deserted, as Gal. iii. 16, καὶ τῷ σπέρματί σου· ὅς (for ὅ) ἐστι Χριστός. The idiom is frequent in the Classical authors, especially Thucydides, though there is generally some reason for the *hypallage*. *Here*, besides the one above suggested, the writer could not well use ὅς, lest it should be referred to Θεοῦ as the *nearest* antecedent, and lead to a confusion of ideas.

Finally, with reference to the *dispute in doctrine* here involved, I would say, that as the Church of *that* age (to which the words were especially meant to apply) might well be said to be στύλος καὶ ἑδραίωμα τῆς ἀληθείας, because founded by the *Apostles*, who were the *pillars* of the Christian faith; so, if the words be applied, in the present instance, to the Church, they are not to be referred to the Church of *Rome*, or to the Church of *England* or of *Scotland*, or any *particular* Church, but to *Christ's Holy Catholic Church* (for which we pray in our Liturgy), consisting of all the *true* Churches of Christ throughout the world; i. e. all such Churches as hold the essential doctrines of the Gospel. So that the passage by no means implies the *infallibility* of any particular Church: on which subject see the able and instructive Essay of Dr. Macknight. That the words are well adapted to express the above sense, is manifest; for στύλος being qualified and explained by ἑδραίωμα, must be put for στύλωμα (on which word see Steph. Thes.); and in ἑδραίωμα there is, I think, an allusion to the *mode* in which vast edifices, like the Temple at Jerusalem, or that of Diana at Ephesus (supposed by some Commentators to be here alluded to in οἶκος), were built; namely, as in several of our cathedrals (such as Canterbury and *old* St. Paul's), by first laying a foundation with *rows of pillars* penetrating deep under ground,—and then, upon *those*, building the *superstructure*. Accordingly here, as the CHURCH UNIVERSAL is the ἑδραίωμα, so *each particular Church* may be a *pillar* of that foundation which upholds the superstructure of Gospel Truth.

16. καὶ ὁμολογουμένως μέγα, &c.] This is closely connected with what precedes; the sense being, 'And confessedly (i. e. unquestionably) great is the mystery of godliness' (meaning, the Gospel-scheme, as in Joseph. c. Ap. i. 12) contained in the long-concealed, but now revealed *truths of the Gospel*, which that Church is to recommend and support, and of which the *sum* is, that 'God was manifested in the flesh.' There may, indeed,

a Matt. 24. 23. 2 Thess. 2. 3. 2 Tim. 3. 1. 2 Pet. 3. 3. Jude 18. 1 John 2. 18.

IV. ᵃ Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς 1
ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι πλα-

seem an *abruptness*, and a sort of hiatus in the sense between μυστ. and Θεός; but that is not uncommon in the writings of St. Paul, and especially in passages, like the present, of great pathos. See Rom. xi. 33—36. In these cases I have, after eminent Editors, placed a mark denoting the aposiopesis. The term μυστήριον is often used of the doctrines of the Gospel in general; but was here, I conceive, adopted chiefly with reference to that great mystery of 'God manifested in the flesh,' on which all the others depend, and which Timothy was especially to urge.

It is true that the sense, as above laid down, depends upon the *reading*, which, in the case of Θεός, is disputed. Griesbach has for Θεὸς edited ὃς; but without any sufficient reason; for the *external* evidence in favour of it is next to nothing; only *three* MSS. having ὃ, and *one* ὁ, and those all of the *Western* recension, and probably altered from the Vulgate. As to *Versions*, though most of them favour ὃς, yet they cannot be balanced against nearly the whole of the *MSS.* The Latin Fathers, indeed, support ὃ, as might be expected from its being the reading followed in the *Vulgate;* but as to the *Greek* Fathers, they are by no means, as Griesbach affirms, in *favour* of ὃς; for it has been irrefragably proved by Matthæi, Rinck, and especially Scholz, that their testimony is, *upon the whole*, decidedly in favour of Θεός. The false reasonings of Griesbach and Belsham have been fully exposed by Dr. Burton (Testim. p. 141) and the British Critic and Quart. Theol. Rev. ii. 297; the former adducing evidence of the way in which the passage was understood by the Ante-Nicene Fathers, in citations from Barnabas, Clem. Alex., Hippolytus, and Dionys. Alex.; to which others are added by Rinck from Ignat. Ep. to the Ephesians, § 19, Θεοῦ ἀνθρωπίνως φανερουμένου. Bengel, Matthæi, and Rinck are decidedly of opinion that the reading ΟΣ arose from ΘΣ, and not ΘΣ from ΟΣ: and no wonder; since (as Matthæi has shown) in the uncial MSS. the line in Θ is not unfrequently *omitted* by the scribes; as, for instance, in the next word ἐφανερώθη. Now in a question of *testimony*, like this, it might be sufficient to prove that *external* evidence is decidedly in favour of Θεός; but we may as confidently refer to the *internal*, since it is not less so. It has been shown by Bp. Bull, Abp. Magee, Dr. Nolan, Dr. Burton, the British Critic, and Rinck, that the reading ὃς is liable to almost every objection in interpretation, and violates all the rules of construction. It cannot legitimately have any antecedent but Θεοῦ ζῶντος. *That*, however, is rejected by the Socinians as *equally* inculcating the doctrine of the Deity of Christ, which they are resolved, at all events, to exclude. As to the *sense* thus produced, it has been shown by Rinck and the British Critic to be quite unsuitable. Here I must not omit to notice that Dr. Pye Smith, in his 'Scripture Testimony,' adopts the reading ὃς, which (with Berriman and others) he connects with Θεοῦ ζῶντος, including the intermediate words in a parenthesis; but, with deference to that learned and excellent writer, I must here differ from him in opinion, especially as I am strongly confirmed in my persuasion of the genuineness of Θεὸς by the very elaborate discussion of the evidence, both external and internal, given in an able Tract by Dr. Henderson, entitled, 'The Great Mystery of Godliness Incontrovertible, London, 1830,' who decides the question in favour of Θεός.

Here, then (to use the words of Bp. Pearson on the Creed), 'St. Paul, unfolding the mystery of godliness, has delivered six propositions together, and the subject of all and each of them is *God;* and this God, who is the subject of all these propositions, must be understood of *Christ*, because of him each one is true, and all are so of none but him. He was the Word, which was God, and was made flesh; and, consequently, "God manifested in the flesh." Upon him the Spirit descended at his baptism, and after his ascension was poured upon his Apostles, ratifying his commission, and confirming the doctrine which they received from him; wherefore he was "God justified in the Spirit." His nativity the angels celebrated; in the discharge of his office they ministered unto him; at his resurrection and ascension they were present, always ready to confess and adore him. He was therefore "God seen of angels."' The rest of the propositions do not *need* proof or illustration. However, Bp. Hurd's note, cited by D'Oyly and Mant, may be advantageously consulted.

IV. 1. τὸ δὲ Πνεῦμα, &c.] The connexion of this with the preceding matter is so close, that a new Chapter ought by no means to have been commenced here; though to trace the exact order of the ideas is by no means easy. It may be best to render δὲ, with Mede, *veruntamen;* q. d. 'However [important as these truths are, and though the Church, by preserving the mystery of godliness, be the grand support of the truth,] the Holy Spirit,' &c.

By τὸ Πνεῦμα some eminent Expositors understand that portion of the Spirit, which was vouchsafed to the Prophets of the Old Testament; as, for instance, Dan. xi. 36—39. But it is better referred to the Apostle himself (compare 1 Cor. ii. 10), for the expression seems to imply a *direct* revelation; as in Acts viii. 29. x. 19. xi. 12, and Revel. ii. 7, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. By the expression ὑστέροις καιροῖς are meant, as in Acts ii. 17. Hebr. i. 1. 1 Pet. i. 20, the times of the *last* or *Christian dispensation.* Compare, also, similar expressions in the kindred passages of 2 Tim. iii. 1. James v. 3. 2 Pet. iii. 3. Jude 18.

— ἀποστήσονταί τινες τῆς πίστ.] 'will fall away from the faith.' Referring to the same subject as that treated on at 2 Thess. ii. 3—12, where see Notes. Ἀποστ. here and ἀποστασία there both denote, in a general way, *apostasy* from religion; but sometimes, as here, only a falling away or defection from the *true faith* of it, by either rejecting any of its doctrines, or arbitrarily introducing others, or corrupting any by an admixture of the dogmas of Heathenism or Judaism.

— πνεύμασι πλάνοις.] Meaning (by the use of the substantive for adjective) 'persons who profess to speak by the Spirit, but are in reality

2 νοις καὶ διδασκαλίαις δαιμονίων, [b] ἐν ὑποκρίσει ψευδολόγων, b Matt. 7. 15. Rom. 16. 18.
3 κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, [c] κωλυόντων γαμεῖν, 2 Pet. 2. 3. c Gen. 9. 3.
ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ Rom. 14. 6. 1 Cor. 10. 30.
4 εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. [d] Ὅτι d Gen. 1. 31. Rom. 14. 14, 20.
πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχα- Tit. 1. 15.
5 ριστίας λαμβανόμενον· ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ
6 ἐντεύξεως. [e] Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ 2 Tim. 3. 14, 15.
διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς

impostors.' So Josephus, Bell. Jud. ii. 13. 4, πλάνοι ἄνθρωποι καὶ ἀπατεῶνες. The expression πλάνοις serves to *determine* the sense of πνεύμασι, which otherwise would only be, 'those claiming to possess a divine inspiration;' as 2 Thess. ii. 2. 1 John iv. 1. iii. 6. Of διδασκ. δαιμ. it is not agreed whether the sense be, 'doctrines suggested *by* demons,' or '*concerning* demons.' The former interpretation is preferable, especially as it may include the sense of *devilish*; i. e. impious. So in James iii. 15, we have σοφία δαιμονιώδης.

2. ἐν ὑποκρ. ψευδ.] The construction here is somewhat perplexed; but as to the *antiptosis* supposed by some, it is utterly inadmissible; as is also the factitious mode of construction proposed by Heinrichs, who would supply ὄντες, or repeat προσέχοντες. The words depend, I conceive, upon ἀποστήσονται; and here ἐν must (with many eminent Expositors) be taken for διὰ, Hebr. ב, *by* or *through*. Of the two expressions, ὑποκρίσει and ψευδολόγων, the former denotes 'a pretended show of extraordinary sanctity;' and the latter adverts to the falsehood by which the claims are supported. The two ideas are *united* in Josephus, Bell. i. 32. 3, τερατείαν καὶ ὑπόκρισιν λέγεις τὴν εὐσέβειαν;

— κεκαυτηριασμένων τὴν ἰδίαν συν.] In this figurative expression Commentators are not agreed whether the metaphor be one taken from the *branding* of criminals, or from the *cauterizing* employed by surgeons on mortified flesh, which is, as such, insensible to all feeling. So Diod. Sic. xx. 54, ταῖς ψυχαῖς ὥσπερ καυτῆρά τινα προσῆγε. The *latter* view (ably maintained by Reitz, on Lucian, i. 645) is preferable, as yielding a *stronger* sense, and one more suitable to the context of the Epistle, and better according with the parallel passages of Scripture; nor is it unsupported by ancient authority. So Theodoret says that 'this serves to indicate τὴν ἐσχάτην αὐτῶν ἀναλγησίαν.' And no wonder; for, as Schleusner observes (Lex. New Test.), 'the expression signifies metaphorically *dedoluisse*, et ad obstinatiorem torporem et sensum conscientiæ victum, et plane extinctum transfertur.' So answering to ἀπηλγηκότες at Eph. iv. 19.

3. ἀπέχ. βρωμ.] Here the best Expositors are agreed, that κελευόντων is to be supplied, taken from κωλ. before; comparing 1 Cor. xiv. 34; these two passages being peculiar cases, differing from those many, where, in the latter part of a sentence, a word (generally a verb) is to be supplied from one that occurs in the *former* part of it; or if not the same, some word of cognate sense. Whereas, in these two passages, the word to be supplied is one of the very opposite in signification to what had occurred in the former member of the sentence: which may perhaps be paralleled with the Classical idiom, by which, in the first clause of a sentence comes a *verbum imperandi* with a negative; and in the second the *verb* is to be repeated *without* the *negative*. Now here κωλύω includes within itself *both*; yet, in the second clause, a *verbum imperandi*, as κελευόντων, is to be repeated, as in the former case.

— ἃ ὁ Θεὸς ἔκτισεν, &c.] This is meant to intimate that they thereby insult the *Creator*, who hath bestowed on man the powers and faculties of innocent enjoyment. Μετὰ εὐχ.; see Note on Eph. v. 4. Τοῖς πιστοῖς, for ὑπὸ τῶν πιστῶν. Ἐπεγνωκόσι τὴν ἀλήθ. Meaning, 'those who have fully known the truth concerning meats:' a knowledge, as Macknight says, necessary to render the eating lawful, and give men satisfaction in the use.

4. ὅτι πᾶν κτίσμα Θεοῦ καλόν.] These words serve to explain the preceding ἐπεγνωκόσι τὴν ἀλήθ.; containing, as Hyperius observes, an *argumentum à causâ finali*; q. d. 'who well know, I say, that every thing created and supplied by God is good and fit to be eaten.' Compare Gen. i. 31.

— καὶ οὐδὲν ἀπόβλητον] 'and that no created thing is to be rejected;' i. e. ἀποβολῆς ἄξιον: compare Rom. xiv. 6. 1 Cor. x. 31. The present passage is well illustrated in Bp. Sanderson's fifth Sermon *ad Populum* on this text.

5. ἁγιάζεται—ἐντεύξ.] These words are meant not so much to give a *reason* for the preceding, as to *limit* the foregoing position, and show that every κτίσμα Θεοῦ may become καλὸν, (for that is what is meant by ἁγιάζεται,) namely, 'if it be partaken and enjoyed, διὰ λόγου Θεοῦ καὶ ἐντεύξεως, in conjunction with, preceded by the use of prayer,' &c. See Note on Acts ii. 42, and Bp. Newton, cited in D'Oyly and Mant.

6. ταῦτα.] Meaning all the instructions that have been before given, especially those at iii. 15, 16. Ὑποτίθεσθαι signifies, 'to lay any thing before another,' as instruction or admonition.

— ἐντρεφόμενος τοῖς λόγοις, &c.] Meaning, 'one nourished up in the doctrines of faith.' This figurative use of ἐντρέφομαι, as of the Latin *innutriri*, is frequent in the Classical writers. By τῆς πίστεως I would not understand, with Bp. Hall, Macknight, and Abp. Newcome, 'the faith, i. e. the true religion of God.' It would rather seem that by the expression is here meant (as Calvin, Beza, and Estius explain) 'the sum of Christian doctrine;' as at v. 8, and Acts vi. 7. The next words may either be, as Calvin says, exegetical, or they may be meant to apply what was said *generally*, of a καλὸς διάκονος, to *Timothy* in particular; the διδασκαλίας referring

f Supra 1. 4. infra 6. 20. 2 Tim. 2. 16, 23. Tit. 1. 14. & 3. 9.
g Col. 2. 23. infra 6. 6.
h Supra 1. 15.
i 2 Cor. 6. 5. & 11. 23. 2 Thess. 3. 8.

πίστεως, καὶ τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας.
[f] Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε 7
δὲ σεαυτὸν πρὸς εὐσέβειαν. [g] Ἡ γὰρ σωματικὴ γυμνασία πρὸς 8
ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός
ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.
[h] Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. [i] Εἰς τοῦτο γὰρ 9,10

to the Apostle's own instruction. Παρηκολούθηκας. Literally, 'hast followed up and well learnt.'

7. βεβήλους—παραιτοῦ.] The mention of διδασκ. reminded the Apostle of a kind of learning, to which Jewish youths were particularly attached,—namely, that of the Rabbinical traditions and speculations, such as we find in the Talmud; the μῦθοι καὶ γενεαλ. ἀπέραντ. of i. 4. To these the epithets here used are quite applicable; and βεβήλ. may refer to something in them akin to the *Pagan* superstitions. Γραώδεις, 'silly, absurd,' like the Latin *anilis*. So Strabo, cited by Wetstein, calls poetry γραώδη μυθολογίαν· and Jamblichus de Vit. Pyth. has γραώδεσιν ὑποθήκαις. The term μύθους is meant to intimate the *falsity* of the traditions in question. Παραιτοῦ, 'have nothing to do with;' synonymous with περιΐστασο in Tit. iii. 9.

With the *sentiment* I would compare what Philo-Judæus says, p. 132, C. τῷ δὲ Θεοῦ θεραπευτῇ πρεπωδὲς ἀληθείας περιέχεσθαι, τὴν ἀβεβαίαν μυθοποιΐαν χαίρειν εἰπόντι.

— γύμναζε δὲ σεαυτὸν πρὸς εὐσέβ.] These words seem meant to anticipate and overrule a plea, which might be advanced for the kind of learning just condemned; namely, that it *exercises the understanding*. The Apostle directs Timothy rather to occupy himself in acquiring a perfect knowledge of the religion which he had to teach; see ver. 13. Εὐσέβεια is here used as at iii. 16; though it may also be meant to include exercise in the *practical* part of religion, by studying to lead a holy life.

8, 9. From the *agonistical metaphor* in γύμν. σεαυτὸν the Apostle takes occasion to show the high importance of this spiritual γυμνασία, by contrasting *its* benefits with those resulting from the temporal γυμνασία, to which young men so devoted themselves, either by way of preparation for the games, or for honourable display in general; the advantages of the former being only temporary and temporal, those of the latter permanent, and extending to a future life. Thus the argument will correspond to that urged in a kindred passage of 1 Cor. ix. 25, ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ, ἄφθαρτον. Such seems to be the most natural and consistent view of the sense, though many Expositors understand the γυμν. of what we call bodily *exercise*; a sense surely too limited. And it was certainly not the intent of the Apostle, as Rosenmuller supposes, to here inculcate the advantages of *mental* over bodily exercise. In σωματικὴ (which is for τοῦ σώματος, as μάχας νομικὰς for μάχας περὶ τοῦ νόμου, Tit. iii. 9) there is an allusion to the exercising or training of the body. The term γυμνασία must, however, not only be referred to the laborious *exercises* of the athlete, but to all the *other* parts of what we call *training*, as applied to the πένταθλον, and expressed by the term ἐγκρατεύεσθαι in 1 Cor. ix. 25.

The expression πρὸς ὀλίγον may be understood both of *degree* and *duration*. And so, as respects the *former*, it is well said by Diogenes Laërt. i. 56, of the ἀθληταὶ καὶ ἀσκούμενοι that, 'while going through the exercise or training, they are πολυδάπανοι (i. e. sacrifice much, are at a great private expense) καὶ νικῶντες ἐπιζήμιοι, and when conquering, occasion loss to the public;' namely, because they must be paid dearly for that which they have earned dearly.

— πρὸς πάντα.] Meaning, 'in every way,' and under all circumstances. Ἐπαγγελίαν ἔχουσα, &c. A promise as respects the *former*, amply verified in that 'peace which passeth all understanding,' and that 'hope full of immortality,' which, added to the blessings in *this* world ever attendant on a life of virtue and temperance, make godliness, even as respects the present existence, to be indeed a great gain.

The Commentators aptly compare Seneca, Ep. 79, 'Nulli non virtus et vivo et mortuo gratiam retulit, si modo illam bona secutus est fide;' and a Rabbinical writer, Aboth. 4. 6, 'Magna est lex, quæ dat vitam facientibus ipsam in seculo præsenti, et in seculo futuro.' See more in Benson, Newcome, and Scott, and comp. Mark x. 29, 30.

9. πιστὸς ὁ λόγος, &c.] On this formula see Note supra i. 15. By the λόγος here spoken of is, as the best Expositors are agreed, to be understood the above position, ἡ εὐσέβεια πρὸς πάντα ὠφέλιμος: an assertion well termed πιστὸς καὶ πάσης ἀποδοχῆς ἄξιος, worthy to be relied on, and worthy of entire and universal acceptance; for, as Benson observes, 'without these three great principles, a God, a Providence, and a future state of retribution, religion could not subsist.' And the Apostle, in the next verse, plainly intimates, that these principles were his support under affliction, as well as animated him to zeal and diligence in active service.

10. εἰς τοῦτο γὰρ, &c.] Γὰρ has reference to ἐπαγγελίαν ἔχ. at ver. 8, and by εἰς τοῦτο is to be understood τὸ ἔχειν ἐπαγγ., &c. In this verse we have, as Hyperius observes, a *ratio confirmationis à signo* (or, as Crellius says, *ab exemplo*); q. d. 'That what we affirm is true, you may be assured by this certain evidence, that for this cause we labour and undergo great perils. Therefore do we bear up under such accumulated hardships and difficulties, because we have a fixed hope in the living God (who is the Saviour of all men, however forlorn and perilous be their condition in this world, if so be that they do not by their faithlessness exclude themselves from salvation); and we are certain that it is the praise of our doctrine, that we cannot, by any circumstances, however adverse, be deterred from that truth which consists in faith and charity.' See also the Notes of Calvin and Crellius. The argu-

καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι,
11 ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. Παράγ-
12 γελλε ταῦτα καὶ δίδασκε. [k] Μηδείς σου τῆς νεότητος κατα- k Titus 2. 7, 15.
φρονείτω· ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀνα- 1 Pet. 5. 3.
13 στροφῇ· ἐν ἀγάπῃ, [ἐν πνεύματι,] ἐν πίστει, ἐν ἁγνείᾳ. Ἕως
ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδα-
14 σκαλίᾳ. [l] Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι, l Acts 6. 6. & 8. 17.
διὰ προφητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. & 13. 3. & 19. 6.
15 Ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σου ἡ προκοπὴ φανερὰ supra 1. 18. infra 5. 22. 2 Tim. 1. 6.

ment is excellently stated by Theodoret as follows: *Τί δήποτε γὰρ τὸν πολὺν τοῦτον ἀνεδεξάμεθα πόνον, καὶ τὰ παρὰ πάντων ὀνείδη δεχόμεθα, εἰ μή τίς ἐστι τῶν πόνων ἀντίδοσις; ἀλλὰ γάρ ἐστιν ἀντίδοσις. ἀΐδιος γὰρ Θεὸς ἀγωνοθετεῖ τοῖς ἀθλοῦσι, καὶ πάντων ἐστὶν ἀνθρώπων σωτὴρ*, &c.

— *ὅς ἐστι σωτὴρ πάντων.*] Many eminent Commentators (with a view to supporting the doctrine of Universal Redemption) explain, 'would have all men to be saved.' And so on this text Dr. Barrow has an excellent Sermon, entitled, 'The doctrine of Universal Redemption asserted and explained.' The above sense, however, is one by no means to be extracted from the words; and though it may seem countenanced by what follows, and the same expression supra ii. 3, 4, yet see Note there. The full sense seems to be, 'who is the temporal Preserver of all men, as well as the Saviour of mankind in general, whether Jews or Gentiles;' i. e. holds out salvation to men of every nation who seek it in faith. See Whitby and Scott.

12. *μηδεὶς—καταφρ.*] From the connexion of this with the next clause, by means of *ἀλλὰ*, it is clear that the meaning is, 'Let no one have reason to despise thy youth,' i. e. despise thee on account of thy youth. In order to which, he is enjoined to be exemplary in his conduct. So Theodoret well paraphrases: *θέλεις μὴ καταφρονεῖσθαι κελεύων, ἔμψυχος νόμος γενοῦ. δεῖξον ἐν σαυτῷ τὸ τῶν νόμων κατόρθωμα· ἔχε τὸν βίον μαρτυροῦντα τῷ λόγῳ.*

— *ἐν λόγῳ, ἐν ἀναστροφῇ.*] Meaning, 'in words and actions, conversation and conduct.' *Ἀγάπῃ.* Namely, 'love both to God and man;' what is called *ἀγάπη ἀνυπόκριτος* in a similar passage at 2 Cor. vi. 6. *Πίστις* must here have reference to the outward profession rather than the internal sentiment.

Here *ἐν πνεύματι* may seem not in place, in a detail of *outward* qualities, which shall be an example to *others*. Hence the ancient Critics (as we find from the *omission* of the words in a few MSS. and Versions) *cancelled* the words. In this they have been followed by Griesbach and others, but without any sufficient cause; since for the *insertion* of them no reason can be imagined, while for the *omission* a very strong one may be assigned,—namely, that *πνεύμ.* was commonly understood of the *Holy* Spirit; a sense which they rightly judged could have no place here. But the words must be retained, and are best explained (with Theophylact and some eminent *modern* Expositors) 'in a spiritual disposition, character,' &c. Of course in this and most other cases where this signification has place (see Bp. Middl. Diss. on the word *πνεῦμα*, § 6. at Matt. i. 18), the *effects* of the influence of the Holy Spirit are meant.

13. *πρόσεχε τῇ ἀναγνώσει.*] Not merely meaning (as it is commonly understood) only the reading of the *Old Testament*, but including all such other reading or study, as would enable Timothy to better understand the Scriptures, and consequently fit him for the more effective exercise of his ministry among enlightened heathens: reading being here mentioned first, as a necessary preparation for the other two, *παράκλησις* and *διδασκαλία*. On the utility, if not necessity, of profane literature to Christian ministers, we have the testimony of all the most eminent Fathers and distinguished Theologians of every age. See Prof. Rutherforth's Concio ad Clerum, entitled, *De artibus et doctrinis quibus Theologiæ studiosos erudiri oportet.* To this purpose it is well said by Chrysostom, *τῶν πάντων κακῶν αἴτιον μὴ ἀναγινώσκειν βιβλία, ψυχῆς φάρμακα.* See also Whitby, Benson, and Macknight, who well remark that 'if they, who had the supernatural gifts of the Spirit, were to read and study, in order to teach others, well may the pastors of the Church, in the present days, when supernatural gifts have ceased, be expected to read and study.'

14. Here (as Hyperius observes) is urged an argument to discharge his duty *à ratione officii*; or, as Crellius says, 'in quo à præstantiâ officii ipsum commonefacit.'

— *μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσμ.*] Notwithstanding that this must chiefly allude to the Spiritual *gifts* which Timothy had received, it may include the ordinary *graces* of the Spirit, by which his endowments in learning would be sanctified. These were given *διὰ προφ.*, 'according to prophecy;' of which the passage at i. 18 is the best comment. The words *μετὰ ἐπιθ. τ. χειρῶν τ. πρεσβ.* are not at variance with what is said in a kindred passage at 2 Tim. i. 6, *διὰ τῆς ἐπιθ. τ. χειρῶν μου*, since the *μετὰ* here only denotes *concurrence* in the thing. *How far* that extended, we are not informed, nor is it necessary for us to know.

15. *ταῦτα μελέτα.*] Meaning, 'Exercise thyself in these things, make them thy perpetual care and study;' both this and the next phrase being, in the best writers, used of diligent attention. So Diog. Laërt. x. 123, *ταῦτα πράττε καὶ μελέτα*, and Arrian, Diss. Epict. iv. 1, *ταῦτα μελέτα.* Thus also Thucyd. i. 142 (speaking of the long training and practice by which the Athenians had attained their naval pre-eminence) *μελετῶντες αὐτὸ εὐθὺς ἀπὸ τῶν Μηδικῶν.* And Josephus,

m Acts 20. 28. Ezek. 33. 9. ᾖ ἐν πᾶσιν. [m] Ἔπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπίμενε 16
αὐτοῖς. τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς
ἀκούοντάς σου.

a Lev 19.32. V. [a] ΠΡΕΣΒΥΤΕΡΩι μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς 1
πατέρα· νεωτέρους, ὡς ἀδελφούς· πρεσβυτέρας, ὡς μητέρας· 2
νεωτέρας, ὡς ἀδελφὰς, ἐν πάσῃ ἁγνείᾳ. Χήρας τίμα τὰς 3
b Matt. 15.4. Mark 7. 10, &c. Eph. 6. 1, 2. ὄντως χήρας. [b] Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μαν- 4
θανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς
ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστι καλὸν [καὶ ἀπο-
c Luke 2. 36, 37. & 18. 1. δεκτὸν] ἐνώπιον τοῦ Θεοῦ. [c] Ἡ δὲ ὄντως χήρα, καὶ μεμο- 5
νωμένη, ἤλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ
ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας· ἡ δὲ σπαταλῶσα, ζῶσα 6

Ant. xvi. 2. 4, after saying that the Jews devoted the seventh day to the learning of their sacred rites and religious customs, adds, as a just reason for this case, μελέτην, ὥσπερ ἄλλου τινὸς, καὶ τούτων αξιοῦντες εἶναι, i. e. 'being of opinion that, as of any other [good] thing, so of these whereby we may avoid sin, there ought to be a careful study.'

It is probable that the Apostle, in this use of the expression, had still in mind the agonistical metaphor before employed; μελετάω being a word used of all *preparatory exercises*, whether of mind or body. Possibly, too, he may have had in view the words of Psalm i. 2.

— ἐν τούτοις ἴσθι.] Meaning (by the same idiom as in the Horatian *totus in illis*) 'Continue in the careful observance of all such exercises.'

V. 1. πρεσβυτέρῳ.] The best Expositors are agreed that this, as being opposed to νεωτέρους and νεωτέρας just after, signifies, not a *presbyter*, but an *elderly person*. By ἐπιπλήξῃς is meant sharp rebuke and objurgation. Ὡς πατέρα, 'as you would a father.'

Such was, indeed, in theory at least, the custom of antiquity; and Diog. Laërt., in his life of Plato, iii. 95, ascribes a similar sentiment to that philosopher. Παρακάλει, 'intreat them [to act more circumspectly].'

3. τίμα.] The best Expositors are agreed that the sense is, 'support, or honourably provide for,' as at v. 17. Matt. xv. 4—6. See Notes on Mark vii. 9—13, and comp. Acts xxviii. 10.

— τὰς ὄντως χ.] i. e. 'those who are really widows,' in the proper sense of the word (adverted to at v. 5), namely, 'destitute.' From what the Fathers and Greek Commentators tell us, it appears that these persons were *maintained* from the funds of the Church; and from what follows, it is clear that they filled an *office;* the name χῆραι being as much one of office as διάκονος, though the exact nature of its duties has not been determined. That the persons who held it instructed the younger females in the principles of the Christian faith, is pretty certain; but whether they were, as some say, the *same as the Deaconesses*, is yet a disputed point. It would seem that they were *not necessarily* the same; but that having once been such, during the life of their husbands, they were not removed from that office. Otherwise, it would seem, their duties were *different* from those of the deaconesses; and if we were to call them by such a name as would designate their chief duties, we might call them *Female Catechists*. That these differed from the deaconesses, is certain from the positive testimony of Epiphanius. Yet they might occasionally *assist* them in their duty of visiting the sick. Be that as it may, the existence of such an order as the χῆραι requires no very strong testimony from Ecclesiastical history; since, from the extremely retired life of the women in Greece and other parts of the East, and their almost total separation from the other sex, they would much *need* the assistance of such persons, who might either convert them to the Christian faith, or farther instruct them in its doctrines and duties.

4. ἔκγονα.] The term denotes any *descendants* further removed than children, as grand-children, or great grand-children. Μανθ., 'let them (meaning those children) learn from me [a lesson proper for them to know].' So Thucyd. i. 34, μαθέτωσαν ὡς, &c. Εὐσεβ. τὸν ἴδιον οἶκον, 'to show piety (i. e. pious and dutiful care and support) to their own family,' meaning their parents or progenitors. So Thucyd. i. 17, ἐς τὸ τὸν ἴδιον οἶκον αὔξειν. This use of εὐσεβεῖν was almost as common in Greek, as that of *pius* and *pietas* in the Latin. By the expression ἀμοιβὰς ἀποδιδόναι it is hinted that this is no more than repaying a *debt* due to them for their former care and attention to their children.

The words καὶ ἀποδεκτὸν, not found in very many MSS., most of the ancient Versions, and some Fathers, have been cancelled by Griesbach, Vater, Lachmann, and Scholz; being supposed to have crept into the text from ii. 13.

5. καὶ μεμονωμένη.] Render, 'even destitute.' So it is said in Eurip. Alc. 1110, χηρεύεις μόνος. The expression is used with allusion to the etymology of the word χήρα, which is from the adjective χῆρος, and that from χέω, cognate with χάω, to 'gape, stand apart from, be destitute of help.'

— ἤλπικεν ἐπὶ τὸν Θεὸν, &c.] Intimating the *qualifications* required in such persons,—namely, a genuine and constantly operative faith and habitual devotion, both at stated times, and at all needful seasons.

6. 'Postquam suâ notâ veras viduas insignivit, nunc alias opponit, quæ rejiciendæ sint.' (Calvin.)

— ἡ δὲ σπαταλῶσα.] Meaning, 'But she

7 τέθνηκε. Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ὦσιν.
8 [d] Εἰ δέ τις τῶν ἰδίων, καὶ μάλιστα τῶν οἰκείων, οὐ προνοεῖ, d Is. 58. 7. 2 Tim. 3. 5.
9 τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων. Χήρα κατα- Tit. 1. 16.
λεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα ἑνὸς ἀνδρὸς
10 γυνὴ, [e] ἐν ἔργοις καλοῖς μαρτυρουμένη· εἰ ἐτεκνοτρόφησεν, e Gen. 18. 4. & 19. 2.
εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις Luke 7. 38, 44.
11 ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. Νεωτέρας 1 Pet. 4. 9.

who liveth a life of luxury, self-indulgence, and dissipation.' So in James v. 5, we have united ἐτρυφήσατε καὶ ἐσπαταλήσατε. The word (which is rare) comes from σπατάλη, though I can by no means agree with Schleusner, that the metaphor is è cutis *pruritu*. It is rather è cute *bene curatâ;* a common figure to denote luxury. So Hor. Epist. i. 4, 15, 'Me pinguem et nitidum, bene *curatâ cute*, vises.'

— τέθνηκε] 'is [spiritually] dead,' namely, in sin. So Theophylact explains, κἂν δοκῇ ζῆν ταύτην τὴν ζῶσαν τὴν αἰσθητὴν, τέθνηκε κατὰ πνεῦμα. And so also Theodoret. Comp. Eph. ii. 1. Similar sentiments are found in the Apocrypha, the Rabbinical writers, (as Jalkut Rubeni, fol. 177. 3, 'Impii, etiam dum vivunt, vocantur mortui,') and even the heathen philosophers. Thus Seneca, Epist. 93, says that the wicked man 'ante mortem periit.'

Such a person, then, the Apostle means to say, is not to be chosen, since, though μεμονωμένη in one sense, as being bereft of a husband, yet she is, in another, *not desolate*, using the ample means of livelihood, which she possesses, not for purposes of Christian benevolence and charity, but for selfish purposes, in a sensual and luxurious life, free from care or controul; for which probably she prefers remaining single to marrying again: and therefore, upon the whole, she is wholly unfit for the office.

8. εἰ δέ τις—χείρων.] This depends upon ἀνεπίλ. in the preceding verse, and the full sense is, 'so that they do not incur censure [from the heathens]; for, indeed, whoever,' &c. By τῶν οἰκείων some Commentators understand no more than ἰδίων. The two words are, indeed, in their general use, synonymous; but οἰκ. denotes properly a nearer connexion than ἰδίων: the former that of *consanguinity*, the latter that of *affinity*. This use of οἰκεῖος is founded on that of οἶκος supra v. 4. Τὴν πίστιν ἤρν., 'he denieth [by his works] that Christian faith [which he professeth with his lips];' for *that* teaches him, τίμα τὸν πατέρα σου καὶ μητέρα σου, including the making a sufficient provision for their wants. It is well observed by the author of the Essay on Mammon, that the precept here enjoins, not *accumulating*, but *giving*.

— ἀπίστου χείρων.] Meaning, 'is less observant of the moral relative duties than an unbeliever;' for the heathens considered themselves bound, and were by their laws required, to maintain their parents.

9. καταλεγέσθω.] Literally, 'be put on the list;' namely, of widows to be maintained at the expense of the Church. Καταλέγεσθαι simply signifies 'to be enrolled in any order of persons,' civil or military. Besides the *general roll* which comprehended all the Christians of any Church, there were, it seems, particular ones confined to the clergy, and those poorer Christians who were maintained at the public expense, including virgins and widows; and of such lists the Ecclesiastical Canons often make mention. With this *entering upon a list* was, (as we learn from Jerome) in order to in some measure compensate the Church for its bounty, conjoined an obligation to undertake certain public functions, especially business of a lighter kind, suited to one in the decline of life. 'These widows (adds he) assisted the deaconesses properly so called, and were called πρεσβυτίδες.' Epiphanius expressly distinguishes τὰς γραιοτέρας πρεσβυτίδας from the common deaconesses, and at the same time adds that they were χῆραι. It would seem that, before their 60th year, they might receive occasional and temporary relief, but were not put on the list for regular maintenance.

— ἑνὸς ἀνδρὸς γυνή.] It is strange that some eminent Expositors should have taken this to denote, or at least *include*, the sense of preserving conjugal fidelity. The expression plainly signifies the having had but one husband, being *univira*. So Luke ii. 36, ζήσασα μετὰ ἀνδρὸς, scil. ἑνός.

10. ἐν ἔργοις καλοῖς μαρτ.] This use of ἐν is Hellenistic. In Classical Greek it would find no place. So Joseph. Ant. xv. 10. 5. we have ἦν τις—τοῦ βίου καλοκαγαθίᾳ μαρτυρούμενος ἐπὶ τοῖς πᾶσιν.

— εἰ ἐτεκνοτρόφησε.] It is not necessary here to suppose any unusual sense of εἰ; it will be sufficient only to repeat χήρα καταλεγέσθω. By ἐτεκν. is meant 'educated,' and, as is implied in the context, virtuously. See Eph. vi. 4. Of course, it must be meant of such children as she *has had*, if any; for we are not to suppose, as Heinr. does, that the bearing of children is here insisted on. Nay, we find, from Ecclesiastical History, that aged *virgins* were at a later period received into the number of the χῆραι. Ἐξεν. denotes hospitably entertaining Christian brethren, though strangers; chiefly, we may suppose, travelling preachers, since ἁγίων just after occurs. On ἁ. πόδας ἔνιψεν see note on John xiii. 14. This observance was usually administered by, or under the superintendence of, the mistress of the house; and being, in the East, particularly grateful, is meant to designate generally *kind attention* to the comfort of guests.

—θλιβομένοις ἐπήρκεσε] i.e. 'hath ministered help to, relieved, those in need.' The term (which is from ἐπὶ and ἀρκέω) signifies properly, 'to ward off evil by interposing a shield, ἐπί τινι, over a person;' and figuratively, and by implication, to relieve the distressed. So Diod. Sic. vol. x. 120, τοῖς δεδεμένοις τῶν οἰκετῶν ἐπαρκοῦσα.

— ἐπηκολούθησε.] Literally, 'has followed

δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ,
γαμεῖν θέλουσιν· ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν 12
f Tit. 2. 3. ἠθέτησαν. [f] Ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι 13
τὰς οἰκίας· οὐ μόνον δὲ ἀργαὶ, ἀλλὰ καὶ φλύαροι καὶ περί-
g 1 Cor. 7. 9. εργοι, λαλοῦσαι τὰ μὴ δέοντα. [g] Βούλομαι οὖν νεωτέρας 14
γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι
τῷ ἀντικειμένῳ λοιδορίας χάριν. ἤδη γάρ τινες ἐξετράπησαν 15
h Supra v. 3. ὀπίσω τοῦ Σατανᾶ. [h] Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, 16
i Rom. 12. 8. & 15. 27. 1 Cor. 9. 11. ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία· ἵνα ταῖς
& 12. 28. Gal. 6. 6. ὄντως χήραις ἐπαρκέσῃ.
Phil. 2. 29. 1 Thess. 5. 12. Heb. 13. 17. [i] Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιού- 17

it up,' i. e. has lost no opportunity of practising benevolence and charity.

11. *ὅταν γὰρ καταστρηνιάσωσι τοῦ Χρ.*] Meaning, 'when they become wanton against Christ;' i. e. rebel against the restraints of Christianity [by which they are destined to celibacy], they desire to marry.' So (in imitation of the present passage) it is said by Barnabas, Epist.: *ὅταν γὰρ σπαταλῶσιν, ἐπιλανθάνονται τοῦ Κυρίου ἑαυτῶν.* The term *καταστρ.* comes from *καταστρηνὴς*, *stiff*, and figuratively, *stubborn*, *rebellious*. Compare 1 Sam. ii. 29, and Deut. xxxii. 15.

12. *ἔχουσαι κρίμα—ἠθέτησαν.*] Expositors are not agreed whether *πίστ.* is to be interpreted of the Christian faith, and *ἠθέτ.* of abandoning it; or whether it is to be understood of the solemn engagement (perhaps by vow) to celibacy, and devoting themselves to the office of *χήρα*, which *marriage* would render impossible; and *ἠθέτ.* of making light of and forsaking it. As to the former interpretation, I am not aware of any example of *ἀθετεῖν τὴν πίστιν*, or *ἀθ.* being ever used of *casting off a religion*; which, too, would not necessarily follow their marrying even with heathens, as appears from 1 Cor. vii. 14. Besides, thus the suitableness of the expression *πρώτην* might be questioned; since *Paganism* was their first religion. Whereas, according to the sense it carries in the *second* interpretation, it is very apt. And the phrase *ἀθετεῖν τὴν πίστιν*, in the sense *fallere fidem*, 'forsake a promise or engagement,' is frequent in the later Classical writers and the Sept. Indeed, the words preceding evidently allude to an *engagement to celibacy*; and therefore to *that* the *πίστιν* may most naturally be referred. *Πρώτην* is for *προτέραν*, as Rev. ii. 4, and often in the New Test. *Κρίμα* will thus mean *condemnation*, severe censure, *notam infamiæ*, as Hyperius expresses it.

13. *ἅμα δὲ καὶ ἀργαὶ μανθάν.* &c.] This corresponds to *γαμεῖν θέλουσιν* at v. 11; v. 12 being, in some measure, parenthetical; q. d. 'They desire to marry, and, moreover, learn to idly gad about among families.' By which seems to be meant, that they made their duty of going about to instruct the women and children, or other parts of their office, (as seeking out objects of charity, see Note supra v. 10), rather a means of pastime, than subservient to the purposes of their vocation. Thus they formed habits of idleness; and not only that, but, as is added, of trifling, prying, and intermeddling; a spirit which is admirably depicted in the masterly sketches of Theophrastus, *περὶ λαλιᾶς*, and *περὶ περιεργίας*. Between the terms *ἀργαὶ* and *περίεργ.* we may observe a *paronomasia*, as in 2 Thess. iii. 11. *Φλύαρος* comes from *φλύος*, *a bubble*; since to blow up such well designates the occupation of a trifler. *Λαλοῦσαι τὰ μὴ δ.* is an euphemism for 'talking scandal.' So Eurip. Phœn. 205, *Φιλόψογον γὰρ χρῆμα θηλειῶν ἔφυ· Σμικρὰς δ' ἀφορμὰς ἢν λάβωσι τῶν λόγων, Πλείους ἐπεισφέρουσιν. ἡδονὴ δέ τις Γυναιξὶ, μηδὲν ὑγιὲς ἀλλήλαις λέγειν.*

14. *νεωτέρας*] i. e. the younger *widows*, not *women*, as in our common Version; for of *those* alone the context treats. Indeed, *χήρας* is added in several MSS., and expressed by the Greek Commentators. *Βούλομαι* is to be understood, not of *injunction*, but only of *wish* that they would marry rather than make engagements and break them; q. d. 'I wish them to marry again, if they are so inclined and have opportunity, rather than aim at what they cannot attain, namely, the dedicating of themselves, by celibacy, to the promotion of the Gospel.' So also the words are explained by Calvin, Hyperius, and Grotius.

— *τεκνογονεῖν, οἰκοδεσπ.*] Supply *ὥστε*; *ὥστε τεκν.* &c. being for *ἵνα τεκνογονῶσι καὶ οἰκοδ.*, 'that they may be occupied in the various duties of wives and mothers;' these three terms, *γαμεῖν*, *τεκνογονεῖν*, and *οἰκοδεσποτεῖν*, comprehending, as Bengel remarks, the three grades of female domestic society.

— *μηδεμίαν ἀφορμὴν*, &c.] 'and [thereby] give no handle,' &c. *Τῷ ἀντικειμένῳ* is used in a generic sense for *τοῖς ἀντικειμένοις*; compare 1 Cor. xvi. 9. Phil. i. 20. *Λοιδορίας χάριν*, for *λοιδ. ἕνεκα*, and that for *εἰς λοιδορίαν.*

15. *ἐξετρ. ὀπίσω τ. Σ.*] This may mean, 'have turned aside to follow the suggestions of Satan;' i. e. by marrying, to the violation of their sacred engagements, and, if to an unbeliever, probably to the abandonment of the faith.

16. *ἔχει χήρας*] 'have near relations who are *poor* widows;' i. e. as mothers, grandmothers, daughters, or sisters.

17. From the relief of the poor the Apostle proceeds to the support of ministers; though with an obscurity of expression (arising probably from delicacy), which prevents us from acquiring any very exact information. That a *stipend* was appropriated to the support of the minister is certain; but on the *amount*, and the mode of collection, we are left much in the dark. Some

σθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.
18 [k] Λέγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ φιμώσεις· k Dent. 21. 14. & 25. 4.
19 καὶ ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. [l] Κατὰ πρεσβυ- Lev. 19. 13. Matt. 10. 10.
τέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ Luke 10. 7. 1 Cor. 9. 9. l Deut. 19. 15.
20 τριῶν μαρτύρων. Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων l Tit. 1. 13. Deut. 13. 11.
21 ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. Διαμαρτύρομαι
ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκ-
τῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν
22 ποιῶν κατὰ πρόσκλισιν. [m] Χεῖρας ταχέως μηδενὶ ἐπιτίθει, m Acts 6. 6. & 13. 3.
μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν ἁγνὸν τήρει. 1 Tim. 3. 10. 2 John 11.
23 [n] Μηκέτι ὑδροπότει, ἀλλ' οἴνῳ ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν n Ps. 104. 15.

glimmering of light, however, may be obtained from a passage of Euseb. H. E. v. 28 (cited by Wetstein), where there is mention of a certain Bishop being engaged ὥστε λαμβάνειν μηνιαῖα δηνάρια ρν' at 150 Denaria a month. Προεστ. πρεσβ. must not be taken, with some, of the *Pastoral* duties properly so called; but of the *directive* functions of some one *ruling Presbyter*, who regulated and had the government of the Church of a city or district; in fact, the *Bishop* of a somewhat later period. Of ἀξιούσθ. the meaning is not merely, 'let them receive,' but, 'let them receive as their just due.' So Hebr. iii. 3, πλείονος γὰρ δόξης οὗτος παρὰ Μωϋσῆν ἠξίωται. By τιμῆς may be understood both competent reward and suitable respect; and the term διπλῆς may (as the best Expositors, ancient and modern, are agreed) be taken as standing for πολλῆς, i. e. liberal stipend; examples of which mode of expression have been adduced both from the Classical and Scriptural writers, though not all of them to the purpose; see 2 Kings ii. 9, and Rev. xviii. 6. This view of the sense is preferable to the one commonly adopted, because the Apostle, it may be observed, when speaking on the present subject, never *descends to particulars.* To avoid, however, any unnecessary curtailment of the sense, we *may*, with Bp. Sanderson (in his third Sermon ad Aulam, p. 393), understand this *double* honour, of one honour due to the *place*, and another due to *merit* in the discharge of its duties. 'For where (says he) place and merit concur, there is a double honour due.' If this view be admitted, there may be (as Wetstein supposes) an allusion to those soldiers, who, for eminent services, had *double* pay assigned to them.

— οἱ κοπιῶντες ἐν λόγῳ καὶ διδ.] i. e. discharging the regular *pastoral* duties. See Benson.

18. καὶ ἄξιος—αὐτοῦ.] These words are no where to be found in the Old Test.; and as we are not *compelled* here to repeat λέγει ἡ γραφή, we may suppose that the words in question are introduced as a proverbial maxim, such as our Lord often adopted. So Calvin regards it as a 'præceptum politicum, quod in generali æquitatem commendat.'

19. κατὰ πρεσβ.] Not, 'an elderly person,' as many interpret, but, 'a presbyter.' Ἐπὶ, 'under the testimony of:' a rule founded on the Law of Moses, Deut. xix. 15, and adverted to at Matt. xviii. 16. John viii. 17.

20. τοὺς ἁμαρτ.] It is not agreed whether the *presbyters*, or the *people at large*, are here to be understood. The context favours the *former* view; but the air of the sentence, and the change of number, rather require the *latter*.

21. διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ, &c.] A most solemn form of injunction, introduced, as Calvin observes, not only from the matter being very serious, but of great difficulty. Heinrichs compares a similar one in Josephus, Bell. ii. 16. 4, μαρτύρομαι ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ. By ἐκλεκ. ἀγγέλων are meant those angels who kept their first estate, and are, therefore, the chosen and approved ones; see Note on Matt. xx. 16. They are here conjoined with the Lord Jesus, because they will be present at the day of judgment as *assessores judicii* attendant on Christ. The word Κυρίου, not found in some ancient MSS. and several Versions and Fathers, has been cancelled by Griesb. and Scholz; but on insufficient grounds.

— ἵνα ταῦτα φυλάξῃς, &c.] This may partly extend to *all* the foregoing injunctions; but it chiefly respects the *last;* ταῦτα meaning, 'all these matters of *discipline*.' Χωρὶς προκρίματος, i. e. 'keeping yourself apart from prejudice or prepossession;' lit., fore-judging, answering to the Latin *præjudicium.* Κατὰ πρόσκλισιν, 'through partiality,' or undue favour. So Clemens, in his Epistle to the Corinthians, has κατὰ προσκλίσεις. The word properly signifies a *leaning towards* or *upon.* So Diod. Sic. iii. 27, πρόσκλισις τοῦ ζώου πρὸς τὸ δένδρον.

22, 23. χεῖρας—ἐπιτίθει.] 'Lay hands hastily or inconsiderately on no man.' Μηδὲ κοιν. ἁμ. ἀλλ.; i. e. 'Do not [by thus ordaining unfit persons] make thyself answerable for their delinquencies.' The next words, μηκέτι ὑδροπ., are by many referred to what *follows;* but by others to what precedes; which is certainly more suitable to the gravity of the Apostle and that of the foregoing subject: nay, it ought on *another* account to be adopted; namely, because ver. 24, according to the opinion of the best Expositors, is closely connected with v. 22, v. 23 being a parenthetical admonition. The abruptness here is thus accounted for by Mr. Scott: 'It occurred to the Apostle's mind, when reflecting on Timothy's manifold cares and labours, that his frequent indispositions might be increased by too great abstemiousness, to the prevention of his usefulness, and the shortening of his days. He therefore broke in upon his subject, to counsel him not to drink water any longer, at least as his only liquor, but to use a little wine, to strengthen his

σου καὶ τὰς πυκνάς σου ἀσθενείας. Τινῶν ἀνθρώπων αἱ 24
ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ
ἐπακολουθοῦσιν. Ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι· 25
καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται.
a Eph. 6. 5. Col. 3. 22. Tit. 2. 5, 8, 9. 1 Pet. 2. 18. VI. [a] ΟΣΟΙ εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπό- 1
τας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ
Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται. Οἱ δὲ πιστοὺς ἔχον- 2
τες δεσπότας, μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ
μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ οἱ τῆς
εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.
b Gal. 1. 6, 7. supra 1. 3, 4. [b] Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι 3
λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ'
c 1 Cor. 8. 2. supra 1. 4. 2 Tim. 2. 23. Tit. 3. 9. εὐσέβειαν διδασκαλίᾳ, [c] τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ 4
νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος,

stomach, and preserve his health.' See also Macknight.

24, 25. This must (as was before observed) be connected with what precedes, there being here, as Hyperius observes, an *Epanaphora* or *regressio*. The general meaning may be thus expressed: 'Keep thyself pure from all participation in other men's sins [by ordaining unfit persons to the ministry;] [To avoid which, however, will require much circumspection and consideration]; *for* though some men's sins are discernible without any close examination, *anticipating*, as it were, the judgment passed on them after examination; yet, in other persons, their faults only *follow*, being known only after much examination. In like manner it is with respect to men's *virtues*. Some immediately appear; while others are only known after long acquaintance with the persons.' Similarly it is said in Soph. Œd. Tyr., Χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος· Κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ.

25. καὶ τὰ ἄλλως ἔχοντα, &c.] Meaning, 'and those works which are otherwise [than manifest] (i. e. οὐ πρόδηλα) cannot [whether they be good or bad] be long hid.' See more in Calvin, Hyperius, Whitby, and Newcome.

VI. 1. The admonitions in this and the following verse are (as appears from ver. 3) intended to correct certain *contrary positions* of the false teachers (commonly supposed to have been Judaizers), who, it seems, wanted to introduce into the Christian Church the doctrine,—that, as no *Jew* was to remain a slave for life, so ought no *Christian;* thus releasing men from all *civil duties*, under the pretence of *religious rights*, to the great scandal of the Gospel. Indeed, into errors of this kind ignorant or unreflecting persons might easily fall (partly by misinterpreting the metaphorical language of the Apostle), even *without* being perverted by any Judaizing teachers. It was obvious that the *spirit* of the Gospel is adverse to slavery. Indeed, in proportion as its injunctions are obeyed, it tends to *root out* a practice, in which folly and injustice are alike conspicuous. Hence it was natural for persons so ignorant as slaves to regard the Gospel as freeing men from *all* obligations that are intrinsically and fundamentally inconsistent with justice and equity. Thus the admonition was highly seasonable.

— ὅσοι εἰσὶν ὑπὸ ζυγὸν δ.] We may notice the *strength* of this expression, in which there is a blending of *two* (compare Gal. v. 1, ζυγῷ δουλείας ἐνέχεσθε), and that in order to put the case in its strongest point of view (supposing even the harshest bondage), and thereby make the injunction to obedience the more forcible. See parallel exhortations in Eph. vi. 5—8, and 1 Pet. ii. 18, where see Notes.

2. μὴ καταφ.] scil. αὐτῶν. Meaning, that they must not neglect to obey their orders, on the ground of being their equals in a spiritual point of view.

— ἀλλὰ μᾶλλον δουλ.] Render, 'but let them serve them the rather,' i. e. the more zealously and faithfully. So μᾶλλον ἀγαπᾶν in John iii. 19, and xii. 43, and often elsewhere. The term ἀγαπητοὶ (at which supply ἀδελφοὶ) serves to strengthen the preceding term πιστοί. The next words, οἱ τῆς εὐεργ. ἀντιλ. must not, with some, be referred to the *slaves*, but to the *masters*. Render, 'because they who enjoy the benefit [of their service] are believers, and beloved [brethren].'

3. ἑτεροδιδ.] See Note supra i. 3. Προσέρχεται, 'accede to, acquiesce in.' So Philo, 289, A. μηδὲν προσέρχεσθαι γνώμῃ τῶν εἰρημένων. Ὑγιαίνουσι λόγοις, 'sound words.' A *medical* metaphor, often occurring in this and the second Epistle to Timothy, and found also in that to Titus. By εὐσέβειαν is meant 'the true religion,' the Gospel, as supra iii. 16, and elsewhere.

4. τετύφωται, μηδὲν ἐπιστ.] Meaning, 'he is puffed up with pride, though knowing nothing.' So Polyb. ii. 81, ἀγνοεῖ καὶ τετύφ. Τετύφ. is equivalent to φυσιούμενος in a similar passage of Col. ii. 18. Νοσῶν is used agreeably to the preceding metaphor in ὑγ., and means, 'having a morbid fondness for,' as in Plato, Phædr. p. 282, ἀπαντήσας τῷ νοσοῦντι περὶ λόγων ἀκοήν.

It is truly remarked by Hyperius, 'Mente sani non sunt, dum sese sic involvunt quæstionibus et disputationum pugnis, ut nunquam possint se extricare. Ac verè languent, ubi in certa ac solida doctrina fidei nequeunt consistere, neque habent, quo se sustentent, quamdiu ut dubii et

5 ἔρις, βλασφημίαι, ὑπόνοιαι πονηραὶ, [d] ‡ παραδιατριβαὶ διε-
φθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς
ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. Ἀφίστασο
6 ἀπὸ τῶν τοιούτων. [e] Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια
7 μετὰ αὐταρκείας. [f] οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον·
8 δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τί δυνάμεθα· [g] ἔχοντες δὲ δια-
9 τροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα. [h] Οἱ δὲ
βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα,

d Rom. 16. 17. 2 Tim. 3. 5, 8. 2 Pet. 2. 3. 2 John 10.
e Prov. 15. 16. supra 4. 8. Heb. 13. 5.
f Job 1. 21. & 27. 19. Ps. 49. 18. Prov. 27. 24. Eccl. 5. 14, 15.
g Eccl. 29. 28. Matt. 6. 25. 1 Pet. 5. 7.
h Prov. 11. 28. & 20. 21. & 28. 20. Matt. 13. 22. James 5. 1.

animo deficientes in scabie quæstionum volutantur.'

By these *ζητήσεις* understand those wranglings mentioned supra i. 4, and by the *λογομ.* the verbal altercations thence arising.

— *ἐξ ὧν γίνεται*, &c.] The Apostle now proceeds to show the pernicious result of this ambitious desire of knowledge, by pointing to its dire effects, in a congeries of evils thence arising. (Calvin and Hyperius.) By *ὑπόνοιαι πονηραὶ* we may best understand those *injurious suspicions* mutually entertained between the parties who are affected with this *wrangling disease*, as Bp. Wilkins well calls it.

5. *παραδιατριβαί.*] The reading here is uncertain. Griesbach and Scholz edit, from four uncial and about 20 other MSS., *διαπαρατρ.* But the compound *διαπαρατρ.* is almost unexampled, and good reasons are given by Tittman, de Synon., p. 233, why that reading cannot be admitted. The *παρα* in this word denotes, as Heinrichs observes, *inanity*, and the *δια vehemence.* Thus the expression aptly designates the *folly* as well as violence of the contest excited by the angry competition above alluded to. The next words, *διεφθαρμένων ἀνθρώπων*, &c., seem meant, by adverting to the *character* and *disposition* of the persons themselves, to intimate the wholesome truth, that (as Hyperius says) 'ex conditione doctorum solet eorum doctrina æstimari;' q. d. 'It is not likely that any wholesome doctrine can come from those whose minds and consciences are corrupt, and consequently destitute of truth.'

— *νομιζόντων πορισμὸν εἶναι τ. εὐσέβειαν.*] Here we have an *illustration* of the corruptness just adverted to. Render, 'supposing that godliness is gain,' i. e. regarding the Gospel, or any other religion, only as it may be subservient to gain. The *Article* here (as Calvin and Newcome observe) serves to indicate that *εὐσέβειαν* is the *subject*, not the *predicate.* Sentences similarly constructed occur in the best Greek writers; ex. gr. Dionys. Hal. iii. 5, *οἱ δὲ χρηματισμὸν ἡγούμενοι τὸν πόλεμον.* Joseph. Bell. i. 32. 3, *τερατείαν δέ μου* (I conjecture *που*, *utique*) *καὶ ὑπόκρισιν λέγεις τὴν εὐσέβειαν.* Xenoph. Mem. i. 6. 10, *ἔοικας τὴν εὐδαιμονίαν εἶναι τρυφὴν καὶ πολυτέλειαν.* Philo, 877. A. (of the Essenes) *τὴν ὀλιγόδειαν καὶ εὐκολίαν, ὅπερ ἐστὶ, κρίνοντες περιουσίαν.* Zosim. ii. 38. 2, *τὴν γὰρ ἀσωτίαν ἡγεῖτο φιλοτιμίαν.* Joseph. Bell. ii. 21. 1, *ἀρετὴν ἡγούμενος τὴν ἀπάτην.*

With the *sentiment* Wetstein aptly compares from Seneca, Ep. 108, 'qui philosophiam, velut aliquod artificium venale, didicerunt.'

— *ἀφίστασο ἀπὸ τῶν τοιούτων.*] So it is said, Ecclus. vii. 2, *ἀπόστηθι ἀπὸ ἀδίκου·* and examples of this expression are adduced from the Classical writers.

6. *ἔστι δὲ πορισμὸς*, &c.] Here such a skilful turn (*per inversionem*, or *κατ' ἀντίστροφον*, as the Grammarians say,) is given to the foregoing position, as to make it express a weighty truth; namely, that 'piety is *not*, as the false teachers deem it, a losing concern, but that it is piety itself that is *the gain;*' meaning, that religion, if accompanied with that contented spirit which it alone teaches (a disposition well said by Bp. Sanderson to consist 'in the mutual and relative sufficiency of the things unto the mind, and the mind unto the things,') produces the truest gain, even comfort here and everlasting life hereafter. A similar sentiment is adduced by Wetstein from Philo: *τί ἂν εἴη κέρδος λυσιτελέστερον ὁσιότητος;*

7. The Apostle now, as Theodoret observes, confirms the above position from the very nature of things.

— *οὐδὲν γὰρ εἰσηνέγκαμεν*, &c.] The *γὰρ* refers to a clause omitted; q. d. 'Why should we be so anxious to secure what can stand us in so little stead, and will fail us so soon? since there is nothing we can long enjoy; for we brought,' &c. Loesner here compares from Philo, p. 852, *μηδὲν εἰς κόσμον, ἀλλὰ μηδὲ σαυτὸν εἰσήνεγκας· γυμνὸς μὲν γὰρ ἦλθες, γυμνὸς πάλιν ἀπίῃς.* Similar sentiments, too, are found in Soph. Antig. 1037—9. Eurip. Ion, 648. Hor. Carm. ii. 14. 21.

8. The Apostle here shows in what this *αὐτάρκεια* (ver. 6) consists.

— *διατροφάς.*] The word is put in the plural, in order to answer to *σκεπάσματα*, which term has the same sense as our *clothes;* and so it is used in Joseph. Bell. ii. 8. 5, *ζωσάμενοι σκεπάσμασι λινοῖς.* In *διατροφὰς* the *δια* is very significant, importing a perpetual supply of necessary food, the 'provisæ fruges in annum' of Horace. Several similar sentiments may be seen in Wetstein.

9, 10. In these verses we have arguments against avarice from the extreme perils in which it involves men; and those are set forth *by enumeration.* (Hyperius.)

In vain is it that some recent Commentators have attempted to refine away this impressive admonition, by referring it to mere *Jewish notions.* Avarice and idolatry are, indeed, *compared*, both in the Old and New Testament; not that they are of *equal* guilt, but in order to show the *great guilt* of the *former:* and that covetousness is in the Gospel regarded as highly criminal, the strong language of the Apostle puts beyond a doubt.

9. *οἱ βουλόμενοι πλουτεῖν.*] Meaning, 'those who study to be rich,' and devote their thoughts to the increase of their wealth, making this their

καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες
i Prov. 15. 16. βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. [i] Ῥίζα 10
γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία· ἧς τινὲς ὀρε-
γόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περι-
k 2 Tim. 2. 22. έπειραν ὀδύναις πολλαῖς. [k] Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ, 11
ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν,

chief object and aim. Εἰς πειρασμὸν καὶ παγίδα. Meaning (by Hendiadys) 'into ensnaring temptations;' namely, both in spending what they have, and in gaining more. The words following point out the pernicious *effects* thence resulting.

— ἀνοήτους καὶ βλαβεράς.] Thus meaning to say, 'not only that they are *hurtful*, but such as are unworthy of a being endowed with the faculty of reason (νοῦς), who, being thus raised above the animals, ought to rise above them in such animal propensities.' So Longinus, de Subl. § 44, says that when men are devoted to avarice and sensuality, and the cognate passions and affections, they can no longer *look upwards;* and that mental greatness must pine away and be neglected, when men τὰ θνητὰ ἑαυτῶν μέρη καὶ ἀνόητα ἐκθαυμάζοιεν, παρέντες αὔξειν τὰ ἀθάνατα. Here, for ἀνοήτους, several MSS. have ἀνονήτους, which has been approved by some Critics. But the common reading is decidedly preferable, and is confirmed by the use of this very term with ἐπιθυμ. in Pausan. Arcad. p. 202, εἰς ἐπιθυμίας δὲ ἀνοήτους πολλοὶ ἐξοκέλλουσι.

In the words following, βυθίζουσιν εἰς ὄλεθρον καὶ ἀπώλειαν there is an almost poetical boldness of metaphor; and here, I would observe, Longinus, ubi supra, may possibly have had in view the present passage (as he elsewhere *quotes Moses*) when he writes: ἡ γὰρ φιλοχρηματία, πρὸς ἣν ἅπαντες ἀπλήστως ἤδη νοσοῦμεν, καὶ ἡ φιληδονία δουλαγωγοῦσι, μᾶλλον δὲ, ὡς ἂν εἴποι τις, καταβυθίζουσι αὐτάνδρους ἤδη τοὺς βίους.

10. ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία.] Some, in order to avoid what they think too sweeping an assertion, and one scarcely justified by facts, would render, '*a* root of all evils;' and others, 'the root of all these (i. e. the above-mentioned evils) is,' &c. Of which two expositions the former would violate the *usus loquendi*, according to which the Article, though not expressed, is necessarily implied in the πάντων; for *a* root of all evils is surely a contradiction in terms. As to the latter, it is quite against the idiom of the Greek language, which would require, to express such a sense, πάντων τούτων τῶν κακῶν. Indeed the sense itself would be one not sufficiently strong for the context; it being evident that the Apostle meant to say, as Hyperius explains, 'In summâ quoniam difficile esset enumerare omnia mala et pericula quæ ab avaritiâ proveniunt, ipsa est omnium malorum radix et origo.' Nor need we scruple on the ground that some few vices that are *also* productive of great evils (as *lust*) seem unconnected with avarice, though they are not so in effect,—and one might take as literally true what is said by Ammianus Marcell. l. xxxi. 4, 'Cupiditates (sunt) materia omnium vitiorum;' which will include φιληδονία as well as φιλοχρηματία. Indeed, it is well observed by the author of the Essay on Mammon, that *selfishness* is the essential element of every sin. 'Were we (says he) to analyse the very last sin of which we ourselves are conscious, we should discover that selfishness, in one or other of its thousand forms, was the parent. Thus if *love* was the pervading principle of the unfallen creation, it is equally certain that *selfishness* is the reigning law of the world ravaged and disorganized by sin.' Be that as it may,—here, as Calvin remarks, it was certainly not the Apostle's intention to include under avarice whatever species of vices can be named: he simply means to say (by a popular hyperbole, πάντων standing for πολλῶν, *very many*,) that 'infinite are the evils resulting from this one;' or, as Bp. Sanderson paraphrases, 'this is the root of very many and even almost of all evils;' this is κατ' ἐξοχὴν, the root of all, as most productive thereof. So corresponding to the saying of Bion, μητρόπολις τῆς κακίας φιλαργυρία.

— ἧς τινὲς ὀρεγόμενοι.] Meaning, 'through the lust of which.'

— ἑαυτοὺς περιέπειραν ὀδ. π.] It is strange that some (as Beza, Elsner, Doddridge, and Macknight) should take the sense to be, 'have pierced themselves all over from head to foot.' The περι in περιέπ. is for ἐπὶ or ἐν; and the term signifies *properly* to stick any thing upon a sharp stake, &c., or to stick the stake into it (of which sense many examples are adduced by Wetstein); and, metaphorically, *to inflict acute agony*. Indeed, the very phrase π. ὀδύν. occurs in Homer and Orpheus, cited by Wetstein; to which I would add Æsop, Fab. 304, ἑαυτοὺς περιπείροντες ἀτοπίστοις, 'unexpected evils.' Ὀδύνη is a very strong term, derived, I apprehend, from ὀδοὺς, and thus denoting literally a *gnawing* pain; an expression most applicable to the present case; for, as Bp. Sanderson well observes (in his fifth Sermon ad Aulam, p. 428), 'whilst men (divided between hope and fear), through the desire of having, hang in suspense between the hope of getting and the fear of missing, they cannot but hence suffer many sorrows, and create to themselves much unrest.'

11. ἄνθρωπε τοῦ Θεοῦ.] A title formerly given to the *prophets* of the Old Test., and therefore very suitable to the inspired teachers of the New, and, indeed, to Ministers of succeeding ages, as denoting 'one devoted to God, and employed in making his will known unto man.' See 2 Cor. v. 20 and 2 Tim. iii. 17.

— δίωκε δὲ, &c.] Having thus warned Timothy to shun the various vices and evil dispositions before enumerated, Paul now enjoins him to cultivate those virtues most opposed thereto,—virtues which here, as in a similar enumeration at 1 Pet. i. 5—7, form a beautiful *chain*, not a link of which can be dispensed with; and here too, as at Rom. ix. 30, 31; 1 Cor. xii. 1; and Hebr. xii. 14, he employs the forcible term διώκω, which properly signifies to *pursue after*, and figuratively, to

12 ἀγάπην, ὑπομονὴν, πρᾳότητα. [l] Ἀγωνίζου τὸν καλὸν
ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ
ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον
13 πολλῶν μαρτύρων. [m] Παραγγέλλω σοὶ ἐνώπιον τοῦ Θεοῦ
τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυ-
14 ρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, τηρῆ-
σαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπι-
15 φανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· [n] ἣν καιροῖς
ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ Βασιλεὺς τῶν
16 βασιλευόντων καὶ Κύριος τῶν κυριευόντων, [o] ὁ μόνος ἔχων
ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων,
οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον. ἀμήν.

l 1 Cor. 9. 25, 26. Phil. 3. 12, 14. supra 1. 18. infra ver. 19. 2 Tim. 4. 7.
m Deut. 32. 39. 1 Sam. 2. 6. Matt. 27. 11. John 18. 37. supra 5. 21.
n Supra 1. 11, 17. & 5. 11. Rev. 17. 14. & 19. 16.
o Exod. 33. 20. Deut. 4 12. John 1. 18. 1 John 4. 12, 20.

earnestly endeavour to attain to. So in Eurip. Ion, 440, we have the very phrase δίωκε ἀρετάς.

In the present enumeration the Apostle, we may observe, keeps much to *generalities;* while at Galat. v. 22, where he *specifies* or *exemplifies* the fruits of the Spirit, he is more particular. It is, however, worthy of remark, that, as he commences this list with the master virtue, and preeminent characteristic of the Christian religion, δικαιοσύνη, or the doing unto others as we would they should do unto us, so he ends both lists with the qualities of *meekness* and *forbearance;* meaning, it would seem, to intimate, that by these alone can the other virtues be made effectual to the great purpose of 'the man of God,' even 'the salvation of souls.' By these, indeed, the 'wisdom which cometh from above' is evinced to be *pure*, in that it is *peaceable* (see James iii. 17): and well does *patience* hold the prominent place here assigned to it, 'patience being (as Bp. Sanderson admirably terms it) *the great peace-maker.*'

12. ἀγωνίζου τὸν καλὸν ἀγῶνα τ. π.] Spoken doubtless with reference to the whole of his exertions, whether in the defence, or in the illustration of the faith, both by words and actions. Καλὸν, 'good, or honourable.' This, indeed, it might well be termed, as compared with the *ignoble* objects which called forth the exertions of the ἀγωνισταί; see 1 Cor. ix. 25. The same agonistic allusion (also observable at 1 Cor. ix. 24—27) is kept up in the expression following, ἐπιλαβοῦ, wherein we have an allusion to the *eagerness* with which the ἀγωνισταὶ *strove* to attain the prize; for *endeavour* here is to be united with the sense of the verb; see Note on John vii. 52, ἴδε.

— εἰς ἣν καὶ ἐκλ.] 'to which thou wert or hast been called;' namely, at his baptism, and afterwards at his ordination, which latter is especially adverted to in the next words, with allusion to the *public profession of faith*, which always accompanied the rite. Now this might well be called καλὴ, as being a full profession of faith and hope, and a solemn engagement to give himself wholly to the work of the ministry.

13. What the Apostle had before enjoined in *figure*, he now expresses in the *natural* way; making, however, what he says yet more impressive from the solemnity of the manner, taking God and Christ as *witnesses* to his injunctions. The words τοῦ ζωοποιοῦντος seem meant to animate the courage of Timothy in defence of the Gospel, as well as his zeal and exertions in fulfilling his vows, from the remembrance of that Being who gave him life and yet preserved it, and would raise him up at the last day (see Rom. iv. 17. Eph. ii. 5. 1 Pet. iii. 18), and give him an inheritance incorruptible, and that fadeth not away. In μαρτυρήσαντος — ὁμολ. there is a blending of two phrases; for though μαρτυρίαν μαρτυρεῖν be used, and also ὁμολογίαν ὁμολογεῖν, yet never μαρτυρίαν ὁμολογεῖν. The Article ought to be *expressed*, both here and in the preceding verse, as denoting notoriety.

14. By ἐντολὴ is here meant the injunction before given, to 'fight the good fight of faith.' Ἄσπιλον, ἀνεπ. is for ὥστε ἄσπ. καὶ ἀνεπ. εἶναι. The ἐπιφαν. τοῦ Κυρίου is best explained of that advent of our Lord, which may be said to take place at each one's death. This is placed beyond doubt by a kindred passage of 1 Cor. i. 8, where see Note.

15. Here are accumulated the grandest predicates of the majesty and power of God, which pave the way for the sublime *doxology* that closes the passage. (Heinrichs.) Καιρ. ἰδ., 'at his own good time,' be that sooner or later. On the term μακάρ. see Note supra i. 11. Δυνάστης has here the same sense as at 2 Macc. iii. 24. xii. 15. xv. 23.

— ὁ Βασιλεὺς, &c.] Similar expressions are here adduced from ancient writers, the most apposite of which is the following: Philo, ii. 187. 5, Βασιλεὺς τῶν βασιλέων, καὶ Θεὸς θεῶν. To which I would add Diodor., vol. i. 166, where, in the column set up by Sesostris to commemorate his conquest of Thrace, he calls himself βασιλεὺς βασιλέων καὶ δεσπότης δεσποτῶν. It seems to have been an epithet first applied, by the piety of the earlier ages, to the Supreme Governor of the universe, but afterwards *usurped* by the pride of earthly monarchs, or ascribed to them by base adulation; so that, in the times of the later Greek historians, it was regularly claimed by, or attributed to, the Roman Emperors and the Persian monarchs.

16. ὁ μόνος ἔχων ἀθαν., &c.] i. e. immortality *self-derived;* implying, that He alone can confer it; as it is said, John v. 26, that he 'hath life in himself.' The epithet μόνος (on which see Rom. xvi. 27, supra i. 17, and Note) is one applied to *all* the attributes of the Deity, so as to denote that He is so transcendently the possessor of

p Job 31. 24. Ps. 62. 10. Mark 4. 18. & 10. 24. Luke 8. 14. & 12. 15.
q Luke 12. 21. James 2. 5.
r Matt. 6. 20. Luke 12. 18, 33. & 16. 9. supra v. 12.
s Supra 1. 4. & 4. 7. 2 Tim. 1. 14. & 2. 14, 16. Tit. 1. 14. & 3. 9. Rev. 3. 3.
t 2 Tim. 2. 18.

[p] Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψη- 17
λοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν
τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πάντα, πλουσίως εἰς
ἀπόλαυσιν· [q] ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, 18
εὐμεταδότους εἶναι, κοινωνικοὺς, [r] ἀποθησαυρίζοντας ἑαυτοῖς 19
θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου
ζωῆς. [s] Ὦ Τιμόθεε, τὴν * παραθήκην φύλαξον, ἐκτρεπόμενος 20
τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου
γνώσεως· [t] ἥν τινὲς ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἠστό- 21
χησαν. Ἡ χάρις μετὰ σοῦ. ἀμήν.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς.

them, that He alone may be said to possess, as He alone can confer them.

— *φῶς οἰκῶν ἀπρόσιτον.*] It has been disputed whether φῶς should be taken in a *natural* or a *metaphorical* sense. Adopting the former, we may understand the expression of that dazzling *glory*, which is supposed to surround the throne of God, where he especially dwells; see Rev. xxi. 24, and compare Ps. civ. 2. Isaiah lx. 1. 19, 20: an opinion also held by the heathens, as appears from Hom. Od. ξ. 42, and Plutarch, Pericl. 39, *τὸν μὲν τόπον ἐν ᾧ τοὺς θεοὺς κατοικεῖν λέγουσιν—φωτὶ καθαρῷ τὸν ἅπαντα χρόνον ὁμαλῶς περιλαμπόμενον*: see more in Grotius, Hyperius, Crellius, and Benson. Thus there may be, as Hyperius and Benson say, an allusion to the custom of Eastern courts, where people were not admitted to see the monarch face to face. Perhaps, however, the expression may be best understood metaphorically, as denoting the invisible nature of Him of whom it is said, John xi. 7, 'Canst thou by seeking find out God?' so meaning (as Scott expresses it), that He is surrounded with glories so resplendent, that no man can possibly approach to Him, except in and by His incarnate Son. After all, however, who shall dare to undertake to pronounce on the exact sense? On a subject so vast, and to which we are as little able to approach as to this 'light inaccessible,' it is well to observe the wholesome admonition of Chrysostom: *ὁρᾷς δὲ ὅταν μέγα τι φθέγξασθαι βουληθείη ἡ γλῶττα, πῶς ἐξασθενεῖς!*

— *ὃν εἶδεν οὐδεὶς, &c.*] So it is said, John i. 18, *Θεὸν οὐδεὶς ἑώρακε πώποτε.* The Apostle now subjoins a most weighty admonition, suggested, we may suppose, at once by a benevolent regard for the poorer classes, and an anxiety which he could not but feel with respect to another class of persons, of whose salvation his own manner of speaking, and still more that of his Lord, argued the great difficulty,—even 'the rich in this world.'

17. *τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι.*] An expression involving a tacit opposition to the *spiritually* rich (Matt. vi. 20. xix. 21).

— *μὴ ὑψηλοφρονεῖν*] 'not to carry themselves haughtily;' see Note on Rom. xi. 20. So Eurip., Suppl. 863, says of Capaneus, *ᾧ βίος μὲν ἦν πολὺς, Ἥκιστα δ' ὄλβῳ 'γαῦρος ἦν* (was not at all purse-proud), *φρόνημα δὲ Οὐδέν τι μεῖζον εἶχεν, ἢ πένης ἀνήρ.*

— *πλούτου ἀδηλότητι*] for *πλούτῳ ἀδήλῳ*: compare 2 Macc. vii. 34. Similarly it is said by Phocyl. frag. xiii. 24, *ὁ βίος τρόχος, ἄστατος ὄλβος.* See also Eurip., Elect. 940—44.

— *τῷ παρέχοντι ἡμῖν, &c.*] The argument hinted at in these words (where, as Schliting observes, God is described *ab effectu*; q. d. 'cujus munera sunt divitiæ') is, that, as God is so bountiful as to satisfy all our wants, and to *some* (as the rich) supplies these blessings *πλουσίως*, so He expects that the rich should imitate His beneficence, by liberally imparting thereof to their fellow-creatures.

18. *πλουτεῖν ἐν ἔργ. καλοῖς.*] In the use of these several terms *πλουσίοις, πλουσίως*, and *πλουτεῖν*, we may observe a beautiful paronomasia. I would here compare a fine passage of Plato, de Rep. p. 696, B., *ἐν μόνῃ γὰρ ἄρξουσιν οἱ τῷ ὄντι πλούσιοι, οὐ χρυσίου· δεῖ τὸν εὐδαίμονα πλουτεῖν ζωῆς ἀγαθῆς.*

— *εὐμεταδότους εἶναι.*] Literally, to be good at distributing, ready to impart.

19. *ἀποθησ. ἑαυτοῖς θεμ., &c.*] There is here a certain harshness of expression, arising from a blending of two metaphors, and a catachresis, by which *ἀποθ.* is put for *καταβαλλ.* or *κατατίθεσθαι*, as in Thucydides, iv. 87, *ἀΐδιον δόξαν καταθ.* *Θεμ.* means a firmly assured *ground* for hoping. So Tobit, iv. 9 (cited by Schleusner), *θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης.*

— *ἵνα ἐπιλάβωνται τῆς αἰωνίου ζ.*] These words suggest the tendency of this *ἀγαθουργία*; for such cannot in itself procure salvation, though it may tend to make any one meet to receive the mercies of God through Christ.

For *αἰωνίου* very many MSS. and several Versions and Fathers have *ὄντως*, which has been received by Griesbach, Tittman, Vater, and Scholz; but on insufficient grounds.

20. The Apostle cannot conclude without again urging the injunctions contained in i. 18, and iv. 7. *Κενοφ.* here is equivalent to *ματαιολογία* at i. 6. In *ἀντιθ. τῆς ψευδωνύμου γνώσεως*, we have either an allusion to the *ἐναντιώσεις* of speculative science (see Philostr. Vit. Soph. i. 25. 9), or a reference to the doctrines of those Gentile Christians who paved the way to Gnosticism. If such be the case, the expression *ἀντιθέσεις* will have reference to something characteristic of the notions promulgated by them. See Bengel.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΤΙΜΟΘΕΟΝ

## ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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1 I. ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος
2 Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέῳ
ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ
Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
3 [a] Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν

a Acts 22. 3. & 23. 1. & 24. 14. Rom. 1. 8, 9. Eph. 1. 16. 1 Thess. 1. 2. & 3. 10.

THAT this Epistle was written by St. Paul while under *confinement*, and at Rome, is plain from i. 8. 12. 16, 17, and ii. 9. But whether that was his *first* imprisonment (mentioned in Acts xxviii.), or a *second* one, much later, is a point on which no little difference of opinion has existed. The question is discussed by Mr. Horne with his usual diligence and accuracy (from the statements of Benson, Lardner, Macknight, and Paley), and he decides in favour of the *latter* supposition; rightly, I think; for the arguments on that side certainly preponderate: though, indeed, had they been of *equal* weight, the uniform testimony of early Ecclesiastical tradition must have decided in its favour. If this view be correct, we can be at no loss to fix the *date* of the Epistle; for as Paul was liberated from his first imprisonment in A.D. 63, and after visiting several of the Gentile Churches returned to Rome early in 65, where, after a second imprisonment of more than a year, he suffered martyrdom in June 66; and as at iv. 21, he desires Timothy to 'come to him before winter,' it is certain that this Epistle must have been written some time in the summer of 65; yet it could not be so *late* as Dr. Paley, Mr. Benson, and Mr. Horne suppose; since it is admitted that Timothy was at Ephesus, or somewhere in Asia Minor, when St. Paul wrote to him. Now, considering the tardiness of communication by sea in that age (as we find from Acts xxvii.) it will be evident that St. Paul could not well expect Timothy to receive the Epistle before the latter part of September,—when, according to the then state of nautical science, it would have been impossible for Timothy, even had he set out *immediately*, to have reached Rome before winter, which was thought to commence about Oct. 11: nay, he could scarcely have *set out* before navigation was considered dangerous; see Acts xxvii. 9, and Note. Hence it appears that the Epistle was not written at the *close* of summer; and yet not in the *earliest part* of it, otherwise St. Paul would not have said *σπούδασον πρὸ χειμῶνος ἐλθεῖν.*

The immediate purpose of this Epistle was, to apprise Timothy of the *circumstances* of his second imprisonment (for of the fact itself he had probably been already informed by the brethren travelling from Rome to Ephesus in the latter part of the spring), and to request him to make haste and come to him before winter; but being uncertain whether Timothy would receive the letter in *time* so to do, and thinking that if he should *not*, he might not find him alive when he *did* come, he gives him various counsels, exhortations, and encouragements, with the earnest affection of a dying parent,—in order that his personal loss might be, in some measure, supplied by this impressive *Epistle*, which may be read with the greatest edification by all faithful Christians unto the end of the world.

I. 1. *κατ' ἐπαγγελίαν.*] Here *κατὰ*, as the best Expositors are agreed, denotes *end* or purpose; q. d. 'that I might publish the promise of salvation through Christ.' See Notes on 1 Tim. i. 2, and 1 Thess. i. 1.

3. *χάριν ἔχω τῷ Θεῷ.*] See 1 Thess. i. 2, and 2 Thess. i. 3. Ἀπὸ *προγόνων*, 'after the custom of my forefathers.' So he says, Acts xxiv. 14, *ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν, ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ Θεῷ*, &c., where see Note. What the Apostle here says was meant to refute the unjust charges of the *Jews*, who accused him of abandoning the God of his Fathers.

καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν
ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν 4
b Acts 16. 1. (μεμνημένος σου τῶν δακρύων), ἵνα χαρᾶς πληρωθῶ· [b] ὑπό- 5
μνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις
c Acts 6. 6. & 8. 17. ἐνῴκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι, καὶ τῇ μητρί σου
& 13. 2. & 19. 6. Εὐνίκῃ· πέπεισμαι δὲ ὅτι καὶ ἐν σοί. [c] Δι᾽ ἣν αἰτίαν ἀνα- 6
1 Tim. 4. 14. & 5. 22. d Rom. 8. 15. μιμνήσκω σὲ ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν
e Acts 21. 33. Rom. 1. 16. ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. [d] Οὐ γὰρ ἔδωκεν 7
Eph. 3. 1. & 4. 1. Col. 4. 18. ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως, καὶ ἀγάπης, καὶ
Phil. 1. 7. & 4. 14. σωφρονισμοῦ. [e] Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ 8
1 Tim. 2. 6. infra 2. 3. Philem. 1, 9, Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακο-
13. f Rom. 8. 29. πάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, [f] τοῦ σώσαντος 9
& 9. 11. Eph. 1. 4. ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν,
& 2. 8. & 3. 11. Tit. 3. 4—6. ἀλλὰ κατ᾽ ἰδίαν πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν

— *ἐν καθαρᾷ συνειδήσει.*] Answering to *συνειδήσει ἀγαθῇ πεπολίτευμαι* at Acts xxiii. 1; *ἀπρόσκοπον συνείδησιν ἔχειν*, Acts xxiv. 16; *καλὴν συνείδησιν ἔχειν*, Heb. xiii. 18; and *συνείδησιν ἔχειν ἀγαθὴν*, 1 Pet. iii. 16, 21. Compare also 1 Tim. iii. 9.

— *ὡς ἀδιάλειπτον*, &c.] Here *ὡς* is for *ὅτι*. By *ἀδιάλ. ἔχω τὴν περὶ σοῦ μνείαν* he means to say, that 'he gives thanks to God that he has *reason* to bear Timothy continually in remembrance.'

4. Here compare 1 Thess. iii. 10.

5. *ὑπόμνησιν λαμβάνων*] for *ὑπομιμνησκόμενος*.

— *ἥτις ἐνῴκησε.*] Intimating that it was not by external profession only, or some transient feeling, but as an internal principle dwelling in the heart. (Estius and Benson.) There may, however, be a reference to the Gospel doctrine, by which true Christians are considered as temples of the Holy Ghost. See Eph. ii. 22, and Note. At *ὅτι* supply *ἐνοικεῖ* from *ἐνῴκησε*.

6. *δι᾽ ἣν αἰτ.*] i. e. 'that it may continue to dwell in thee.' *Ἀναζωπυρεῖν* properly signifies 'to stir up, blow up,' as it were *keep alive* a dull fire; and hence, metaphorically, 'to rouse *sluggishness*, and call into action any dormant faculty, whether of body or mind.' See Notes on 1 Thess. v. 19, and 1 Tim. iv. 14. The *χάρισμα* here must, as appears from what follows, chiefly denote the supernatural gifts of the Spirit imparted by St. Paul on setting him apart for the ministry, but it may include the endowments and dispositions formed by the ordinary *graces* of the Spirit.

7. 'Confirmatio est proximæ sententiæ.' (Calvin.) 'Ratio est a facili.' (Hyperius.)

— *οὐ γὰρ ἔδωκεν—σωφρονισμοῦ.*] Thus delicately hinting at a quality which, it seems, required to be roused,—his *courage;* though, considering what precedes, the words seem also intended (notwithstanding what many recent Commentators maintain) to advert to the influences of the Holy Spirit, as the *Giver* of *fortitude*, tempered with discretion, as well as *love*, and which constrains the minister to attempt the salvation of souls, even amidst multiform dangers. See 2 Cor. v. 14. *Σωφρονισμοῦ* is to be taken, not in an active, but a passive sense, to denote sober-mindedness and discretion. See 1 Tim. ii. 15. So it is well explained by Abp. Newcome of *prudence*, as evinced in the displaying or not displaying of miraculous powers, in avoiding or softening persecutions, in teaching and admonishing.

8. We have here a conclusion drawn by inference from the foregoing premises; q. d. 'Since then you have such a spirit, &c., be not ashamed,' &c. So intimating that this *timidity* had in some measure been evinced by his not coming to Rome, lest he should be involved in the persecution of his master; and he then sets before Timothy the *momentous nature* of that for which he is called upon to encounter persecution; namely, the salvation to be attained by the gracious calling of God, 'who hath abolished death, and brought life and immortality to light by the Gospel.' Here, in short, we have, as Hyperius remarks, a kind of sum of evangelical doctrine brought in, *per occasionem.*

— *μαρτύριον.*] Meaning, the preaching and profession of the Gospel. See Note on Philem. 1. *Ἀλλὰ*, 'but rather;' this being, as Hyperius observes, put *per incrementum.* *Κατὰ δύναμιν Θεοῦ.* This (as Bp. Middleton has shown) connects not with *τῷ εὐαγγελίῳ* (for in that case the Article would have been repeated, *τῷ εὐαγγελίῳ τῷ κατὰ δύναμιν*), but is to be joined with the verb thus: 'but do thou jointly suffer the evil to be endured for the Gospel's sake, in dependence on the support which God affords.'

9. *τοῦ σώσαντος*] i. e. 'who hath put us into the way of salvation;' the term being here used as at Matt. i. 21, where see Note. So, too, we have *τοὺς σωζομένους* at Acts ii. 47.

— *καὶ καλέσαντος κλήσει ἁγίᾳ.*] See Gal. i. 6. The epithet *ἁγίᾳ* respects the *purpose* of the calling, namely, to make us holy here, and eternally happy hereafter. Compare 1 Pet. i. 15, and see 1 Thess. iv. 8, and Note.

The next words show that this salvation is not of works, but of grace: a doctrine which the Apostle often inculcates (see Eph. ii. 8, and Tit. iii. 5); and it is here very aptly introduced, since there was the more reason for Timothy not to decline persecution or toil in the cause of Him by whom he had been saved *wholly by grace.*

10 Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, [g] φανερωθεῖσαν δὲ νῦν g Isa. 25. 8. Rom. 16. 25.
διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, 1 Cor. 15. 54, 55.
καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ Eph. 1. 9. & 3. 9.
11 ἀφθαρσίαν διὰ τοῦ εὐαγγελίου· [h] εἰς ὃ ἐτέθην ἐγὼ κήρυξ Col. 1. 26. Tit. 1. 2. Heb. 2. 14.
12 καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν· [i] δι᾽ ἣν αἰτίαν καὶ 1 Pet. 1. 20. h Acts 9. 15.
ταῦτα πάσχω. ἀλλ᾽ οὐκ ἐπαισχύνομαι· οἶδα γὰρ ᾧ πε- & 13. 2. & 22. 21. Eph. 3. 8.
πίστευκα· καὶ πέπεισμαι, ὅτι δυνατός ἐστι τὴν παραθήκην Gal. 1. 15. & 2. 8.
13 μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. [k] Ὑποτύπωσιν ἔχε 1 Tim. 2. 7. i Eph. 3. 1. k Infra 3. 14.
ὑγιαινόντων λόγων, ὧν παρ᾽ ἐμοῦ ἤκουσας, ἐν πίστει καὶ l 1 Tim. 6. 20.
14 ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· [l] τὴν καλὴν παραθήκην φύ- m Acts 19. 10.
15 λαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. [m] Οἶ- infra 4. 10, 16.

— *πρόθεσιν*] for *προαίρεσιν*. See Note on Rom. ix. 11. viii. 28, seqq. and Eph. iii. 11. The sense of this whole passage is well illustrated by Bp. Bull, Prim. and Ap. Trad. C. vi. p. 43.

10. There is here shown, by an apt antithesis, the benefit of Christ, or the effects of grace. (Hyperius.)

— *τῆς ἐπιφανείας*.] This Theodoret well explains by *ἐνανθρωπήσεως*; the expression being one especially used by the ancient writers, of the appearance of the gods on earth. So Joseph. Ant. xviii. 3. 4, we have *τὴν ἐπιφάνειαν ἐκδιηγεῖται τοῦ Ἀνούβιδος*. Ἐπιφάνεια here denotes Christ's first appearance in the flesh, though elsewhere the term always means his second appearance to judge the world.

— *καταργ. τὸν θάνατον*.] Meaning, as the best Commentators explain, 'has deprived it of its *final* power, by procuring for all men a resurrection from the dead.' The same term, on the same subject, occurs in 1 Cor. xv. 25—27, and Heb. ii. 14. So, too, in an inscription found in Nubia, cited by Bornem. de Glossis, p. 48, it is said of God, *ὁ τὸν θάνατον καταργήσας καὶ ᾅδην καταπατήσας*.

— *φωτίσαντος*.] Render, 'who hath brought to light,' and, by implication, 'made certain, what was before obscure and dubious,' just as bringing light to any object ascertains its reality. So Arrian, Epict. i. 4, *τῷ δὲ τὴν ἀλήθειαν εὑρόντι καὶ φωτίσαντι*. Whitby, in an able and instructive Note, shows that 'the hope the heathens had conceived, by tradition and the light of nature, of certain future good things to be received after the termination of the present life, was but faint, not credited by their philosophers, and disbelieved by the bulk of the people.' 'The immortality of the soul (continues he) they utterly discredited and even ridiculed, as both impossible in itself, and unworthy of God to effect; and the Israelites, though they had always an obscure notion of the resurrection and immortality of the soul, yet it was rather by inference from, than any thing plainly revealed, in the Old Test.' See Abp. Tillotson's Sermons, iii. 111, and especially Bp. Warburton's Div. Leg. 1. i. There had been many *guesses* on the subject, but since (as Paley says) he alone *discovers* who *proves*, thus the term *φωτ*. is perfectly applicable.

11. *εἰς ὃ*] for the Classical *ἐφ᾽ ὅπερ*.

12. *τὴν παραθήκην μου φυλάξαι ε. ἐ. τ. ἡ*.] By *τὴν παραθήκην* many eminent Expositors understand here (as at ver. 14, and 1 Tim. vi. 20) the *doctrine of the Gospel* committed to him; but by most it is taken, I think more properly, of the *immortal soul;* an interpretation better suited to the *usus loquendi* (for the phrase *ἡ παραθήκη μου* more usually signifies 'what I have deposited with another,' than 'what another has deposited with me.' See ver. 14. 1 Tim. vi. 20), and more accordant with the manner of speaking adopted by Jewish writers, as appears from the passages of Philo, Josephus, and the Rabbinical writers cited by the Commentators. Thus persons while dying used to commit their souls into the hands of God, professing to refer their salvation entirely to him. So 1 Pet. iv. 19, it is said, *ὡς πιστῷ κτιστῇ παρατιθέσθωσαν*. By Dr. Pye Smith, Scrip. Test., vol. iii. p. 46, it is taken to mean the great charge of the Christian religion, its preservation and prosperity in the world.

It is agreed that by *ἐκείνην τὴν ἡμ*. is to be understood (as at iv. 8, and elsewhere; see Note on Matt. xxiv. 36) *the day of judgment;* this being referred to as something of great notoriety, and doubtless forming the frequent subject of conversation to those who felt interested in Scripture prophecy. It is also so called *κατ᾽ ἐξοχήν*; being (as Bengel expresses it) 'illa dies novissimus et pantocriticus.'

13. Now follow some exhortations, first general, and then special. On *ὑποτ*. see Note on 1 Tim. i. 16, and on *ὑγ*. see Note on 1 Tim. vi. 3. By *ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων* is meant literally, 'the sketch, delineation, outline of sound doctrines,' which must have been such a *summary* of the Christian faith, as is now called a Creed, and in which the Apostle instructed his converts. See Rom. vi. 17. 1 Tim. vi. 3, 4. Tit. i. 9. Ἔχε must be connected with *ἐν πίστει καὶ ἀγάπῃ*. Timothy was to hold fast this summary, not in faith only, but with love and charity towards those who might differ from him in some respects, so that they were non-essentials.

14. *παραθήκην*.] Such, for the common reading *παρακαταθήκην*, is found in very many MSS. and early Editions, and many Fathers; and it has been justly restored by Bengel, Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz; *παρακαταθήκη* being the Attic form, *παραθήκη* the common one. See Wasse and Popp. on Thucyd. ii. 72. By this *παραθ*. is here meant the *deposit* of sound doctrine committed to him by Paul. It was to be *retained* by the aid of the same Holy Spirit, under whose influence it was *communicated*.

δας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ,
n Acts 28. 20. Eph. 6. 20. infra 4. 19. ὧν ἐστι Φύγελλος καὶ Ἑρμογένης. [n] Δῴη ἔλεος ὁ Κύριος 16
τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν
ἅλυσίν μου οὐκ ἐπῃσχύνθη, ἀλλὰ, γενόμενος ἐν Ῥώμῃ, σπου- 17
δαιότερον ἐζήτησέ με, καὶ εὗρε· (δῴη αὐτῷ ὁ Κύριος εὑρεῖν 18
ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ·) καὶ ὅσα ἐν Ἐφέσῳ
διηκόνησε, βέλτιον σὺ γινώσκεις.

II. ΣΥ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ 1
a 1 Tim. 3. 2, &c. Tit. 1. 5, &c. ἐν Χριστῷ Ἰησοῦ. [a] καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν 2
μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ
b Supra 1. 8. infra 4. 5. ἔσονται καὶ ἑτέρους διδάξαι. [b] Σὺ οὖν κακοπάθησον ὡς 3
c 1 Cor. 9. 25. καλὸς στρατιώτης Ἰησοῦ Χριστοῦ. [c] Οὐδεὶς στρατευόμενος 4
ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολο-
γήσαντι ἀρέσῃ. Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν 5
d 1 Cor. 9. 10. μὴ νομίμως ἀθλήσῃ. [d] Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον 6

15. Now are held out some *examples*, partly for warning, and partly for instruction. Ἀπεστρ. does not so much mean *abandonment* of the *religion*, as a *forsaking* of its outward *profession*, and a withdrawing of their countenance from Paul.

16. The family of Onesiphorus acted the reverse, and therefore the Apostle prays that they may find mercy and acceptance with God. On *ἀνέψυξε* see Col. iv. 11. The word seems to signify properly to 'bring a person to life again (*ανα*) who is fainting with heat, by giving him air.'

18. *βέλτιον*] i. e. 'better than I can write or tell thee.'

II. 1. 'Sicuti antea jusserat depositum servare per Spiritum, ita nunc præcipit, ut in gratiâ roboretur.' (Calvin.) Rightly; for the expression *ἐνδυναμοῦ* can mean no less than 'exert thyself vigorously;' 'strengthen thyself [by every exertion in thy power], in [humble dependence on] the *grace of God*, bestowed by and through Jesus Christ.' Thus the passage is quite parallel to Eph. vi. 10, *ἐνδυναμοῦσθε ἐν Κυρίῳ*, and 1 Cor. xvi. 13, *κραταιοῦσθε*, where see Notes, and also Grotius, Benson, and Doddridge on the present passage. In all these cases the expression is to be taken, if not *literally*, in the reciprocal sense (inculcated by Grotius and Benson), yet in the *popular* sense of the word, *rouse your powers*. Nor are we to wonder that such an exhortation should have been thought *necessary* by the Apostle, since, as Calvin remarks, 'Adeo ignava est caro, ut medio in cursu flaccescant etiam qui præditi sunt egregiis donis, nisi identidem excitentur.'

2. *διὰ πολλῶν μαρτ.*] There has been some doubt as to the *persons* here referred to. It seems best, with Estius, Beza, Wolf, Rosenmuller, and Heinrichs, to understand both the presbyters and others of the congregation present at Timothy's ordination (mentioned at 1 Tim. iv. 14. vi. 12, and 2 Tim. i. 6), which was probably accompanied with a public charge, the substance whereof St. Paul desires may be delivered to others also. In *παράθου* there is the same metaphor as in *παραθήκην*, supra i. 14, and elsewhere. The next words, *πιστοῖς—διδάξαι*, advert to the *two* principal qualifications for the ministry,—*fidelity*, and *fitness for preaching* or *instructing*.

3. A military allusion, as at 1 Tim. i. 18. vi. 12. Here, however, are, I apprehend, designated, not so much courage in defending, as labour and hardship in propagating the Gospel. So supra i. 8, *συγκακοπάθησον τῷ εὐαγγελίῳ*. And be it observed, that *κακοπαθέω* is often used by the Greek Historians with reference to the manual labours of the soldiery. Much to the present purpose is a passage of Valer. Max. viii. 5, 'Carneades *laboriosus sapientiæ miles*.'

4. On this military *comparison* St. Paul founds an *argument* derived from the life of a soldier, and here applied *à fortiori*. By *τοῦ βίου πραγμ.* is meant the *business* of life in general, the plural being used with allusion to the various kinds thereof,—as agriculture, trade, manufactures, &c. Now, by the Roman law, soldiers were excluded from *all* such. See Grotius. There may, however, be a reference to *marriage*, as especially entangling any one with the cares of life, and from which the Roman soldiers were strictly prohibited.

— *τῷ στρατολογήσαντι.*] Meaning the sovereign or state that has taken him into pay.

5. On the *military* St. Paul now engrafts an *agonistical* allusion, as in 1 Cor. ix. 25. Ἀθλῇ, 'contend in the games,' viz. by wrestling. *Οὐ στεφανοῦται*, 'he does not gain the prize.' *Νομίμως* refers, not so much to the rules according to which the *wrestlers contended*, as to the previous rules of exercise enforced by the *trainers*. So Arrian, Epict. iii. 10, *δός μοι ἀπόδειξιν, εἰ νομίμως ἤθλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας*. The phrase *νομίμως ἀθλ.* occurs also in Galen and other writers. The two things which seem here especially adverted to are, 1. the previous severe exercise, and 2. the stripping off all their clothes, throwing aside every encumbrance, so as to give their opponent no advantage over them.

6. The agonistic metaphor now passes into an *agricultural* one (such as we find at 1 Cor. ix. 10. James v. 7). The sense, however, will depend upon what *πρῶτον* is to be referred to. It is

7 τῶν καρπῶν μεταλαμβάνειν. Νόει ἃ λέγω· δῴη γάρ σοι ὁ
8 Κύριος σύνεσιν ἐν πᾶσι. [e] Μνημόνευε Ἰησοῦν Χριστὸν ἐγη-
γερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυὶδ, κατὰ τὸ εὐαγ-
9 γέλιόν μου· [f] ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος·
10 ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. [g] Διὰ τοῦτο πάντα ὑπο-
μένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι
11 τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. [h] Πιστὸς ὁ
12 λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· [i] εἰ ὑπομέ-
νομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσε-
13 ται ἡμᾶς· [k] εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνήσασθαι
ἑαυτὸν οὐ δύναται.

e 2 Sam. 7. 12. Ps. 132. 11. Isa. 11. 1. Matt. 1. 1, &c. Acts 2. 30. & 13. 23. Rom. 1. 3.
f Eph. 3. 1, 13. & 4. 1. Col. 1. 24. & 4. 3, 18. Phil. 1. 7. supra 1. 18.
g Col. 1. 24.
h Rom. 6. 3, &c. & 8. 17. 2 Cor. 4. 10. 1 Pet. 4. 13.
i Matt. 10. 33. Mark 8. 38. Luke 12. 9. Rom. 8. 17. 2 Cor. 4. 10. Phil. 3. 10. 1 Pet. 4. 13.
k Rom. 3. 3. & 9. 6.

most naturally connected with μεταλ., and such is the construction adopted by the generality of Expositors, ancient and modern. The sense, however, thus arising either involves what is inconsistent with facts, or (even when helped out by the harsh ellipsis of ἵνα κοπιᾷ, 'in order that he may be enabled to labour,') contains a truth here inapposite; and the *spiritual* application thence deduced is forced and frigid. It is not, however, necessary, with some, to resort to *conjecture.* We have only to suppose, what is common in the writings of St. Paul, a somewhat harsh *transposition*, and (with many of the best Expositors) to join πρῶτον with κοπιῶντα, as is required by the course of argument; the true construction being this: Δεῖ τὸν γεωργὸν πρῶτον κοπ. τ. καρπ. μετ., where κοπ. is the participle *imperfect*, and the literal sense is, 'It is necessary that the husbandman should first labour, and then enjoy the fruits [of his labour].'

7. νόει ἃ λέγω.] 'Mind, lay to heart, what I say.' This refers to all the foregoing admonitions from i. 8 forwards; and λέγω may be rendered, 'I am saying.' Some difficulty attaches to γὰρ following, as introducing a *prayer* or *wish.* This, indeed, is *removed* in some MSS., which have δώσει; but, I suspect, from emendation. See Note infra iv. 14. The particle need not, however, be treated as *redundant.* We may suppose (as often) a reference, though remote, such as Benson and Wahl point out, 'For it is my prayer that the Lord,' &c.; i. e., for ὄφελον, or εὔχομαι, ἵνα δῴη.

8. μνημ. 'I. Χρ., &c.] Here there is a continuation of the admonition in νόει ἃ λέγω; the intent being to admonish him, in all his sufferings and dangers, to remember Jesus Christ, of the seed of David (i. e. the promised Saviour), who had been raised from the dead; the recollection of whose sufferings, with the glorious *termination* of them, in his exaltation as a Prince and a Saviour, would be the strongest incentive to constancy, both for himself and others. Κατὰ τ. εὐαγγ. μου, i. e. 'according to the Gospel as taught you by me.' See Rom. ii. 16.

9. κακοπ.] q. d. '*I* labour;' suggesting his *example* in aid of his precepts. Ὡς, for ὡς εἰ. Of ἀλλ' ὁ λόγος—δέδεται the sense is: 'but it is my comfort, and yours, that the word of God is not bound along with me, but is making free course and is glorified;' and that not only by others, but also, in some measure, by the Apostle himself; for he seems not to have been restricted from preaching it at his own hired house.

10. διὰ τοὺς ἐκλεκτούς.] Meaning, as the best Commentators are agreed, those who were called to receive the Gospel, especially the *Gentiles*, of whom St. Paul was especially the Apostle.

11. 'Redit Apostolus ad similitudinem, quam instituerat de Christo a morte resurgente. Ibi antecedens tantum posuit; hîc jam attexit consequens.' (Hyperius.)

— πιστὸς ὁ λόγος.] This formula some refer to what *precedes*, as at Tit. iii. 8; but it almost always relates to what *follows:* and that it is so to be taken *here*, appears from γὰρ in the next clause, which means *scilicet*, so that there is no occasion for ὅτι. This use of the formula is intended to direct the attention to some weighty and indubitable truth (see 1 Tim. i. 15. iii. 1. iv. 9),—and especially when, as in the present case, flesh and blood would be likely to stumble at a somewhat unpalatable doctrine, involving the sacrifice of what is most precious in this world, in order to the happiness of the next. See Calvin and Hyperius. Many Expositors are of opinion that what is here said was a saying in frequent use among Christians. But of this we have no *proof*, and the fact itself may be doubted; for, 1. the saying is not at all in the manner of a *common adage*, especially as it is too *long* (the saying extending as far as οὐ δύναται); and, 2. it is too refined in the thought, and pointed and antithetical in the expression: both characteristics of the *Apostle.* The punctuation, however, has been hitherto incorrect; for the saying consists of two parts: the *first* (meant for *encouragement* and *consolation*, and containing in συζήσομεν—συμβασιλεύσομεν a beautiful *climax*) terminating at συμβασιλ.; the *second*, meant for *warning*, as to the awful consequences of failure in enduring the fiery trial (see 1 Pet. i. 7. iv. 12); namely, that of being *disowned* by Christ. See Matt. vii. 23, and comp. x. 23. The remaining words of the sentence form, properly speaking, but one clause, and that intended for an *illustration* of what has been said, and to *point* the *warning.* The sense is: 'Though *we* should be unfaithful to our engagements, *He* will, and must, abide faithful both to his promises and to his *threatenings.* He cannot deny himself (as *we* may) by falsifying his own solemn declarations, i. e. he cannot renounce his own character, act inconsistently with himself. Therefore, as Christ is true, so must apostates and backsliders be rejected by him at that day, with the awful denunciation, "I never knew you: depart from me,"' &c. On the force of the ex-

1 Tim. 6. 4.

¹ Ταῦτα ὑπομίμνησκε· διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου 14
μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν
ἀκουόντων. Σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ 15
Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς

pression συμβασ. see Rom. v. 17 (and Note) and Revel. iii. 21. This passage was perhaps had in mind by Epictetus, Enchir. c. xxi., where he thus addresses the patiently suffering virtuous man: Οὐ μόνον συμπότης τῶν θεῶν ἔσῃ, ἀλλὰ καὶ συνάρχων.

14. ταῦτα ὑπομ.] So I would point, with Theophylact; such being more suitable to the gravity and dignity of solemn injunction.

— διαμαρτυρόμενος ἐνώπ. τ. Κ.] See 1 Tim. v. 21. On λογομαχεῖν see 1 Tim. vi. 4. At ἐπὶ καταστροφῇ there is *not*, as some suppose, an ellipsis of εἰ μὴ or ἀλλά. Much energy is imparted by the *Asyndeton*. The general sense is, that 'controversies which turn on some nice distinctions in *words*, rather than involve differences in *things*, are to be avoided, not merely as useless, but as tending to subvert the faith of the hearers; since they may thus doubt of the truth of that Gospel about which the contending parties cannot agree.' See Calvin and Hyperius.

15. After having shown what the preachers of God's word ought *not* to do, the Apostle proceeds to point out what they *ought* to do. Here it is proper to notice the *connexion*, which has been ably traced by Calvin in the following judicious remark: 'Since the most fruitful source of controversies about doctrines is the eager desire of ingenious men to recommend themselves to the world, the Apostle proposes what is the best remedy against this, by directing the minister to look unto *God*;' q. d. 'Whereas others court popular applause, do thou study to approve thyself and thy ministry unto God.'

— ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.] The general sense here is obvious; but the *nature of the metaphor* here employed has been not a little disputed. Many recognize in ὀρθοτ. an allusion to the Jewish Priests, in sacrifice, *cutting up* or *dividing* the victim into its proper parts; or to the Scribes *dividing the Law* into sections; others, to a carver *distributing the meat* to the guests; or, to a steward *dealing out the articles* committed to his management: all which notions, however, are quite unsupported by any thing like sufficient proof. For first, as to the opinion of those (comprising almost all the early modern Commentators) who, supposing here a sacrificial allusion, take ὀρθοτομεῖν here for ὀρθῶς τέμνειν, as in Athen. 303, E.; it is to be observed that *there* we have denoted, not the cutting up of a *victim*, but of a *large fish*, previous to roasting it; which was probably done by splitting it as it were *in two*. The opinion most generally adopted by the recent Commentators is that of Gregory Nazianzen, ably supported by Elsner, Wetstein, and Schleusner, according to which there is supposed to be a metaphor taken from those who proceed by a direct road, leaving crooked and winding paths; and they compare the Greek phrase τέμνειν ὁδὸν (or κέλευθον) εὐθεῖαν, and the Latin *viam secare*. This view, however, is liable to two objections; 1. That it drops the idea of ἐργάτης, and unwarrantably introduces that of ὁδόν; 2. that it does not sufficiently unfold that part of the compound term ὀρθοτομοῦντα which imports the *act of cutting*, or *dividing*, and which might lead us rather to think that the Apostle had in view the *act of ploughing when the furrows are made straight*; an opinion supported by the authority of Chrysostom and Theodoret, who annotate thus: 'We praise even those *husbandmen*, who cut their furrows straight; so also the *teacher* is to be commended, who follows the canon, or rule of the Divine Oracle.' According to this view, 'the spiritual workman who needeth not to be ashamed, rightly dividing the word of truth,' is he who wanders not to the right or to the left, but goes forward directly in the path of truth, who, at every step, takes for his rule the revealed word of God. After all, however, even this view lies open to the same objection as the others; namely, of introducing an idea, which there is no reason to think was in the mind of the writer: nay, it may be doubted whether the Apostle is here speaking of *Scripture* at all, and consequently whether he is giving any direction for its interpretation. By 'the word of truth,' seems rather to be meant the *Gospel*; and the Apostle appears to have had no *special* allusion to any of the qualifications or offices of the spiritual workman, but solely has in view the general idea of 'doing his work of the Gospel so as not to be ashamed;' i. e. with all wisdom, diligence, and faithfulness. So the Vulgate well renders, 'rectè tractantem;' and the Pesch. Syr. Translator, 'preaching rightly;' whence it appears that he also took τὸν λόγον τῆς ἀληθείας to mean, not the *Scriptures*, but the *Gospel*; an interpretation confirmed by the context, at ver. 14, ἐπὶ καταστροφῇ τῶν ἀκουόντων. And in this sense the expression occurs at 2 Cor. vi. 7. Eph. i. 13. James i. 18. Col. i. 5. Thus, too, in Eusebius and other writers, ὀρθοτομία is used for ὀρθοδιδασκαλία. So Const. Ap. vii. 30, ὀρθοτομεῖν ἐν τοῖς Κυρίου δόγμασιν.

To return to the chief subject of dispute, the *nature* of the metaphor, it may, I think, be doubted whether any particular one was here intended. The allusion, if any, would seem to be, not to the labours of the *ploughman*, but rather of the *stone-cutter*, who, to do his work well, must *cut straight*. Now ὀρθοτόμος (from which ὀρθοτομέω is derived, and not from ὀρθὸς and τομέω) means a *straight cutter*, and thus might κατ' ἐξοχὴν be used of a *stone-cutter*. As to the objection urged by those who contend for the *agricultural* metaphor, that ἐργάτης is a term almost confined to *agricultural labour*, is by no means such as to invalidate the above view; for the word is *sometimes* used of *artisans*, of which there is at least *one* example in the New Test.; namely, in Acts xix. 25, where it is used of the mechanics who made the silver models of the Temple of Diana. Most probably, however, as I just before observed, no particular metaphor was here had in view; and the expression in question may best be regarded (with Fuller) as a *Hebraism* formed on a certain expression applied to teachers of the Law, and which, in Hellenistic Greek, is denoted by οἱ τέμνοντες τὸν νόμον.

16 ἀληθείας. [m] Τὰς δὲ βεβήλους κενοφωνίας περιΐστασο· ἐπὶ [m] 1 Tim. 1. 4. & 4. 7.
17 πλεῖον γὰρ προκόψουσιν ἀσεβείας· [n] καὶ ὁ λόγος αὐτῶν ὡς & 6. 20. Tit. 1. 14.
γάγγραινα νομὴν ἕξει· ὧν ἐστιν Ὑμέναιος καὶ Φίλητος, & 3. 9. [n] 1 Tim. 1. 20.
18 [o] οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνά- [o] 1 Tim. 6. 21.
στασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν.
19 [p] Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν, ἔχων τὴν [p] John 10. 14.
σφραγῖδα ταύτην· "Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ·" καί·
"ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Χριστοῦ."
20 [q] Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ [q] Rom 9 21.
ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα· καὶ ἃ μὲν εἰς

16—18. On these verses see Notes at 1 Tim. i. 4. 20. vi. 20. iv. 7, and also Bp. Warburton's Divine Leg., vol. iii. p. 198.

17. *νομὴν ἕξει.*] Meaning, 'has [a tendency] to eat [or spread further].' So at Acts iv. 17, we have *ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ.* On the *nature* of the opinions here adverted to, see Rec. Syn. and the Introduction to 1 Cor. xv.

19. *ὁ μέντοι στερεὸς*, &c.] In order to determine the exact import of this passage, (which is one of no little difficulty and dispute,) it is proper to pay especial attention to the *connexion* (for a connexion there certainly is, notwithstanding that it has been denied by some, and thought doubtful by others); and this would seem to be with the *preceding verse;* q. d. 'Nevertheless [whatever may be the evil effects produced by these seducers] the Foundation of God standeth firm and immoveable:' it being, as Hyperius observes, a proof that *all* are not subverted; q. d. 'Although false teachers do subvert the faith of some, yet the *solid foundation* of God stands firm and unshaken, and therefore the edifice is safe.'

But to consider the exact import of the expression *ὁ ϑεμέλιος τοῦ Θεοῦ.* By this the recent Commentators in general understand the *Christian religion*, which has God for its author. Yet thus it will be necessary to take *ϑεμέλιος* to mean *edifice;* for which signification of the word, however, no good authority exists. It is best, then, to suppose the word here employed in the usual acceptation: though even those who retain it vary in their interpretation of the expression; some understanding by it the *doctrine of the resurrection*, whereon principally God has meant the truth of the Gospel to be built; others, *Christ himself;* and others, again, the promise of eternal salvation through Christ. Of which expositions the second and third, though they are not a little specious, and have much to recommend them in other parts of Scripture, yet they have little support from (nay, the second may be said to run counter to) the *context*, which is strongly in favour of the *first*, i. e. the doctrine of the resurrection. This, too, has the further advantage, that it admits of the third being engrafted upon it; for certainly 'the fundamental doctrine of the Gospel,' *the resurrection* (see 1 Cor. xv. Introd.), contained in itself the promise of eternal salvation to all true believers, and indeed might be taken, per synecdochen, to denote the religion itself. Such, too, appears to have been the view adopted by Theodoret, who explains, *παρασαλεῦσαι οὐ δύνανται τὴν τῆς ἀληθείας κρηπῖδα· ὁ Θεὸς γὰρ τοῦτον τέθεικε τὸν ϑεμέλιον.*

Moreover, according to this view alone are we enabled to assign any tolerable sense to the words *fol'owing*, *ἔχων τὴν σφραγῖδα ταύτην*: for to suppose it to mean *token* or *confirmation* (as those are obliged to interpret it who understand *ϑεμέλ.* of an edifice), would make the next words incapable of any tolerable sense. The best Critics, for nearly a century, have been of opinion, that *σφραγ.* may retain its almost constant signification in the New Test., and denote the *impression* or stamp made by a seal, whether cyphers, figures, or letters; and Biblical antiquaries have proved not only that the ancient seals had often *whole sentences, moral apophthegms*, &c., but also that the foundation-stones of great edifices had often engraven on them, or stamped upon them by a large seal, *inscriptions* having reference to the purpose of the *building*, or containing certain moral apophthegms. Now here the foundation of this mystical building, meaning the Gospel, is supposed to have *two inscriptions* upon it, proper to be impressed on the minds of all professing Christians, both for *encouragement* and for *warning*, according as the case may be; for *encouragement*, since he knoweth his chosen, approveth and taketh care of his obedient people, and will preserve them, while others are left to perish; for *warning* and *admonition* to unstable converts, and indeed a direction to all professing Christians, to make their calling and election sure, and evidence the reality of their faith and love by being 'careful to maintain good works' (Tit. iii. 8), which are the surest proofs of their sincerity, and the fairest fruits of their efficacy.

20. *ἐν μεγάλῃ δὲ—ἀτιμίαν.*] This passage partakes much of the obscurity of the preceding; but the difficulty here, as at Rom. v. 12, chiefly arises from the *application* of the similitude not being expressed. It is not agreed whether *μεγ. οἰκίᾳ* means the *world*, or the *visible Church;* but there is little doubt that the latter is the true view. By *σκεύη* some think are meant *Ministers;* others, *Christians in general;* but if *οἰκίᾳ* mean the visible Church, *σκεύη* must mean all *professing* Christians in it, whether ministers or not. The best Expositors are agreed that the Apostle meant thus to intimate, for the encouragement of faint-hearted believers, that the heresies and backslidings of many professed Christians did not affect God's covenant and promises to true believers; for, as in a *great house*, &c., so in the *visible Church*, not only true Christians were found, but persons of a different character, yet whose hypocrisy and iniquity were overruled to fulfil his righteous purposes. See Calv. and Hyper.

r Infra 3 17. τιμὴν, ἃ δὲ εἰς ἀτιμίαν. [r] Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ 21
τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, καὶ εὔχρηστον
s 1 Cor. 1. 2. 1 Tim. 6. 11. τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. [s] Τὰς δὲ 22
νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην, πίστιν,
ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ
t 1 Tim. 1. 4. & 4. 7. & 6. 4. Tit. 3. 9. καθαρᾶς καρδίας. [t] Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις 23
u 1 Tim. 3. 2. παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας. [u] δοῦλον δὲ Κυρίου 24
οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικὸν,
x Acts 8. 22. Gal. 6. 1. ἀνεξίκακον, [x] ἐν πρᾳότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· 25
μή ποτε δῷ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,
καὶ ἀνανήψωσιν ἐκ τῆς τοῦ Διαβόλου παγίδος, ἐζωγρημένοι 26
ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

Thus the connexion may be laid down as follows: 'Such being the case, let every one that nameth the name of Christ depart from iniquity if he desires to attain to the resurrection of the just. This he must do; for though there are bad as well as good characters in the Church, as in a large house there are various sorts of vessels, yet it is only by cleansing himself from all iniquity that he can be fit for his Lord and Master's service here, and his rewards hereafter.'

21. Here the Apostle, pursuing the same metaphor, admonishes them to keep themselves pure from the aforesaid evil principles and practices; of course implying a careful separation of themselves from the persons themselves. So Tit. iii. 10, it is said, *αἱρετικὸν παραιτοῦ*, and 1 Tim. vi. 5, *ἀφίστασο ἀπὸ τῶν τοιούτων*.

— *ἐκκαθάρῃ*] 'keep thyself pure.' *Τούτων*, 'these [evil] things;' meaning heresies and iniquities. *Ἡγιασμένον*, meaning, 'segregatum è profanis usibus,' with allusion to the vessels of the Temple. The words *εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον* are exegetical of the *εὔχρηστον* preceding. *Ἡτοιμ.* signifies, 'accommodated to.'

22. *νεωτερικὰς ἐπιθ.*] This is not, I think, to be interpreted of *lusts* properly so called (though many examples of that signification are adduced by the Commentators), such a sense being foreign to the context and the character of the person addressed; and the *abstinence* elsewhere ascribed to Timothy excludes the idea of *sensuality*. It would seem that *νεωτ.* here stands for *μειρακιώδεις* (an expression which Philo joins with *ἐπιθυμίαι*), and that the Apostle thus means (as Salmasius, Wolf, Calvin, and Heinrichs are of opinion) to denote that heady, vehement, impetuous, rash, and arrogant disposition of mind to which young men are prone. So in Josephus, Ant. xv. 11. 7, and xvi. 11. 8, we have *ὑπὸ αὐθαδείας νεωτερικῆς*, and Plutarch, Flamin. c. 20, *νεανίζοντι* (i. e. *νεωτερικῷ*) *τῷ πάθει*. Now when we consider that it was rashness, vanity, and rage for controversy and novelty, that had hurried Hymeneus and Philetus into those baneful errors against which the Apostle here cautions Timothy, the suitableness of the present admonition will be very apparent; the scope of the passage being, as Hyperius observes, 'præscribere quibus rationibus et se et suos in sana doctrina contineret.'

— *δικαιοσύνην, πίστιν*, &c.] 'justice (answering to the Latin *æquitas*, see Acts xxiv. 25), fidelity,' &c. Or *δικαιοσύνη* may here denote (as Calvin and Grotius explain it) *rectè vivendi rationem*, so standing for *τὸ δίκαιον*, as in Matt. iii. 15, *πληρῶσαι πᾶσαν δικαιοσύνην*· Eph. v. 9; Heb. i. 9, and especially 1 Tim. vi. 11, *δίωκε δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην*· an altogether kindred passage. These two, *πίστις* and *ἀγάπη* (fidelity and love), are, as Calvin remarks, subjoined as forming the principal constituent parts of rectitude. So it is said, Matt. xxiii. 23, *ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν* (answering to *δικαιοσύνην* here), *τὸν ἔλεον, καὶ τὴν πίστιν* (where see Note).

The *peace* just after spoken of is, as Calvin remarks, very pertinent to the present state; for they must needs be contentious and fond of strife, who delight in those questions so calculated to engender strife.

— *εἰρήνην μετὰ τῶν ἐπικαλουμένων*, &c.] Intimating that this love is to be evinced in cultivating peace even with those who conscientiously differ from him in opinion, so that it be on matters not affecting fundamentals.

23. *ἀπαιδεύτους*] '*insulsas*,' which tend to no solid information, being founded in mere *folly*; being, in fact, the *κενοφωνίαι* and *ἀντιθέσεις τῆς ψευδωνύμου γνώσεως* of 1 Tim. vi. 20.

24. *μάχεσθαι*] 'be disputatious and quarrelsome;' see Tit. iii. 2. *Ἀνεξίκακος* properly signifies 'patient of injuries;' as in Hierocl., cited by Wetstein (see also Wisd. ii. 18). Here, however, it must denote tolerant of those petulant expressions, which too often arise from difference of opinion: a disposition above all others calculated to promote the *peace* above inculcated; *patience* being (as a great Divine well says) *the great peace-maker.*

25. *τοὺς ἀντιδιατιθεμένους.*] The expression has, I apprehend, a *sensus prægnans*, signifying, 'those who are of a contrary opinion, and maintain it in opposition to him.'

— *μή ποτε*] 'trying whether;' see Luke iii. 15. The particle, as Calvin observes, intimates the difficulty of the thing; nay, its improbability and hopelessness.

— *εἰς ἐπίγνωσιν ἀλ.*] Meaning, 'that so they may acknowledge the truth which they had before rejected.' The Apostle then hints at the sinfulness of their even conscientious opposition to *the truth*, by making it need *repentance*. Compare Acts xi. 18.

26. *καὶ ἀνανήψ.*, &c.] This strong expression

1 III. [a] ΤΟΥΤΟ δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις a Jude 18.
2 ἐνστήσονται καιροὶ χαλεποί. ἔσονται γὰρ οἱ ἄνθρωποι
φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι,
3 γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι,
4 διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, προδόται, προ-

is, I think, meant to *more clearly express* the sinfulness and danger of those opinions, by a reference to their *origin* and *tendency*. We have only to suppose a somewhat abrupt transition from the metaphor derived from the *deep sleep* of *inebriety* to that of *slavery;* as also, in the first clause, to the harsh blending of the metaphors of *sobering from inebriety* (see Note on 1 Cor. xv. 34), and that of *disengaging oneself from a snare* (as birds from the snares of the fowler), by which is here to be understood *temptation*. So at 1 Tim. vi. 9, we have ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα. Of a similar mixture of metaphor I have, in Rec. Syn., adduced several examples from Libanius, Josephus, Cebes, and the Orac. Sibyll.

The general sense intended is (as Scott expresses it), 'that so they might recover their liberty, though they had been taken captive by Satan, as prisoners are after a battle, who may be disposed of at the victor's will, being consigned to death, to chains, or to slavery, as he pleases.' For such men would remain entirely in the power of Satan, unless God should mercifully please to 'give them repentance,' and so effect their deliverance.

III. Having apprised Timothy that, for wise reasons, false teachers were suffered to arise, the Apostle now proceeds to warn him that, through the influence of their false doctrines, grievous and perilous times would arrive; which are then graphically described. The Apostle may have apprised Timothy in order to put him on his guard; for such is implied in the phrase τοῦτο γίνωσκε, introducing this predictive description, which is, with reason, supposed to have the same reference as that of the *Apostasy* and *Man of Sin* in the 2d Epistle to the Thessalonians. Moreover, by turning his view to grievous and perilous times, the Apostle meant, doubtless, not only to quicken his vigilance, but sharpen his diligence; for as Calvin observes, 'hac denuntiatione diligentiam ejus magis acuere voluit. Ubi enim res ex voto nostro habent, magis securi reddimur, necessitas autem *acrius pungit*.'

1. ἐσχάταις ἡμέραις.] An expression equivalent to ὕστεροι καιροὶ at 1 Tim. iv. 1, where see Note.

2—5. The Apostle now illustrates the epithet χαλεποὶ, in a description full of energy, containing, as in Rom. i., a long drawn συναθροισμὸς, with which the Commentators compare some from the Classical writers, all serving to show the degeneracy of Christians at the καιροὶ χαλεποὶ spoken of. The *fulfilment* of the prophecy has been referred to various periods, with more or less of probability, but perhaps never so as to attain any thing approaching to certainty.

2. φίλαυτοι, φιλάργυροι, &c.] The various vices here specified seem (as elsewhere in St. Paul's writings) to be enumerated with a certain regard to *plan*, so as to form *groups*, of which φίλαυτοι and φιλάργυροι form the first, and should be rendered 'selfish, fond of lucre.' The former term *properly* implies no more than the feeling implanted by the Almighty in man for his preservation. So Josephus, Ant. iii. 8. 1, διά τε τὸ φύσει πάντας εἶναι φιλαύτους. In the same *good* sense of the word, Aristotle, Rhet. ii. 15, says that old men are φίλαυτοι μᾶλλον ἢ δεῖ. In the later writers, however, the term is generally used in a *bad* sense, like our *selfish*.

How much meaning is contained in this one word, will appear from the Note on 1 Tim. vi. 10. In short, the *selfish* man is he who does every thing with a reference to self-gratification only; who loves none but himself, and cares for none but himself; whose affections (to use the words of a great moral painter) 'solely centre in *one person*, whose interest and indulgence alone he considers on every occasion; regarding the good or ill of all others as merely indifferent, any further than they contribute to the pleasure or advantage of that person.'

— ἀλαζόνες, ὑπερήφανοι, βλάσφημοι.] These form the *second* group; namely, *boasters*, *arrogant*, *railers*. Of these three terms we have the first two associated at Rom. i. 30; and corresponding to βλάσφημοι here we have there ὑβριστάς.

— γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι.] These form the *third* group, consisting of vices which naturally follow one upon the other; for, as Theophylact observes, he who is disobedient to parents will be ungrateful to *others:* and he that is such is ἀνόσιος, because τὴν ὁσίαν καὶ τὸ ὀφειλόμενον ἀθετεῖ. He will also be ἄστοργος; since *for whom* will he feel affection, if he has none for his benefactor? He will also be ἄσπονδος; for whom will he keep covenant with if not with his parent or benefactor? It would seem that the three last are introduced (as in Rom. i. 30) by way of *climax* to the preceding. Ἀνόσ. denotes 'violators of the most solemn civil obligations,' which are called ὅσια as opposed to ἱερὰ (or Divine obligations) by the best writers. So Thucydides, ii. 52, ἐς ὀλιγωρίαν ἐτράποντο καὶ ἱερῶν καὶ ὁσίων. Finally, by the expression ἄστοργοι, '*devoid* of natural affection,' it is meant, not that they *never had* the στοργή, but that they have divested themselves of it. See Benson.

3. διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι.] These form the *fourth* group. By διάβ. are meant *calumniators;* namely, on the principle of bringing all others down to their own low level. Ἀκρατεῖς is generally regarded as equivalent to ἀκόλαστοι, to denote *incontinent;* but that is a sense wholly unsupported by proof. The expression would rather seem to mean *intemperantes*, for ἀκρατεῖς ἑαυτῶν, scil. ἐπιθυμιῶν, *affectuum*, 'having no mastery over their passions and affections,' literally, *unreined*. And although examples of this *absolute* use in a general sense are rare, yet Aristotle furnishes more than one in his Ethics, vii. 1. 4. And so Hippocrates,

b Matt. 7. 15. & 18. 17. Rom. 16. 17. 2 Thess. 3. 6. supra 2. 16, & 3. 10. 2 John 10. c Matt. 23. 14, Tit. 1. 11.

πετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, [b] ἔχοντες 5
μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. καὶ
τούτους ἀποτρέπου. [c] ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς 6
τὰς οἰκίας καὶ αἰχμαλωτεύοντες [τὰ] γυναικάρια σεσωρευ-

Epidem. l. iv. and Thucydides, iii. 84, ἀκρατὴς ὀργῆς, 'ungovernable in impetuosity.' This trait consorts well with the προπετεῖς just after, meaning, 'headlong, rash;' implying the absence of all restraint in laws human or divine. So in Herodian, i. 8. 11, we have προπετῆ καὶ ϑρασύν. Of this, indeed, the next word ἀνήμεροι, *fierce, savage*, may be considered as *illustrative;* in like manner as ἀφιλάγαθοι may be meant to further develope the idea of διάβολοι before. Ἀφιλάγαθοι (a term exceedingly rare) many eminent Commentators take to mean, 'haters of all that is good.' Yet as we have φιλάγαθος used at i. 8 in the sense 'a lover of good men,' here it is surely better to render, 'haters of good men;' and thus the term will well consort with διαβ. preceding. Nearly connected with this is, I conceive, the following προδόται, indicating, it would seem, a *treacherous* way of showing their hatred to the good, and bringing them into trouble with their persecutors, whether Jews or Heathens.

4. The two next, προπετεῖς and τετυφ., form *another* group. Of these two terms the former (on which see Note at Acts xix. 36) answers to the ἐμπλήκτως ὀξεῖς of Thucydides iii. 83, denoting a headlong, rash, reckless spirit.

Lastly, we have, in conclusion, a *general* trait, φιλήδονοι μᾶλλον ἢ φιλόθεοι: with which Wetstein compares from Demophilus, φιλήδονον καὶ φιλόθεον τὸν αὐτὸν ἀδύνατόν ἐστι· and from Philo, 333. 49, φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλόθεον. By the *pleasure* here spoken of may be meant sensual gratifications in general. Probably, however, the Apostle meant thus chiefly to denote a *dissipated* spirit, and an inordinate fondness for pleasure, whatever that might be; though, in some cases, it might not be of a very censurable kind. With this view the words following are very consistent, as denoting a mere *profession* of the Gospel, and an attention only to its *external* forms, with little or no influence on the heart and life; what Philo (cited by Loesner) calls ἐπιμορφίζειν τὴν εὐσέβειαν. It would seem that, by introducing the epithet φιλήδονοι *last*, after all the foregoing vices, the Apostle thus meant to intimate that it is the *root* of them all. So Philo-Judæus, vol. ii. pp. 268. 25, says of the φιλήδονος, or lover of pleasure, that he will not be that *only*, but will have all *other* vices; and he subjoins a catalogue of no less than 146 epithets characterizing the vices which accompany φιληδονία. And no wonder; since in this vice is involved the grand master-principle of *cupidity.* See Note on 1 Tim. vi. 10.

On the *persons* who may be supposed to be characterized in the present portion, and the *period* of the fulfilment of this prophecy, no little diversity of opinion exists. I agree with Benson in regarding this as having the same reference as the great Apostasy mentioned at 2 Thess., and introductory to the reign of the Man of Sin, or Anti-Christ; on which see 2 Thess. ii. 3—9. Here, however, as in the former case, the Apostle seems to have considered the mystery of iniquity as then working, though only in its beginning, and his corrupt opposers paving the way for it. See ver. 13, and iv. 3, 4.

6. οἱ ἐνδύνοντες εἰς τὰς οἰκίας, &c.] Here is thrown in, as a reason why the persons in question are to be avoided, a *peculiar trait* by which they are distinguished, that of insinuating themselves into the confidence of families for the sake of interested purposes. In this expression ἐνδύνοντες εἰς there appears to be a metaphor derived, not, as Commentators say, from *serpents*, but rather from *worms;* the persons in question contriving, as we say, to *worm* themselves into the confidence of others, in order to make them their dupes. So it is well said by Anaxilas in Athenæus, p. 254 (of a similar class of persons, namely, flatterers and parasites),

οἱ κόλακές εἰσι τῶν ἐχόντων οὐσίας
σκώληκες· εἰς οὖν ἄκακον ἀνθρώπου τρόπον
εἰσδὺς, ἕκαστος ἐσθίει, καθίμενος·
ἕως ἂν, ὥσπερ πυρὸν, ἀποδείξῃ κενόν.
ἔπειθ' ὁ μὲν λέμμ' ἐστὶν, ὁ δ' ἑτεροδακνεῖ.

For so the passage ought to be pointed, in order to make sense. Moreover, for καθίμενος I would read καθήμενος; and for ἑτεροδακνεῖ, read ἕτερον δάκνει. Observe, too, the elegant *paronomasia* between κόλακες and σκώληκες. By λέμμα is meant the *husk*, as compared to πυρὸς, the *grain.* This passage, I would observe, throws no little light on the expression κατεσθίει used of such persons at 2 Cor. xi. 20. It seems that both the Pharisees and the false teachers, like impostors in religion of every age and sect, fastened on the liberality of their devotees.

— αἰχμαλωτεύοντες] 'domineering over.' In illustration of this several passages have been adduced from Irenæus, and Josephus, and other writers. The *Pharisees*, it seems, had always employed these means. So Josephus, Antiq. xvii. 3, 4, says of them, οἷς χαίρειν τὸ ϑεῖον προσποιουμένων, ὑπῆκτο ἡ γυναικωνῖτις, where I would read, οἷς (χαίρειν τῷ ϑείῳ προσποιουμένων, scil. αὐτῶν) ὑπῆκτο ἡ γυναικωνῖτις. By τῷ ϑείῳ is denoted *religion*, as the expression signifies in Thucydides, v. 70.

The same thing, indeed, has happened in every age, and the same arts been practised by religionists the most widely separated in opinion and doctrine. In short, Jerome asserts that all heresies begin with women.

For αἰχμαλωτεύοντες many MSS., some Fathers, and the Edit. Princ. have αἰχμαλωτίζοντες, which has been received by Griesbach, Tittman, and Scholz. I have thought proper, with Matthæi and Vater, to retain the common reading. The τὰ before γυν. has been cancelled, on the strongest grounds, by all the best editors.

— σεσωρευμένα ἁμ.] This is well explained by the Lex. Cyrill. βεβαρημένα ἁμ. Meaning, it would seem, partly the weight of former sins burdening the conscience (see Matt. xi. 28), from the guilt of which, as well as of present offences, they sought to be delivered on easier terms than the Gospel authorizes. See Calvin and Hyperius.

7 μένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε μαν-
θάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνά-
8 μενα. [d] Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν d Exod. 7. 11.
Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι 1 Tim. 6. 5. Tit. 1. 16.
9 κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. Ἀλλ'
οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος
10 ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. [e] Σὺ δὲ παρηκο- e 1 Tim. 4. 6.
λούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ
11 πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, [f] τοῖς διω- f Ps. 34. 19. Acts 13. 50. & 14. 2, 19, 22.
γμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν 2 Cor. 1. 10.
Ἰκονίῳ, ἐν Λύστροις· οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάν-

By the words following, ἐπιθυμίαις ποικίλαις, many understand carnal lusts and gross vices of every kind, in which it is supposed they were indulged by their teachers. That, however, proceeds upon a very improbable view; and from what follows it would rather seem that the ἐπιθυμίαι here spoken of are those of the *heart*; see Psalm lxxxi. 12. And so indeed the expression is used supra ii. 22, where we have τὰς νεωτερικὰς ἐπιθυμίας. Again, at iv. 3, speaking of similar persons, he says, τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται· ἀλλὰ, κατὰ τὰς ἐπιθυμίας τὰς ἰδίας, ἑαυτοῖς ἐπισωρεύσουσι διδασκάλους. The word is here well rendered by the Vulgate *desideriis*; and by Beza and Montanus *cupiditatibus*; and by Newcome, *desires*. Thus the expression may be said to designate the various fancies by which their light minds were carried away at the will of the artful hypocrites who guided them at pleasure: a view, I would observe, confirmed by what follows, πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν, &c.; for it is such light and fanciful minds that are observed to be ever learning (namely, some new fancy), and never coming to any solid or certain knowledge. Such, too, is, I find, the view adopted by Calvin, who says, '*Concupiscentias* generaliter accipio pro stultis et levibus desideriis, quibus circumferuntur mulieres, quæ Deum ex animo non quærunt, et tamen religiosæ et sanctæ volunt haberi.'

8. Ἰαννῆς καὶ Ἰαμ.] Names of two Egyptian Magicians, who, as we learn (not from Moses, but from the Rabbins, confirmed by Pliny and other Classical writers) were magicians at the court of Pharaoh, and who opposed their sleight of hand tricks to the miracles of Moses. On κατεφθαρμένοι τὸν νοῦν, see 1 Tim. vi. 5, and on ἀδόκιμοι, the Notes on Rom. i. 28, and 1 Cor. ix. 27.

9. οὐ προκόψουσιν—ἔσται.] Render, not, 'shall,' but 'will,' the words being prophetic. The Apostle assures Timothy, for his comfort, that the evils in question will not proceed much further, by the folly and wickedness of the persons becoming publicly notorious.

— ἄνοια.] The expression here involves the conjoint notions of extreme folly, presumption, and impiety; in which last sense it often occurs in the Sept.

10. σὺ δέ.] The δὲ is *adversative* (q. d. Do thou, on the contrary), and serves to *contrast* the abandonment of the true faith by the false teachers, with the *adherence to it* by Timothy; a commendation, from which the Apostle takes occasion to subjoin, at ver. 14, an admonition to *constancy*. Thus, instead of παρηκ. τῇ ἀληθείᾳ, he says παρηκ. μου τῇ διδασκαλίᾳ, thus emphatically denoting its truth. On this he engrafts a sketch of the principal features of his own conduct, as a *model* to Timothy; and closes with adverting to the *persecutions* he had endured, in order that Timothy might be prepared to encounter the same with like courage; suggesting, moreover, for his comfort, a trust in that mighty power which had delivered *him* out of all his trials. On the expression παρηκ. see Note on Luke i. 3. 1 Tim. iv. 6. The term here signifies *follow up*; as at 2 Macc. ix. 27. Ἀγωγῇ is for ἀναστροφῇ, 'mode of life:' a sense of the word rarely found except in the New Test. and Sept. (where it occurs, 2 Macc. iv. 16. vi. 18. xi. 24). I have, however, noted it in Josephus, Bell. i. 23. 5, σκεπτέσθω ἕκαστος τὴν ἡλικίαν μου καὶ τὴν ἀγωγὴν τοῦ βίου.

— τῇ προθέσει.] This is by some eminent Commentators interpreted *firmness*, or *resolution of purpose*; as Acts xi. 23, τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ. Yet *these* notions of firmness and resolution are communicated by καρδίας and προσμ., whereas *here* there is no adjunct, and therefore the usual sense, *purpose*, *scope*, *aim*, and *design*, is preferable. After the *general* terms ἀγωγῇ and προθέσει come, as in 1 Tim. iv. 12, the *special* ones πίστ., μακροθ., ἀγ., and ὑπομ. Πίστει is explained by many Commentators *faithfulness*, as in 1 Tim. iv. 12. *There*, however, ἀγάπῃ comes first, and is afterwards followed by πίστει; while *here* πίστει comes first, as in 1 Tim. i. 14. 2 Tim. ii. 22. 1 Tim. vi. 11. 1 Thess. v. 8, where they are considered as being *united* (as in Eph. vi. 23) by being compared to a *breast-plate:* and at Gal. v. 6, it is shown *how* they should be united; viz., when 'faith worketh by love.' It may be thought strange that the terms should be here *separated*; but if we were to impute it, with most recent Commentators, to mere irregularity of style, we should overlook the intent of the Apostle, who here, I apprehend, purposely separated πίστει and ἀγάπῃ, in order to introduce with each the virtue *springing* from it. That πίστις is closely connected with μακροθ. is plain from Heb. vi. 12, which passage is the best comment on the present; and that ἀγάπη is equally connected with ὑπομονὴ appears from 1 Tim. vi. 11, πίστιν, ἀγάπην,

g Matt. 16. 24. των με ἐῤῥύσατο ὁ Κύριος. [g] Καὶ πάντες δὲ οἱ θέλοντες 12
Luke 24. 26. John 17. 14. εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. Πονηροὶ δὲ 13
Acts 14. 22. 1 Thess. 3. 3. ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες
h Supra 2. 2. καὶ πλανώμενοι. [h] Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώ- 14
θης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ 15
γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν, διὰ
i Rom. 15. 4. 2 Pet. 1. 19, 20. πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. [i] Πᾶσα γραφὴ θεόπνευ- 16

*ὑπομονήν*. Tit. ii. 2, *τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ*. Whereas, of *πίστις* followed by *ὑπομονὴ* we have no instance, except Hebr. vi. 12; nor of *ἀγάπη* followed by *μακροθυμία*. Besides, St. Paul seems to have subjoined *ὑπομ.* to intimate that the *love* was, as it regarded *men*, of that fervent kind which *constrained* him to bear any thing and every thing to accomplish the salvation of souls. The best comment on this whole passage is Rom. v. 1—9. In *τοῖς διωγμοῖς* there is an exegetical apposition. Render, 'namely, by.' At *οἵους δ.* must be supplied, from the context, *παρηκολούθηκας*, which, by an accommodation of sense, may mean 'thou well knowest.'

12. *εὐσεβῶς ζῆν ἐν Χρ. Ἰ.*] A formula denoting to live with the piety and holiness suitable to the Christian faith.

— *διωχθήσονται.*] A remark more or less applicable in every age. See Acts xiv. 22, and Note.

13. *πονηροὶ—χεῖρον.*] Here there is an indirect admonition to Timothy to *go forward* in the right path, from strength to strength, and righteousness to righteousness; as the impostors or false teachers in question will go on from bad to worse. The next words, *πλαν. καὶ πλανώμενοι*, some eminent Commentators take to mean, that as they deceive some, so are they themselves the dupes of others. But though that might sometimes be the case, the words are, I conceive, meant to suggest *how* it happened that they went from bad to worse; namely, by the influence of *self*-deception, as well as that of deceiving others; for men are observed to repeat falsities till they almost believe them themtelves.

14. *ἐπιστώθης.*] Meaning, 'thou hast learnt with absolute certainty and full persuasion.' So Hesychius, *ἐπληροφορήθης*. Theophylact, *μετὰ πληροφορίας ἔμαθες*, and Theodoret, *ὧν τὴν ἀλήθειαν τῇ πείρᾳ μεμάθηκας*.

15. The words following, *εἰδὼς παρὰ τίνος*, &c., show the *grounds* of this certainty and assurance; namely, 1. that he had been taught sound doctrine by one divinely commissioned like the Apostle; 2. (by what Hyperius calls an 'amplificatio a circumstantia temporis addita') that the truths in question were founded on what had been learnt by him even from his childhood (for his mother was a Jewess, and *mothers* are more likely to carefully communicate religious instruction than fathers); and that learning the learning of the Sacred Scriptures; 3. (by an argument, as Hyperius says, 'ab usu vel effectu Sacr. litt.') that those Scriptures are capable of supplying him with all knowledge and certainty necessary to salvation.

— *διὰ πίστεως τῆς ἐν Χ. Ἰ.*] These words are corrective and explanatory of the foregoing assertion, indicating the only *means* whereby the salvation in question can be attained; q. d. 'provided we superadd faith in Christ Jesus, who is "the end of the Law for justification to them that believe."' (Rom. x. 4.) Thus we are drawn from the letter of the Law to its *spirit* in the Gospel. See John v. 39, 40. 46. The scope of this clause is well pointed out by Hooker, Eccl. Pol. i. 14. 'The Apostle (says he) here grants that the Holy Scriptures (meaning those of the Old Testament; for those of the New were not in being in Timothy's childhood) were able to make him wise unto salvation, but he adds, "through faith which is in Christ Jesus." Wherefore, without the doctrine of the New Testament teaching that Christ hath wrought the redemption of the world, which redemption the Old did foreshow he should work, it is not the former alone which can perform so much as the Apostle doth avouch, who presupposeth this, when he magnifieth that so highly.' Of the intent of the Old as compared with that of the New Testament, it is well said by the same admirable writer, 'The general end of both is one; the difference between them consisting in this—that the Old did make wise by teaching salvation through Christ that *should* come; the New, by teaching that Christ the Saviour *is* come, and that Jesus whom the Jews did crucify, and whom God did raise again from the dead, is he.'

16. The Apostle here carries forward the encomium above briefly expressed, setting forth the high value and great excellence of Scripture, first on the score of its paramount *authority*, and next with a reference to the manifold *utility* thence resulting. (Calvin.)

— *πᾶσα γραφὴ θεόπνευστος*, &c.] Here there is evidently an ellipsis of *ἐστὶ*, though Commentators are not agreed whether it should be introduced between *γραφὴ* and *θεόπνευστος*, or between *θεόπν.* and *καὶ ὠφέλ.*, thus joining *θεόπν.* in immediate concord with *πᾶσα γραφή*. The latter method is adopted by Theodoret, of the ancient, and by the most eminent modern Commentators, from Cameron to Heinrichs and Iaspis; q. d. 'all inspired Scripture is also profitable,' &c. This, however, is not permitted by the *καὶ*, which is found in every existing MS.; and though it does not appear in the Syriac and Vulgate Versions, yet, as Bp. Middleton observes, 'it is far easier to perceive why *καὶ* does not appear there, than how, supposing it not to have been in the earliest MSS., it should have found its way into all those that remain.' The *γραφή*, Bp. Middleton proves, is meant of the *ἱερὰ γράμματα* just before mentioned; the sense being, 'the whole of *such* Scripture is divinely inspired.' That such is the true construction, has been most fully and ably evinced by Dr. Henderson, in his Lectures on Divine Inspiration, p. 305—310. 'That the Scriptures of the Old Testament (says

στος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς
17 ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· ἵνα ἄρτιος
ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτι-
1 σμένος. IV. [a] Διαμαρτύρομαι [οὖν ἐγὼ] ἐνώπιον τοῦ Θεοῦ,
καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν ζῶν-
τας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασι-
2 λείαν αὐτοῦ· [b] κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως·

a Rom. 1. 9. & 9. 1. 2 Cor. 1. 23. & 11. 31. Gal. 1. 20. Phil. 1. 8. 1 Thess. 2. 5. 1 Tim. 5. 21. & 6. 13.
b Acts 20. 7.

he) are intended, is unquestionably the construction best supported by the preceding context. Even on the supposition that no reference had previously been made to any specific writing or collection of writings, it was most natural for Timothy, who had received an early Jewish education, of which the study of the Scriptures formed a prominent part, to understand the Apostle to mean these Scriptures; *γραφὴ*, the term here used in the singular number, being in common use in application to them. He had been taught to regard them as the productions of men who were actuated by the Spirit of God, and who consequently wrote what was agreeable to his will. The very terminology, therefore, independently of any thing else, would, at once, lead his thoughts to these Scriptures as the collection to which reference was made; but the circumstance that, in the verse immediately preceding, the Apostle had expressly mentioned the *ἱερὰ γράμματα*, "sacred Scriptures," as those which Timothy had known from his earliest age, would seem to place the matter beyond dispute. It is in the closest connexion with the statement there made respecting these Scriptures that the subject of the present text is introduced, and it is evidently introduced by way of supplement to what had been there taught. The train of the argument is this: "Not only are the Divine Scriptures, with which you are familiar, capable of furnishing you with the knowledge requisite for your own personal salvation, by pointing out Christ as their end or scope, but they are a rich treasury of inspired wisdom, from which you may bring forth matter adapted to all the various departments of the office with which you have been invested."' The learned writer further shows, p. 309, that the translation, 'every divinely inspired writing is also profitable,' &c., besides being destitute of the slightest authority from MSS., is quite indefensible. 'To say nothing (continues he) of the awkwardness and total want of point introduced into the passage, by giving to the copulative conjunction the signification of *also*, such a mode of construction is at variance with a common rule of Greek syntax, which requires that, when two adjectives are closely joined, as *θεόπνευστος* and *ὠφέλιμος* here are, if there be an ellipsis of the substantive verb *ἐστὶ*, this verb must be supplied after the former of the two, and regarded as repeated after the latter. Now there exists precisely such an ellipsis in the case before us; and as there is nothing in the context which would lead us to take any exception to the rule, we are bound to yield to its force, just as we would in any similar instance.' As to the support that has been thought to be given to this reading by the Syriac, Arabic, and Vulgate Versions, Dr. Henderson shows that 'it is very doubtful whether the two first really convey the idea, which is thus endeavoured to be attached to them; for with respect to the former, it is well known to Oriental scholars that the word translated "every" is more properly a substantive signifying *totality* than an adjective; while the Latin *omnis* is also often used for *tota:* so that all the versions in question may as properly be rendered, "The whole of Scripture, which is divinely inspired, is profitable," &c. as "every Scripture," &c. The evidence in favour of the translation in our common English Bible, derived from the Fathers and almost all the versions, among others the modern Greek, which reads *ὅλη*, "the whole," is most decided.'

It may further be observed, that the elliptical *ἐστὶ* should not be rendered, 'is given;' for thus, as Dr. Henderson shows, 'a degree of emphasis is attached to the word which it does not possess,' and which, I would add, no *elliptical* term can have. It is best, then, to retain the version *is*, meaning *comes*, as the Æthiopic Translator freely renders.

— *διδασκαλίαν, ἔλεγχον*, &c.] Of these several terms, *διδασκαλίαν, ἔλεγχον, ἐπανόρθωσιν*, and *παιδ.*, it would seem that the two first regard *doctrine*, the two last *practice; διδασκ.* denoting instruction in the truth, *ἔλεγχ.* confutation of error. *Ἐπανόρθωσις*, which properly signifies the setting straight what is crooked, here denotes, figuratively, the working reformation of life. So we have *ἐπανόρθωσις τοῦ βίου* in Philo, Arrian, and Polybius. Finally, *παιδείαν*, it would seem, differs from *ἐπανόρθωσιν*, inasmuch as the former denotes the 'ceasing to do evil,' the latter, the 'learning to do well.'

17. *ὁ τοῦ Θεοῦ ἄνθρωπος.*] Meaning, the Christian teacher or minister. See Note on 1 Tim. vi. 11. On the expression *ἄρτιος* (equivalent to *κατηρτισμένος*, 'complelely fitted'), see Luke vi. 40, and Note; and on *ἐξηρτ.* see Note at Acts xxi. 5. *Πρὸς πᾶν ἔργον ἀγαθόν.* Meaning, 'for every good purpose [his ministry is designed to answer].' Compare supra ii. 21, and Eph. ii. 10.

IV. To the foregoing statement of the *means* necessary for making the Christian teacher complete for every good work, the Apostle engrafts an earnest exhortation, pointed by the inferential *οὖν*, to the perpetual and zealous *use* of them.

1. *διαμαρτύρομαι.*] See Note on a similar passage of 1 Tim. v. 21. The words *τοῦ μέλλοντος—αὐτοῦ* are added by way of reminding Timothy of the strict and solemn *account*, which he must have then to give of his stewardship; and by *τὴν βασιλείαν* is intimated the glorious *reward of fidelity*. The latter clause simply means, 'when he shall come in his kingdom,' i. e. that of his glory commencing with the day of judgment; the present being only his *mediatorial* one.

2. *ἐπίστηθι*] i. e. 'assiduously apply [to your

c 1 Tim. 1. 4. & 4. 7. d Acts 21. 8. Eph. 4. 11. supra 1. 8. & 2. 3. e Phil. 1. 23. & 2. 17. 2 Pet. 1. 14. f 1 Cor. 9. 24, 25. Phil. 3. 14. 1 Tim. 6. 12. Heb. 12. 1.

ἔλεγξον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ
διδαχῇ. Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαινούσης διδασκα- 3
λίας οὐκ ἀνέξονται· ἀλλὰ, κατὰ [τὰς] ἐπιθυμίας τὰς ἰδίας,
ἑαυτοῖς ἐπισωρεύσουσι διδασκάλους, κνηθόμενοι τὴν ἀκοήν·
[c] καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ 4
τοὺς μύθους ἐκτραπήσονται. [d] Σὺ δὲ νῆφε ἐν πᾶσι, κακο- 5
πάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου
πληροφόρησον. [e] Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς 6
τῆς ἐμῆς ἀναλύσεως ἐφέστηκε· [f] τὸν ἀγῶνα τὸν καλὸν ἠγώ- 7

work];' for, as Calvin observes, 'his verbis non assiduitatem modo commendat, sed etiam contentionem; quæ omnia difficultatum obstacula superet:' an exhortation, if not necessary to *Timothy*, yet proper to be made for the sake of others, of that and future ages.

The expressions following, εὐκαίρως ἀκαίρως, are to be understood with reference, not so much to the *people* as to the *pastor;* to the latter, as meaning, 'at all times and places not only convenient, but *inconvenient* to himself;' as Calvin explains, 'ne suis tantum horis et pro sua commoditate docendi muneri incumbat, sed,' &c.; or, as Dr. Barrow, 'not only *taking* opportunities presented for it, but *catching at* them, and creating them to ourselves, when there is no such apparent need of it.' As respects the *people*, they will denote, as Calvin forcibly expresses it, 'assiduitas importuna, dum sollicitantur torpentes, dum aliò properantibus manus injicitur, dum vanæ mundi occupationes corriguntur.' So it is said by Seneca, Epist. 121, 'Virtutes exhortabor, et vitia converberabo; licet aliquis nimium immoderatumque in hac parte me judicet, non desistam.'

— ἔλεγξον, ἐπιτίμησον] 'confute (namely, those who are in error as to *doctrine*), reprove,' namely, the unruly or the immoral in *life*. Παρακάλεσον, &c. 'exhort [all] to continuance in sound doctrine and holy life.' So Plutarch, de Educ. speaks of instructors as διδάσκοντας, ἀπειλοῦντας, δεομένους, συμβουλεύοντας. All this is directed to be done ἐν πάσῃ μακροθ., 'with the greatest patience.' At διδαχῇ following repeat πάσῃ; the sense being, 'and with every [suitable] instruction,' i. e. *sound* doctrine, as appears from what follows just after, τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται.

3. ἔσται γὰρ καιρός.] So showing, by a reference to the waywardness of men, how zealous and active ought the ministers of the Gospel to be; q. d. 'And need is there of these exertions; for the time will come,' &c. (Calvin.)

— τῆς ὑγιαινούσης διδ.] See 2 Tim. i. 13. Οὐκ ἀνέξ., 'will not bear to listen to.' To sound doctrine, which necessarily requires a holy life, the corruption of human nature, in every age, makes men averse; inducing them rather to follow such teaching as makes the gratification of their passions consistent with hopes of salvation. Κατὰ τὰς ἰδ. ἐπιθυμίας is by the earlier Commentators construed with ἐπισωρεύσουσι, but by the more recent ones with διδασκ., which seems preferable, since it is more agreeable to the *usus loquendi*, yields a better sense, and is more suitable to the style of St. Paul, which abounds in transposition. The words may be rendered, 'according to their own fancies or caprices.' See supra iii. 6, and Note. The τὰς before ἐπιθυμίας has been cancelled by Griesbach and Scholz, but on insufficient grounds.

— ἐπισωρεύσουσι διδασκάλους.] An expression of contempt; q. d. 'there will be no want of persons *istius farinæ*.' The next words suggest *why* they will heap up teachers; namely, as κνηθόμενοι τὴν ἀκοὴν, literally, 'having an itching in the ears;' i. e. wishing to be gratified with something which may please their fancies. So Julian, p. 333, has δυνάμενοι τὰς ἀκοὰς ὑμῶν κνηστιώσας παραμυθήσασθαι.

4. μύθους.] So said with reference to the *false* nature of the doctrines; such being ever employed *ad captandum*.

5. νῆφε.] See 1 Thess. v. 6, and Note; and on κακοπάθησον see supra ii. 3, and Note.

6. ἐγὼ γὰρ ἤδη σπένδ., &c.] Ἐγὼ is emphatical, and corresponds to σὺ in the former verse. Γὰρ refers to a clause understood; q. d. ['Do *thou* fully discharge thy ministerial duties, nor expect any further exhortation from me;] for, as for me, *I*, already,' &c.

— σπένδομαι.] The general sense is evidently ἐπιθανάτιός εἰμι. Expositors, however, are not agreed whether the expression signifies, 'I am ready to be poured upon in sacrifice, as the victim had the libation poured upon its head;' or, 'I am ready to be poured,' i. e. my *blood* to be poured out as a libation. The *former* view is more agreeable to the *usus linguæ*, and is confirmed by Phil. ii. 17, ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ, where see Note. So also at Josephus, Bell. i. 19. 4, we have καὶ τοιαῦτα τῷ Θεῷ θύματα περὶ τοῦ πολέμου κατέσπεισεν.

— ἐμῆς ἀναλύσεως.] Supply ἐκ τοῦ βίου, which is *expressed* in a passage of Philo, de Flacco, p. 991.

7. The above is followed up by another metaphor, derived *è re agonisticâ*, on which see Note at 1 Tim. vi. 12. On the following words, δρόμον τετέλεκα, see Note on Acts xx. 24. With this latter may be compared that in a maxim of Pythagoras: Μὴ ἐπιστρέφεσθαι ἐπὶ τοὺς ὅρους ἐλθόντας.

— τὴν πίστιν τετήρηκα.] Many eminent Commentators render, 'I have preserved my fidelity.' But the common interpretation, 'I have kept the precepts of the Christian faith,' besides being more apt, is much more agreeable to the *usus linguæ*. For, not to mention that πίστις has very rarely the sense *fidelity*, the phrase itself, 'I have kept my fidelity,' is, I believe, quite destitute of authority; whereas, of

8 νισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· [g] λοιπὸν g 1 Cor. 9. 25.
ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι 1 Pet. 5. 4. James 1. 12
ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον
δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν
αὐτοῦ.

9, 10 Σπούδασον ἐλθεῖν πρός με ταχέως. [h] Δημᾶς γάρ με h Col. 4. 14.
ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·
11 [i] Λουκᾶς ἐστι μόνος μετ᾽ ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ i Acts 15. 37. Col 4. 10. Philem. 24.
12 σεαυτοῦ· ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν. [k] Τυχικὸν k Acts 20. 4. Eph. 6. 21.
13 δὲ ἀπέστειλα εἰς Ἔφεσον. Τὸν * φελόνην, ὃν ἀπέλιπον ἐν Col. 4 7. Titus 3. 12.
Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία,
14 μάλιστα τὰς μεμβράνας. [l] Ἀλέξανδρος ὁ χαλκεὺς πολλά l 1 Tim. 1. 20.
μοι κακὰ ἐνεδείξατο· ‡ ἀποδῴη αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα
15 αὐτοῦ· ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκε τοῖς ἡμε-
16 τέροις λόγοις. Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι
συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· (μὴ αὐτοῖς
17 λογισθείη!) [m] ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με, m Ps. 22. 21. Acts 23. 11. & 27. 23.

τηρεῖν, followed by words similar in sense to τὴν πίστιν, denoting the doctrines and precepts of the Christian religion, many examples might be adduced.

8. ἀπόκειταί μοι.] Meaning, 'is laid up as in a treasury as ready;' see Notes on Col. i. 5—8. 1 Thess. ii. 19. Gal. i. 15. Crowns and all sorts of prizes held forth to conquerors were said ἀποκεῖσθαι, because they were *set apart* as their due, and ready for them. So Demophilus, Similit. p. 615, we have τοῖς μὲν σταδιοδρομοῦσιν ἐπὶ τῷ τέρματι τὸ βραβεῖον τῆς νίκης—ἀπόκειται· and Pind. Olymp. x. 9, ἀφθονότατος δ' αἶνος Ὀλυμπιανίκαις Οὗτος ἄγκειται.

— ἐν ἐκείνῃ τῇ ἡμέρᾳ.] See Note supra i. 12.

— τοῖς ἠγαπηκόσι τὴν ἐπιφ. αὐτοῦ.] Meaning, 'those who have reason to look forward with hope and satisfaction to his coming;' namely, by having fought the good fight, and kept the faith. Compare 1 Cor. i. 7, and Note.

10. Δημᾶς γάρ, &c.] q. d. 'for I stand in need of some assistance, Demas having,' &c. This man had, it seems, through cowardice, deserted Paul, and, through worldly-mindedness, preferred some opportunity of temporal advantage to assisting the Apostle and furthering the Gospel.

11. Μάρκον.] See Col. iv. 10.

13. φελόνην.] Some MSS. and Editions have φαινολὴν, which is by many supposed to be the original spelling of the word, though, in later times, disused. The word was, they think, at first φαινολὴς (whence the Latin *pænula*), then, *per metathesin*, φαιλόνης, and afterwards φελόνης. However, the true spelling seems rather to have been φελλόνης, or φελόνης, (from φέλλος, the *bark of a tree*, and also the *outside* of any thing,) afterwards, by a change familiar to the later Grecism, φαιλόνης. In each, however, of the three forms in question the *sense* was the same, the *word* being, in fact, the same. So φαιλόνης, or φελόνης, is explained by Suidas, ἐφεστρὶς, which word denoted the military *sagum*, much the same as the ordinary *pænula*, and answering the purpose of a cloak or wrapper.

14. Ἀλέξανδρος, &c.] See 1 Tim. i. 20 and Acts xix. 33. Πολλά μοι κακὰ ἐνεδείξατο. An elegant expression, similar to one in Diod. Sic. vol. x. p. 171 (Bipont), μεγάλην ὕβριν τῇ πρεσβείᾳ ἐνεδείξατο.

— ἀποδῴη, &c.] I agree with the ancient, and several eminent modern Commentators, that this is to be considered as, not properly speaking, an *imprecation*, but rather the expression of a *wish* that the person in question may suffer condign punishment; i. e. that the righteous God and Judge will treat him as he deserves. The reading, indeed, of many MSS. and some Versions and Fathers, ἀποδώσει (which has been edited by Griesbach and Scholz), would remove all difficulty and objection; but for that very reason it cannot safely be adopted; since it may justly be suspected to be a mere *alteration*, introduced for the purpose of obviating the objection in question.

15. τοῖς ἡμετέροις λόγοις.] Meaning, 'the doctrine of the Gospel.'

16. πρ. ἀπολογίᾳ.] One hearing, it seems, had been granted him at Rome; and he was in expectation of a *second*, during which interval, it is said, this Epistle was written; and, as we learn from Ecclesiastical History, this second turned out very different from the first, since the *Imperial butcher*, in a rage (as Chrysostom tells us) at his conversion of the royal cup-bearer, had him beheaded.

— πάντες.] The word is here, as often, to be taken *populariter*, for 'nearly all.'

— μὴ αὐτοῖς λογισθείη.] See Rom. iv. 8, and Note. These words are in strong contrast with those of the preceding verse; but it would seem that the Apostle had in view the different motives of the persons.

17. παρέστη] i. e. by secret help and support. So Homer says, Minerva παρέστη Ἀχιλλεῖ.

ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ
n Ps. 121. 7. ἔθνη· καὶ ἐῤῥύσθην ἐκ στόματος λέοντος. [n] Καὶ ῥύσεταί με 18
ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν
βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας
τῶν αἰώνων! ἀμήν.

o Acts 18. 2. Rom. 16. 3. supra 1. 16. p Acts 19. 22. & 20. 4. & 21. 29.

[o] Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου 19
οἶκον. [p] Ἔραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλι- 20
πον ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδασον πρὸ χειμῶνος 21
ἐλθεῖν.

Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λίνος, καὶ
Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. ὁ Κύριος Ἰησοῦς Χριστὸς 22
μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. ἀμήν.

Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι.

By *κήρυγ.* is meant the Gospel, as 1 Cor. xv. 14. *Πληροφ.*, 'might obtain full credence;' see Rom. iv. 21. *Πάντα τὰ ἔθνη* is to be taken, as Heinrichs and Rosenmuller say, *populariter*, for very many of different nations; i. e. who had business at the Court. The words, however, are not, with those and other Commentators, to be referred to his *defence* only or chiefly. They have reference to the preaching of the Gospel by him during his long confinement, by which in a manner all the nations might be said to hear it; since Rome was the resort of persons from every quarter of the civilized world, individuals from each of which would hear the Gospel, and carry tidings of it at least, if not diffuse its doctrines, in their respective countries.

— *ἐῤῥύσθην ἐκ στόματος λ.*] The best Expositors are agreed in understanding this expression to allude to the Emperor Nero. Certain it is, from Esth. xiv. 13 and Ezek. xix. 3, that the Jews used to call tyrannical princes by the appellative *lions*. And so in Josephus, Antiq. xviii. 6. 10, the freedman says to Agrippa, *τέθνηκεν ὁ Λεών*· meaning the Emperor Tiberius. It is possible, however, that the Apostle may here allude to a well-known fable of Æsop; for his deliverance at Court (which might well be called the lion's den) would justify the expression in almost its literal sense. Thus, in the Pseudo-Eurip. Rhes. 56, we have *ὦ δαῖμον, ὅστις μ' εὐτυχοῦντ' ἐνόσφισας Θοίνης λέοντα.*

18. A præterito ad futurum spes concludit. (Bengel.)

— *καὶ ῥύσεται*, &c.] 'and the Lord *will*, I trust, deliver me from *every* evil work;' i. e. all dangers, temptations, and adversities, from 'all that the devil or man worketh against me.' In *σώσει* there is a *significatio prægnans*, 'will bring safely into.'

19. *καὶ τὸν Ὀνησιφόρου οἶκον.*] Because the Apostle does not salute Onesiphorus himself, the Papists argue that, at the time this Epistle was written, he was dead; and from the Apostle's praying for him (supra i. 18), they infer the lawfulness of praying for the dead. But Onesiphorus was, at this period, with the Apostle in Rome, 2 Tim. i. 16, 17; or, if he was gone from Rome, he might yet not be in Ephesus (so Macknight); or, as Benson suggests, Onesiphorus might possibly be the bearer of this letter. Indeed, that he was *not dead* the authority of the *ancients* uniformly tends to establish. According to tradition, the Apostle *Peter* was now in Rome, and suffered martyrdom at the same time with Paul; but, as Macknight observes, since Paul says, ver. 11, 'only Luke is with me,' and Peter's salutation was not sent to Timothy, his being at Rome at this time may justly be doubted. If he suffered martyrdom along with Paul, as the ancients affirm, he must have come to Rome after Paul wrote his second Epistle to Timothy.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

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1 I. [a] ΠΑΥΛΟΣ, δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χρι- a 1 Tim. 3. 16. & 6. 3.
στοῦ, (κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας

Titus was a Greek, either of Syria, or of some province of Asia bordering upon it. He was one of St. Paul's earliest converts, and so much in his confidence as to be allowed to accompany him and Barnabas to the first Council at Jerusalem, and afterwards to attend him in his circuit, to visit and confirm the Churches. He was probably afterwards employed in confidential public business for the Church; insomuch that, some years after, we find him sent by St. Paul to Corinth to examine the state of the Church in that city, and to transmit a report of it to him. In consequence of that he was sent back to Corinth to hasten the collection for the poor brethren in Judæa. After that time we have no further mention in the New Test. of what became of Titus, except that in *this* Epistle he is spoken of as being with Paul in Crete, and in 2 Tim. iv. 10 as being in Dalmatia, having, it is supposed, been sent there to settle the affairs of the Church. It would seem that Titus, though perhaps occasionally sent to settle the affairs of *other* Churches, had Crete as his especial province, from the time when he was left there by Paul (Tit. i. 5). As to the *time* when Christianity was first planted in that island, we are left much in the dark. The most probable opinion is, that notwithstanding that the Gospel might have been announced, and become known in Crete, from the time of the first effusion of the Holy Spirit at Jerusalem (Acts ii. 11), where some Cretans were present; yet that it was not thoroughly planted there till many years after; most probably by St. Paul, and some say during the year and a half he spent at Corinth, between the latter part of A. D. 51, and the early part of 53; for it appears from 2 Cor. xii. 14. xiii. 1, that he did make an excursion *somewhere* during that time, and after it returned back to Corinth. This, however, is, to say the least, very doubtful; it being little probable that St. Paul would spare time enough for so great a work as evangelizing the '*hundred-citied* isle,' quasi ἐν παρέργῳ. It would rather seem, as others suppose, that St. Paul evangelized Crete during the period between his first and second imprisonment at Rome. And the date of the Epistle (which has been exceedingly controverted, and entirely depends upon the date assigned to St. Paul's *evangelizing Crete*) may be either the latter end of A. D. 64, or the early part of 65. And there is much to support this in the strong verbal coincidences between this Epistle and that of 2 Timothy, confessedly written not long before St. Paul's death,—coincidences, indeed, nearly as great as those between the Epistles to the Ephesians and the Colossians, and which cannot satisfactorily be accounted for, except on the same principle,—namely, by supposing that they were written about the same time, and when the same ideas and expressions were in the writer's mind. 'Both Epistles (to use the words of Paley) were addressed to persons left by the writer to preside in their respective Churches during his absence. Both Epistles are principally occupied in describing the qualifications to be sought for in those whom they should appoint to offices in the Church; and the ingredients of this description are in both Epistles nearly the same. Timothy and Titus are likewise cautioned against the same prevailing corruptions, and in particular against the same misdirection of their cares and studies. St. Paul accosts his two friends with the same salutation, and passes on to the business of the letter by the same transition (vv. 4, 5, and 1 Tim. i. 2, 3).' Moreover, as in Acts xxviii., where St. Paul is recorded to have touched at Lasæa and Fair Havens, not a hint is given as to the island being evangelized, it would seem that at that period (the autumn of 61) St. Paul had not evangelized Crete. This circumstance strongly confirms the idea suggested by the strong verbal coincidences above mentioned, that the Epistle was written about the same time as the 2d Epistle to Timothy. If so, it would seem that Paul evangelized it at the period between his first and second imprisonment at Rome; and wrote this Epistle a little before 2 Timothy, in the early part of the summer of A. D. 65.

For an explanation of words and phrases in this Epistle, common to those of the parallel ones, 1 Tim. and 2 Tim., the reader is referred to the Notes in those Epistles, where they have been already fully treated on.

τῆς κατ' εὐσέβειαν, [b] ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγ- 2
γείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, [c] ἐφανέρωσε 3
δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν κηρύγματι, ὃ ἐπιστεύ-
θην ἐγὼ κατ' ἐπιταγὴν τοῦ Σωτῆρος ἡμῶν Θεοῦ,) [d] Τίτῳ 4
γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις, [ἔλεος,] εἰρήνη ἀπὸ
Θεοῦ Πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος
ἡμῶν.

[e] Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λεί- 5
ποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέ-
ρους, ὡς ἐγώ σοὶ διεταξάμην· [f] εἴ τις ἐστὶν ἀνέγκλητος, 6
μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ

b Num. 23. 19. Rom. 1. 2. & 16. 25. Eph. 1. 9. & 3. 9. Col. 1. 26. 2 Tim. 1. 9, 10. & 2. 13. 1 Pet. 1. 20.
c Acts 20. 24. 2 Cor. 2. 12. & 7. 14. & 8. 6, 16. Gal. 1. 1. & 2. 3. 1 Thess. 2. 4.
d Eph. 1. 2. Col. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. 1 Pet. 1. 2.
e Acts 14. 23. 2 Tim. 2. 2.
f 1 Tim. 3. 2.

I. 1. *κατὰ πίστιν.*] The best Expositors are agreed that this must mean (as at 2 Tim. i. 1, *κατ' ἐπαγγελίαν ζωῆς τῆς*, &c.) 'for the purpose of promoting the faith;' for Paul, we know, was made an Apostle for the purpose of bringing about the conversion of the Gentiles to the faith of Christ. In like manner, of *καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν* the sense must be, 'and for the promotion of the acknowledgment of the true doctrine,' that of the Gospel of Jesus Christ, which is intended to lead us to holiness; see 1 Thess. iv. 3 and 1 Tim. vi. 3. By *ἐκλ. Θεοῦ* are meant believers in Christ, who, in the place of the Jews, were now chosen to be the elect people of God, and are at 1 Pet. ii. 9 called 'a chosen generation,' and that for a reason intimated supra i. 1. The same expression also occurs 2 Tim. ii. 10.

2. *ἐπ' ἐλπίδι ζωῆς αἰ.*] for *εἰς ἐλπίδα*, 'hope of obtaining salvation.'

— *ὁ ἀψευδὴς Θεός.*] An appellation of God, like *ὁ ἀληθινὸς*, used by the Heathen, as well as by the Scriptural, writers. So in Eurip. Orest. 364, we have *ἀψευδὴς Θεός.*

— *ἣν ἐπηγγείλατο*, &c.] Alluding to the promise made by God to Adam and Eve and their posterity at the fall (that the seed of the woman should bruise the serpent's head), and afterwards renewed in the covenant with Abraham. On the expression *πρὸ χρόνων αἰωνίων* see Notes at 2 Tim. i. 9—11.

3. *ἐφανέρωσε.*] On this expression see 2 Tim. i. 10; and on *καιροῖς ἰδίοις*, Acts i. 7 and 1 Tim. ii. 6. *Τὸν λόγον.* This answers to *λόγον ἐπαγγελίας* at Rom. ix. 9.

— *κατ' ἐπιταγὴν τοῦ Σωτῆρος*, &c.] See 1 Tim. i. 1. In both places the sense seems to be, 'according to the ordinance or direction of God.'

4. *γνησίῳ τέκνῳ*, &c.] Compare 1 Tim. i. 2 and 2 Tim. i. 2. *Κατὰ κοινὴν πίστιν*, 'according to the faith common to both of us and all Christians.' On the words following, *χάρις—ἡμῶν*, see Note at 1 Tim. i. 2. *Ἔλεος*, not found in a considerable number of ancient MSS., has been cancelled by Scholz; but, I think, wrongly. See Matthæi.

5. *κατέλιπόν σε*, &c.] For *κατέλ.* about 15 MSS. have *ἀπέλ.*, which is considered by Griesbach as nearly equivalent to the textual reading. But it is susceptible of no sense suitable here; and doubtless arose from a mistake of the scribes, *κατ* and *απ* in composition being perpetually confounded. *Καταλ.* is frequently used in the sense here required, not only by St. Luke, but by St. Paul, as in a kindred passage of 1 Thess. iii. 1, *καταλειφθῆναι ἐν Ἀθήναις.* Moreover, though the writers of the New Test. sometimes use *καταλ.* where a Classical writer would have employed *ἀπολ.*, yet never the contrary.

— *ἵνα τὰ λείποντα ἐπιδιορθ.*] Meaning, 'that thou mightest further put in order (literally, set right) the things which remained [to be ordered].' So Philo, in Flacc., vol. ii. p. 535, has *περὶ τῆς τῶν λειπόντων ἐπιδιορθώσεως.* The *ἐπι* in *ἐπιδ.* is intensive, and has the same force as in *ἐπιδιατάσσομαι*, Gal. iii. 15; and *διορθόω* is for *διακοσμέω.* So Thucydides, ii. 15, *τά τε ἄλλα διεκόσμησε.*

From the expression following, *καταστήσῃς πρεσβυτέρους*, it is evident that Titus was invested with Episcopal authority, in the highest sense of the word *ἐπίσκοπος*, which was *sometimes*, as at ver. 7, and Acts xx. 17. 28, used in the *lower* sense of *πρεσβύτερος*, since pastors are *overseers* over their flocks. Accordingly, the Presbyterians are obliged to understand this *appointing*, of Paul's *interposing his influence* with the congregations to procure the election of these persons as presbyters; than which a harsher or more factitious *gloss* was surely never promulged even by the Socinians.

— *κατὰ πόλιν.*] Not 'in every city,' but 'in each city or town' (literally 'city by city'), of all those which had Christian congregations. Of such there might be several in this 'hundred-citied isle;' though the name *πόλις* was often given to towns; and there is reason to think that not a few of the Cretan cities were no better. *Σοὶ διεταξ.*, 'as I [then] directed thee.' Paul, it seems, had not time then to give the directions and injunctions which he now sends.

6. The Apostle now proceeds to particularize what he had just said generally. (Crellius.)

— *εἴ τις ἐστὶν*, &c.] Render, 'whoever is,' 'such as are,' &c.; compare 1 Tim. iii. 2—7. *Ἀνέγκλητος* here is equivalent to *ἀνεπίληπτος* there.

— *τέκνα πιστά.*] *Πιστὰ* is rendered by Doddridge, Newcome, Macknight, and Wakefield, 'believing.' But there seems no sufficient reason to abandon the common version *faithful*, which is supported by 1 Tim. iii. 4, *τέκνα ἔχοντα ἐν ὑποταγῇ.* That they are *believers* appears to be taken for granted; since at Eph. vi. 4, fathers are enjoined to bring up their children in the nurture and admonition of the Lord.

7 ἀσωτίας, ἢ ἀνυπότακτα. [g] Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγ- g Lev. 10. 9. Matt. 24. 45.
κλητον εἶναι, ὡς Θεοῦ οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον, 1 Cor. 4. 1. Eph. 5. 18.
8 μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ· [h] ἀλλὰ φιλό- 1 Tim. 3. 3, 15. 1 Pet. 5. 2.
9 ξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ· [i] ἀντ- h 1 Tim. 3. 2. i 1 Tim. 1.
εχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς 10. & 6. 3. 2 Tim. 1. 13.
ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ & 4. 3. infra 2. 1.
10 τοὺς ἀντιλέγοντας ἐλέγχειν. [k] Εἰσὶ γὰρ πολλοὶ [καὶ] k Acts 15. 1. 1 Tim. 1. 6.
ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ
11 περιτομῆς· [l] οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους l Matt. 23. 23.
ἀνατρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. 1 Tim. 6. 5. 2 Tim. 3. 6.
12 Εἶπέ τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης· "Κρῆτες ἀεὶ

— ἀσωτίας.] Meaning excess in sensual pleasures. See Eph. v. 18.

7—9. Compare 1 Tim. iii. 2, 3, and Notes.

7. ὡς Θεοῦ οἰκονόμον] 'as the steward of *God's* family' (which every congregation is). For surely, if fidelity be required in earthly affairs, how much more is requisite in *spiritual* ones. See 1 Cor. iv. 2. Heinrichs here compares Soph. Ant. 671, ἐν τοῖς γὰρ οἰκείοισι ὅστις ἔστ' ἀνὴρ χρηστος, | φανεῖται κὰν πόλει δίκαιος ὤν.

— αὐθάδη] 'self-willed.' Of which character a most spirited sketch is given by Theophrastus, Char. ch. xv. On the terms following, ὀργίλον, πάροινον, πλήκτην, and αἰσχροκερδῆ, see 1 Tim. iii. 3.

8. φιλάγαθον.] The expression may signify either 'a lover of good men' (as the word is used in Aristotle, Rhet. chap. ii. 4, Cod. Vat.), or, 'a lover of goodness.' The term also occurs in Ecclus. vii. 22.

— δίκαιον, ὅσιον.] Here there appears to be a *climax* (as in Porphyr. de Abstin. ii. 60, καὶ δικ. καὶ ὁσ.); the former term denoting the being right, *integer*, as to *human* laws and duties; the latter, as to *God* and his laws, *pure from sin*, godly, pious. So in Polyb. xxiii. 10. 8, we have τὰ πρὸς τοὺς ἀνθρώπους δίκαια καὶ τὰ πρὸς θεοὺς ὅσια.

9. ἀντεχόμενον] 'closely adhering to;' literally, holding fast by any thing, in opposition to [αντι] one who would wrest it away. This also implies *diligent attendance to*, as in 1 Thess. v. 14, ἀντέχεσθε τῶν ἀσθενῶν. By πιστὸς λόγος are denoted the sure and certain truths of the Gospel. Παρακαλεῖν ἐν τῇ διδ. τῇ ὑγ. is by most of the later Commentators explained of exhorting them to embrace and abide by sound doctrine. That, however, involves a very harsh ellipsis. The ἐν is well rendered by our common Version and most Expositors, 'by;' which is confirmed by a kindred passage of 2 Tim. iv. 2, ἔλεγξον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. On the expression ὑγιαινούσῃ see Note at 1 Tim. i. 10.

10. Having laid down a common rule, to be every where observed, the Apostle now enforces it by a reference to the peculiar necessity there exists for its observance. (Calvin.)

— εἰσὶ γὰρ πολλοὶ καί, &c.] Καὶ after πολλοὶ is in several MSS. not found, and in others it is put before ματαιολόγ. It is, therefore, with reason, suspected by the Editors to be *interpolated*; probably by some early Critics who thought a copula was required. Ἀνυπότ. here seems to denote disobedience both in matters of doctrine and discipline; *Judaizers* being probably for the most part intended. Ματαιολ. is meant of those who are at 1 Tim. i. 6 said to have turned aside εἰς ματαιολογίαν. The φρεναπάται (literally, *mind-deceivers*) are those who at Rom. xvi. 18 are called ἐξαπατῶντες τὰς καρδίας τῶν ἀκάκων. Φρεναπ. is a word found only in St. Paul, and was probably a provincialism.

11. οὓς δεῖ ἐπιστομ.] Namely, by putting them to silence after full confutation, and then formally silencing them by Episcopal authority. So Demosthenes, p. 85. 4, has ἐπιστομ. τοὺς αὐτῷ ἀντιλέγοντας.

— ὅλους οἴκους ἀνατρ.] i. e. 'subvert the faith of whole families.' So 2 Tim. ii. 18, τὴν πίστιν ἀνατρέπουσι. This, indeed, is hinted at in the words διδ. ἃ μὴ δεῖ, where there is a *litotes*, as in Is. lxvi. 4. John xxi. 18. I would here compare Plato, p. 960, ὅλας οἰκίας, χρημάτων χάριν, ἐπιχειροῦσι κατ' ἄκρας ἐξαιρεῖν, and Josephus, Bell. i. 25. 2, διὰ τῶν τοιούτων οἴκους—καὶ βασιλείας ὅλας ἀνατρέπεσθαι. These are the kind of persons described in 2 Tim. iii. 6, as οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλ., &c., and who are at ver. 2 described as φιλάργυροι.

12. εἶπέ τις—προφ.] Here ἴδιος αὐτῶν is put *per epanorthosin*, as being a stronger expression. Προφ. is by Newcome and others rendered *poet*. And, indeed, the term, like *vates* in Latin, was then applied (as implying a sort of *inspiration*) to all poets of more than ordinary celebrity; though it had been formerly confined to Homer, Hesiod, and Pindar. *Epimenides*, however (who is admitted to be the person here meant) was not a *poet*, but a *prophet*, and a writer περὶ χρησμῶν, and, as Theophylact says, θειασμοῖς καὶ ἀποτροπιασμοῖς προσέχων, καὶ μαντικὴν δοκῶν κατορθοῦν, 'was reputed to be an able μάντις.' Hence he is called by Apulejus, *fatidicus*, and by Cicero, *vaticinans*. And Plutarch, Sol. 12, says he was θεοφιλὴς καὶ σόφος περὶ τὰ θεῖα, insomuch that he was reckoned among the seven wise men of Greece, and was called in by Solon to aid him in the formation of his laws. Thus the word meant, in a general way, 'an interpreter of the will of the gods.' Here, then, it would seem St. Paul had reference to his *prophetic* rather than his *poetic* celebrity.

— Κρῆτες ἀεὶ ψεῦσται.] These words were

ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.” Ἡ μαρτυρία αὕτη 13
ἐστὶν ἀληθής. δι’ ἣν αἰτίαν ἔλεγχε αὐτοὺς ’ποτόμως, ἵνα
ὑγιαίνωσιν ἐν τῇ πίστει, [m] μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, 14
καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.
[n] Πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ 15
ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς
καὶ ἡ συνείδησις. [o] Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις 16
ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον
ἀγαθὸν ἀδόκιμοι.
II. Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ· 1
πρεσβύτας νηφαλέους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας 2

m Isa. 29. 13. Matt. 15. 9. Col. 2. 22. 1 Tim. 1. 4. & 4. 7. & 6. 20.
n Matt. 15. 11. Luke 11. 39, 41. Acts 10. 15. Rom. 14. 14, 20. 1 Cor. 6. 12. & 10. 23, 25. 1 Tim. 4. 3, 4.
o 2 Tim. 3. 5. Jude 4.

borrowed by Callimachus (Hymn on Jove, v. 8), who fully evinces the justice of the expression ἀεὶ, from their having fabricated a tomb which they pretended was Jupiter's, 'so proclaiming (as Bp. Warburton observes) a truth concealed from the vulgar, that the gods were only *mortals* raised to Divine honours for the benefits they had conferred on men.'

This bad character always adhered to them; as the Greek proverb testifies: Τρία κάππα κάκιστα· Καππαδοκία, καὶ Κρήτη, καὶ Κιλικία, which, it may be observed, supplies a good illustration of the epithet κακὰ just after employed. Of the two expressions κακὰ θηρία and γαστέρες ἀργαὶ, the former denotes their brutishness, the latter, their sloth and gluttony. So Hesiod, Theog. 26, has, ποιμένες—γαστέρες οἶον; and Suidas says of the Sybarites, γαστέρες ἦσαν καὶ τρυφηταί.

13. ἔλεγχε αὐτοὺς ἀποτόμως.] A metaphor derived from surgeons, who cut away the unsound flesh even to the quick, lest the mortification should extend. The same expression occurs at 2 Cor. xiii. 10, where see Note.

14. μὴ προσέχοντες Ἰουδαϊκοῖς μ.] See Note on 1 Tim. i. 4.

— ἀποστρεφομένων τὴν ἀλήθειαν.] By this metaphor, as Macknight observes, it is represented that truth offers itself to the *Judaizers*, while they turn away from it in contempt.

15. πάντα μὲν καθαρὰ, &c.] A similar sentiment is found at 1 Tim. iv. 4, 5, and Rom. xiv. 14, and also Ecclus. xxxix. 32. So also it is said by Galen (as cited by Wetstein), τοῖς ἀκαθάρτοις ψυχαῖς, εἰ τροφίμους προσφέρεις λόγους, οὐ μόνον οὐδὲν ὠφελήσεις ἂν, ἀλλὰ καὶ βλάψεις οὐ σμικρά· and Seneca, Ep. 98, 'Malus animus omnia in malum vertit, etiam quæ specie optimi venerunt,' et de Benefic. 5. 12. 'Quemadmodum stomachus morbo vitiatus, et colligens bilem, quoscunque acceperit cibos mutat—ita animus cæcus, quicquid illi commiseris, id onus suum et perniciem facit.'

Here, then, the Apostle takes occasion, from what has been said of Jewish fables and traditions, to inculcate a kindred truth,—that the Jewish distinctions of meats and drinks, as clean or unclean, were of no effect as to moral purity, which consists not in abstaining from certain meats, but in preserving an unpolluted heart; q. d. 'to the pure [in heart] all such meats as, by the Jewish traditions, were held as unclean, are pure;' i. e. may be eaten without defilement; but to the polluted [in heart], and unfaithful to Christ, nothing is pure.

16. Θεὸν ὁμολογοῦσιν εἰδέναι, &c.] This seems intended to evince the justice of the foregoing charge (ver. 15) of *unbelief*, and, as Hyperius and Crellius observe, anticipate an objection exculpatory of the false teachers, that they have much knowledge of God and religion, are pious and laborious in their preaching, and pure in their lives. The antecedent, however, the Apostle denies, and the consequent falls to the ground; q. d. 'They profess, indeed, to know, love, and serve God, but in their actions they neither know nor obey him, their deeds not corresponding to their professions;' as it is said, 2 Tim. iii. 5, ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. The term ἔργοις is used with reference to the idea of λόγοις implied in ὁμολογοῦσι. So in a passage of Aristotle, cited by Budæus, Comm. L. Gr. in voc. συνᾴδω, we have καὶ συναδόντων μὲν τοῖς ἔργοις, ἀποδεκτέον· διαφωνούντων δὲ λόγους ὑποληπτέον, where, instead of the manifestly corrupt words λόγους ὑποληπτέον, I venture, with some confidence, to propose to read λόγοις, ἀποληκτέον for ἀποστατέον, *we must abandon their society*. See Is. ii. 22, 'Cease ye from man;' abandon all trust in him. The above conjecture is confirmed by a passage of the same writer, Ethics, x. 1, συνῳδοὶ γὰρ οἱ λόγοι τοῖς ἔργοις ὄντες πιστεύονται.

— βδελυκτοί.] On this expression see Note at Matt. xxiv. 15; and on ἀδόκιμοι, Note at 2 Tim. iii. 8.

II. 1. As the best means of keeping out fables Titus is recommended to labour for edification. (Calvin.) Compare 1 Tim. iii. 11. v. 14.

— σὺ δὲ λάλει, &c.] q. d. Horum ergo pessima exempla fugiens, ea age, in eis labora, quæ ecclesiæ Christianæ singulis hominibus, ætatibus, prosunt, vv. 1—10; vivimus enim temporibus jam evangelii lumine illustratis, quibus digne vivendum nobis est, ver. 11—fin. (Heinrichs.)

2. πρεσβύτας νηφ. εἶναι.] Repeat λάλει, in the sense εἰπὲ, *bid*. By πρεσβ. some eminent Expositors understand, not *aged men*, but *Presbyters*; alleging that the directions here given are similar to those at 1 Tim. i. 3, and πρεσβύτιδας at ver. 3 is applicable to those women who bore offices in the Church, as appears from the epithets

3 τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· [a] πρεσβύτιδας ὡσαύτως a 1 Tim. 2. 9. & 5. 13.
ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ 1 Pet. 3. 3.
4 δεδουλωμένας, καλοδιδασκάλους, ἵνα σωφρονίζωσι τὰς νέας
5 φιλάνδρους εἶναι, φιλοτέκνους, [b] σώφρονας, ἁγνὰς, οἰκου- b Gen. 3. 16. 1 Cor. 14. 34.
ροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ Eph. 5. 22. Col. 3. 18. 1 Tim. 6. 1.
6 λόγος τοῦ Θεοῦ βλασφημῆται. Τοὺς νεωτέρους ὡσαύτως 1 Pet. 3. 1.
7 παρακάλει σωφρονεῖν· [c] περὶ πάντα σεαυτὸν παρεχόμενος c 1 Tim. 4. 12.
τύπον καλῶν ἔργων· ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνό- 1 Pet. 5. 3.
8 τητα, ἀφθαρσίαν, [d] λόγον ὑγιῆ, ἀκατάγνωστον· ἵνα ὁ ἐξ d 1 Tim. 5. 14.
ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ * ἡμῶν λέγειν φαῦλον. 1 Pet. 2. 12, 15. & 3. 16.
9 [e] Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους e Eph. 6. 5. Col. 3. 22.
10 εἶναι, μὴ ἀντιλέγοντας· μὴ νοσφιζομένους, ἀλλὰ πίστιν 1 Tim. 6. 1, 2. 1 Pet. 2. 18.

ἱεροπρεπεῖς and καλοδιδασκάλους. This view, however, is supported neither by the authority of the ancient Expositors, nor by the opinion of the best modern ones; and the qualifications do not sufficiently correspond. Indeed, the word is never so used in the New Test. *More* may be said for πρεσβύτιδες as denoting female elders, or deaconesses; where there is ancient authority to allege. Perhaps we may, in the former case, reconcile the two interpretations, by supposing that the Apostle, though using the general term πρεσβύτης, yet had also in mind those who filled *ecclesiastical offices.*

— ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.] According to the Versions in general these datives ἀγάπῃ and ὑπομονῇ are taken as dependent on ὑγιαίνοντας; but that leads to a sense which could not be intended. Repeat εἶναι before ἐν ἀγάπῃ, thus: 'That the aged men be sober, grave, temperate, sound in the faith, be in love, in patience.' So the Æthiopic Version has, 'ne hæsitent in fide, et diligant, et patientes sint.' On these various particulars compare 1 Tim. vi. 11, and 2 Tim. iii. 10.

3. καταστήματι] 'deportment,' corresponding to the French '*maintien*,' whence our *mien.* So Porphyry, cited by Wetstein, τὸ δὲ σεμνὸν καὶ ἐκ τοῦ καταστήματος ἑωρᾶτο· and Simpl., τὸ κατ. σεμνόν. In ἱεροπρ. the reference should seem to be (not, as many eminent Expositors suppose) to *dress*, but to deportment; denoting that this should be suitable to their holy calling. Δεδουλ., 'addicted to;' nearly synonymous with προσέχοντας at 1 Tim. iii. 8, though a somewhat stronger term, and illustrated by John viii. 34 and Rom. vi. 14.

4, 5. ἵνα σωφρονίζ., &c.] These words point at the chief *purpose* of the instructions.—namely, that they should teach them to be σώφρονες. acting as monitresses and regulators of their morals. These instructions (as appears from what follows) were to turn on the domestic duties suitable to young married women, and each in the order of importance. The *first* is, as it were, their *cardinal* virtue; for it was well said by Socrates (ap. Stob. p. 488), εὐσέβεια γυναικεία, ὁ πρὸς τὸν ἄνδρα ἔρως. In like manner *modesty* is by Pericles, in his Funeral Oration, (Thucyd. ii. 45) called *the* virtue of the female *sex.* In οἰκουροὺς we have a very significant term, denoting not only 'stayers at home,' but, *ex adjuncto*, care-takers of the house. So Theophylact explains by οἰκονομικάς· which, I would observe, is the sense of the obscure term στεγανόμους in Lycophr. Cass. 1095, who just after uses the term οἰκουρίαν to denote *housewifery.* Ἀγαθὰς may mean either,—with reference to the words *following,—good-tempered*, or, as it should rather seem, with reference to the *preceding*, *good*-wives, in the sense in which the word was used by our ancestors, like the οἰκοδεσποῖναι of Artemid. ii. 33, or the *bona-fœmina* of Ennius; namely, *good managers.* Thus it will be exegetical of the preceding. On ἵνα μὴ ὁ λόγος, &c., see 1 Tim. vi. 1.

7, 8. τύπον.] See 1 Tim. iv. 12, and Note. At ἐν τῇ διδ. ἀδιαφθορίαν repeat παρεχ. in the sense ἐνδεικνύμενος. Ἀδιαφθ. is closely connected with καπηλεύειν τὸν λόγον τοῦ Θεοῦ at 2 Cor. ii. 17; i. e. corrupting it for the sake of lucre, or other base motives. Now *this* regards the *person*, as λόγον ὑγιῆ (by a metaphor often occurring in the Epistles to Timothy and Titus) does the *thing.* Ὑγιὴς, to denote *pure* and *uncorrupted*, is not unfrequent in the later Classical writers; but these always, I believe, used it with οὐχ, as the earlier writers said οὐδὲν ὑγιές. Ἀκατάγν. is properly a *forensic* term, but is here synonymous with ἀνεπίληπτος at 1 Tim. vi. 14. At ἐξ ἐναντίας supply γνώμης; this expression being equivalent to ὁ ἀντικείμενος at 1 Tim. v. 14, and including both Jews and Judaizers. The same phrase occurs in Thucyd. vii. 45, τὸ ἐξ ἐναντίας. Ἵνα ἐντραπῇ, 'that he may be ashamed;' as 2 Thess. iii. 14. Compare a similar passage at 1 Cor. xiv. 24.

9, 10. Compare similar admonitions at 1 Tim. vi. 1, sq. Eph. vi. 5—8. Col. iii. 22.

9. ἀντιλέγοντας.] The term is supposed to be equivalent to ἀνταποκρίνεσθαι at Rom. ix. 20 (which may serve to illustrate an obscure expression, Æschyl. Theb. 244, παλινστομεῖς αὖ; for ἀνταποκρίνῃ; For so I would point, regarding the preceding line as spoken *aside*). The expression is, however, by the recent Commentators in general taken to signify *not refractory*, or mutinous, rebellious. And so ἀντιλογία is used at Jude v. 11, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο, and 2 Sam. xxii. 44, and ἀντίλεξις in Joseph. Ant. xviii. 1, 3. It is highly probable that the term was suggested by that of Is. lxv. 2, λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

πᾶσαν ἐνδεικνυμένους ἀγαθήν· ἵνα τὴν διδασκαλίαν τοῦ Σωτῆ-
ρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν. [f] Ἐπεφάνη γὰρ ἡ 11
χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, [g] παι- 12
δεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσ-
μικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσω-
μεν ἐν τῷ νῦν αἰῶνι· [h] προσδεχόμενοι τὴν μακαρίαν ἐλπίδα 13
καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος

f 1 Tim. 2. 4. infra 3. 4.
g Eph. 1. 4. Col. 1. 22. 2 Tim. 1. 9. 1 John 2. 16.
h 1 Cor. 1. 7. Phil. 3. 20.

10. *νοσφιζομένους.*] See Note on Acts v. 1, 2. *Τοῦ Σωτῆρος ἡμῶν Θεοῦ.* On this expression see Note at 1 Tim. i. 2.

11, 12. Here commences the *latter* portion of the Epistle, in which, as Crellius observes, we have expressed the main *reason* why men should live thus righteously and godly, and withal we have described and enumerated the general *heads* of the piety required of us. The great end and aim of Christianity here adverted to is, by the mercy of God, founded on the merits of Christ, to bring men on, through faith and holiness, to salvation; q. d. (as Bp. Sanderson expresses it) 'The grace of God (meaning the gracious dispensation of God revealed in the Gospel, Galat. v. 4) as it brings with it an offer of *salvation* to all men, so it teaches all men who have any real purpose to lay hold on so gracious an offer, to deny all ungodliness,' &c.

Of the two constructions adopted of these words, ἐπεφάνη ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, that by which σωτήριος is construed with πᾶσιν seems to deserve the preference; the word σωτήριος not unfrequently taking after it a dative, of which several examples are adduced by Wetstein. And that ἐπεφάνη may very well be taken absolutely, is sufficiently shown by the words a little further on, iii. 4, ὅτε δὲ ἡ χρηστότης—ἐπεφάνη. On the other hand, σωτήριος taken absolutely would be here not a little harsh. As, however, the construction of ἐπεφ. with πᾶσιν ἀνθρώποις is supported by a passage of Luke i. 79 (ἐπιφᾶναι τοῖς ἐν σκότει), so it may perhaps be allowed to us at σωτήριος to supply πάντων, from πᾶσιν, or take πᾶσιν twice. And so the words must have been taken by the Pesch. Syr. Translator, who renders, 'Apparuit enim gratia Dei, servatrix omnium, omnibus hominibus.' By 'all men' is evidently to be understood all orders of men without distinction,—Jews and Gentiles, rich and poor, masters and slaves.

The term ἐπεφάνη (meaning, 'hath been revealed and promulgated') is used with allusion to Christ as styled, Mal. iv. 2, 'the Sun of righteousness;' and John viii. 12, 'the light of the world;' also Luke i. 78, ἀνατολὴ ἐξ ὕψους.

12. *παιδεύουσα*] for εἰς τὸ παιδεύειν. Ἵνα, for ὅτι. Ἀρνησάμενοι, 'rejecting or renouncing.' So Thucyd. vi. 56, we have ἀπαρν. τὴν πεῖρασιν.

— *ἀσέβειαν.*] This consisted not only in neglect of the proper object of worship by idolatry, but also by those vices which invariably attended in its train: 1st, denying the existence of a God, or, what is practical atheism, denying his properties and attributes, his providence and his governance of the world, and a state of future retribution; 2dly, acknowledging the existence and attributes of God, yet neglecting to worship him (at least aright, as in idolatry), or setting him at nought by perjury, blasphemy, profane swearing, judging hardly, and speaking disrespectfully of his providence; finally, being disobedient to his will, whether manifested in the book of nature, or that of revelation. (See Benson and Macknight.)

On the expression τὰς κοσμικὰς ἐπιθ. the best comment is 1 John ii. 16. Σωφρ. denotes virtue as regards *ourselves; δικ.*, as regards our *fellow-creatures;* and εὐσεβῶς, as respects *God.* Similar divisions are found in passages of the Classical writers cited by the Commentators.

13. *προσδεχόμενοι—Χριστοῦ.*] Of these words the most natural sense, and that required by the *proprietas linguæ*, is, beyond all doubt, the one assigned by almost all the ancients from Clem. Alex. downwards, and by the early modern Expositors, as Erasmus, Grotius, and Beza, and also by some eminent Expositors and Theologians of later times, as Bps. Pearson and Bull, Wolf, Matthæi, and Bp. Middleton, namely, 'Looking for (or rather, looking forward to. Comp. Job ii. 9, and see Grotius) the blessed hope, even the glorious appearing of our great God and Saviour Jesus Christ.' The cause of the ambiguity in our common version is ably pointed out, and the above version established on the surest grounds, by Bp. Middleton and Prof. Scholefield. But, besides the argument founded on the *propriety of language*, that of Beza, who urges that ἐπιφ. is no where used of God, but Christ, is unanswerable. So in a late able Critique on Dr. Channing's works, in the British Critic, the Reviewer justly maintains that 'Christ must be the God here spoken of, because it is his *glorious appearing* which all Christians here are said to expect; but of God the Father we are expressly told that him *no man hath seen, nor can see.*' Other convincing arguments for the construction here laid down may be seen in Dr. Routh's Reliquiæ Sacræ, vol. ii. p. 26. The reader is also particularly referred to Clem. Alex. Cohort. ad Gentes, sub init., where vv. 11—14 are cited by that Father, and the view of σωτ. here maintained is adopted. The whole of the context there is deserving of great attention, as containing such plain and repeated attestations to the Divinity of Jesus Christ as can rarely be found. The passage itself may be seen in Bp. Bull's Def. Fid. Nic., p. 87.

Here Doddridge and Macknight, though they profess to leave the matter dubious, yet so translate as both to leave no ambiguity, and decide it in a manner we should little expect. They and our other Translators have, I suspect, been influenced, more than they were aware, by an argument, specious indeed, and employed by the maintainers of the new version, that 'Jesus Christ is no where styled *the great God;*' but μεγάλου belonging to both Θεοῦ and Σωτῆρος, alters the

14 ἡμῶν Ἰησοῦ Χριστοῦ· [i] ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα i Exod. 19 5.
λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ Eph. 2. 10. & 5. 2 Gal. 1. 4.
15 λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. [k] Ταῦτα λάλει καὶ & 2. 20. Heb. 9. 14.
παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδείς σου k 1 Cor. 16. 11. 1 Tim. 4. 12.
περιφρονείτω.
1 III. [a] ῾ΥΠΟΜΙΜΝΗΣΚΕ αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις a Rom. 13. 1, &c. 1 Pet. 2. 13.
ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους
2 εἶναι, [b] μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν b Phil. 4 5. 2 Tim. 2. 24, 25.
3 ἐνδεικνυμένους πρᾳότητα πρὸς πάντας ἀνθρώπους. [c] Ἦμεν c 1 Cor. 6. 11. Eph. 2. 1, &c. & 5. 8.
γὰρ ποτὲ καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύ- Col. 3. 7. 1 Pet. 4. 3.

case, and removes that objection. The sense is plainly, 'the glorious appearance of *that* GREAT BEING *who is our* GOD AND SAVIOUR.'

14. ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν] i. e. 'gave *himself* up to death,' gave not gold, or silver, or holocaust, but himself, body and blood (compare Eph. v. 2); and that, by implication, freely and spontaneously. See more in Bp. Beveridge, as cited by D'Oyly and Mant.

— λυτρώσηται] 'might redeem us.' The word is here a *verbum prægnans*, denoting not merely, as the Unitarians contend, a 'withdrawing men from sin,' by a pure doctrine and a holy example, but a paying the λύτρον, which delivers them from the penalty of sin, and from its dominion. See Rom. vi. 14. The second of these senses is alluded to in the next words, καὶ καθαρίσῃ, &c., in which may be recognised a blending of two clauses into one, namely,—'that he might [by atonement] purify us unto his service, and [thus] make us a people peculiarly his own, by being zealous, not of vain rites and ceremonies, but of good works.' Περιούσιος, in this Hellenistic use, signifies what is ἐξαιρετὸν, or chosen out from other things, *eximium*, by an allusion to the title formerly given to the Jews by God, i. e. λαὸς περιούσιος. (Exod. xix. 5. Deut. vii. 6.) This use is formed on that of the Heb. סגלה. See Eph. ii. 10, and compare 1 Pet. ii. 9, λαὸς εἰς περιποίησιν.

15. ἔλεγχε.] This ought not to be rendered, as it is by Rosenmuller and others, 'enjoin;' a signification wholly unauthorized. The sense commonly assigned is sufficiently apt, and indeed no perplexity would have existed, had the comma of the early Editions after παρακάλει been retained. The general meaning may be thus expressed: 'The above doctrines and duties do thou teach, and exhort to the practice thereof; and [any who gainsay or neglect them] rebuke with all authority,' i. e. in the exercise of all the authority vested in thee as God's minister for that very purpose. So 2 Tim. iv. 2, κήρυξον—ἔλεγξον—παρακάλεσον.

The expression μετὰ πάσης ἐπιταγῆς I would not (with most Commentators) refer to ἔλεγχε only, rendering *severely*. It is better to understand it of all the several terms preceding, and render, 'with all *authoritativeness*.' So *imperium* in Latin is used for *auctoritas*, such as that of masters over their servants, parents over their children, husbands over their wives, and sometimes physicians over their patients. See Pliny, Paneg. c. 22. And thus Hippocrates, περὶ εὐσχημοσύνης, bids the physician, on visiting his patient, to remember to use καταστολὴν (*stayedness*), ἀνακυρίωσιν (*authoritativeness*), βραχυλογίαν. Probably the meaning, in the present passage, may be thus expressed by the word ἀνακυρίωσις.

— μηδείς σου περιφρ.] i. e. 'give no one just cause to despise thee.' He does not say, as to Timothy, despise thy *youth*, for Titus was a much older man; but 'despise *thee*,' namely, for the want of due authority and firmness. It is well remarked by Theophylact, that authority and rebuke must be *well timed*, otherwise they will be despised.

III. 1. ὑπομίμνησκε αὐτοὺς—ὑποτάσσ.] On this precept see Rom. xiii. 1, compared with Col. i. 10. So important an injunction was this of obedience to magistrates ever regarded, that one of the seven precepts of Noah was to avoid resistance to magistrates.

— πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι.] Expositors are not agreed whether πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους ε. should be referred to the *preceding* words (thus limiting the obedience to *all things lawful*), or to the *following* ones, as suggesting *how* political obedience may best be rendered,—namely, by discharging the other duties. The latter mode is preferable, and it is confirmed by 2 Tim. ii. 21, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένοι. Thus the sense is, 'readily disposed to the performance of that (namely, political obedience) and every other good work,' i. e. moral duty connected therewith, such as abstinence from all reviling language and quarrelsome conduct, and the cultivation of the opposite disposition of meekness and forbearance towards *all men*, even those who, like their heathen adversaries, little deserved it at their hands.

3. ἦμεν γὰρ ποτὲ, &c.] The γὰρ is meant to assign a *reason* for such lenity and mildness towards abusive heathen opponents; namely, pity for their miserable condition, and recollection that they *themselves were once* such as those persons now *are*. An argument similar to that of Seneca, cited by Grotius: 'Faciet nos moderatiores respectus nostri, si consideremus nos.'

By the expression ἡμεῖς the best Expositors are agreed that the Apostle speaks *per κοίνωσιν*; i. e. *identifies* himself with them, as he often does elsewhere, in order to soften disagreeable topics, and avoid offence; for, notwithstanding what some say, there is here scarcely any particular suitable to Paul when a Jew, whereas *all* of them

d Supra 2. 11.
e John 3. 3, 5. Acts 15. 11. Rom. 3. 20, 28. & 4. 2, 6. & 9. 11. & 11. 6. Eph. 1. 4. & 2. 4, 9. & 5. 26. Gal. 2. 16. 2 Tim. 1. 9.
f Ezek. 36. 25. Joel 2. 28. Acts 2. 33. Rom. 5. 5.
g Rom. 8. 23, 24.

οντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ
διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους. [d] Ὅτε δὲ ἡ χρη- 4
στότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν
Θεοῦ, [e] οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, 5
ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγ-
γενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου, [f] οὗ ἐξέχεεν 6
ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν·
[g] ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γενώμεθα, 7

are very similar to those by which the Apostle describes the *heathens* at Rom. i. and elsewhere. Ἀνόητοι has reference to the peculiar ignorance of atheism, which says, 'there is no God' (Ps. xiv. 1.) or of polytheism, which bows to idols. Nearly synonymous with this is the term following, *πλανώμενοι*, which is accordingly at Heb. v. 2, joined with *ἀγνοῶν*, and may there, as here, be rendered *self-deceived*, implying voluntary error. So 1 John i. 8 we have *ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.* Ἀπειθεῖς, as being placed between *ἀνόητ.* and *πλαν.*, must denote a contumacious refusal of belief and obedience, corresponding to *οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει* at Rom. i, 28. On the words *δουλεύοντες ἐπιθυμ. καὶ ἡδ. ποικίλαις* the best comment is Rom. i. 28—31, and Eph. ii. 3; and as those words allude to the *abominable vices* of the heathens, so, I conceive, do the next to certain *evil dispositions*,—such as malice, envy, hatred, and all uncharitableness. So Rom. i. 29, *πεπληρωμένους—κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος.* Στυγητοὶ, 'hateful (or deserving of hatred) to God and good men.' So Philo (cited by Wetstein) has *στυγητὸν καὶ θεομισητὸν πρᾶγμα.* and at Rom. i. 30 we have *θεοστυγεῖς.* Finally, of *μισοῦντες ἀλλήλοις* the sense may be best expressed in the words of Tacitus, *invisos mutuis odiis.* In this last particular we have one of the surest indications of 'the carnal mind, which is enmity against God.' Accordingly this *hatred* is with reason placed by St. Paul, Gal. v. 20, among 'the works of the flesh.' How far the ancients carried this pernicious principle, will sufficiently appear by a reference to the frequent custom of antiquity, of having plates of lead nailed up in the sepulchral vaults, inscribed with bitter imprecations of their enemies.

4—6. Compare the parallel passages at Gal. iv. 3—6, and Eph. ii. 1—10, the latter of which especially is a good comment on the present. Τοῦ Σωτῆρος ἡμῶν Θεοῦ is not well rendered by Bp. Middleton, 'of our Saviour God;' who, in supposing that here and at i. 3. ii. 10. 1 Tim. ii. 2, the Saviour God means *Christ*, is certainly mistaken. Not only the parallel passages of Gal. and Eph. show it to be *God the Father* who is here meant, but such is clear from ver. 6. So also Luke i. 47 we have *τῷ Θεῷ τῷ Σωτῆρί μου.*

5. *ὧν ἐποιήσ.*] Render, with Macknight and Wakefield, 'which we had done,' or did; i. e. before faith and the laver of regeneration. 'This (as Whitby observes) does not in the least exclude the works of righteousness which should hereafter be done, by virtue of the new nature given to Christians, and the renewing of the Holy Spirit, from being conditions of their future happiness; and when the Apostle says *κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς*, his meaning is, that by his free mercy he brought us from a state of wrath and condemnation into the way of salvation; in which, if we walk and continue, we shall assuredly obtain salvation.'

— *ἔσωσε.*] Meaning, as the best Expositors are agreed, 'hath put us into a state of salvation.' See Note on Matt. i. 21. Acts ii. 47, and 1 Tim. ii. 4. The expression must, however, chiefly import deliverance from the consequences of former sins, negligences, and ignorances, by having past offences atoned for, and the means of future holiness and righteousness communicated.

— *διὰ λουτροῦ παλιγγενεσίας.*] Render, 'by the laver of regeneration;' i. e. (as Bp. Hall explains) 'by means of those holy ordinances which he hath appointed; and namely, as one of them, by the holy sacrament of baptism, which is the laver of our spiritual regeneration; yet not by any virtue of the outward sign, but by the inward renovation which is wrought in us by the Holy Ghost.' That by *παλιγγ.* is meant *baptismal regeneration*, the ancient Commentators almost universally (see Chrys. i. 328) and the most eminent ones of modern times are agreed. And that this is the doctrine of our Church, is evident from its 27th Article. The term, indeed, might, *without the adjunct λουτρὸν*, mean *moral* regeneration; and though that sense be very rare in the ancient writers, yet I have myself noted an example in Euseb. Eccl. Hist. iii. 23, fin. *διδοὺς μέγα παράδειγμα μετανοίας ἀληθινῆς, καὶ μέγα γνώρισμα παλιγγενεσίας.* The expression *ἀνακαιν. Πν. ἁγ.* must, of course, be primarily understood of the renovation proceeding from the regenerating grace of baptism; though it must by no means be *confined* to that, but understood of that moral renovation *begun* in baptism, but requiring the aid of the Holy Spirit throughout the whole of life. The reader is here referred to an excellent elucidation of this controverted topic by Dr. Glocester Ridley (cited by Mant and D'Oyly), which leaves, in fact, very little about which moderate men, careful to understand each other, would differ.

6. *ἐξέχεεν—πλουσίως.*] See Acts ii. 17, and Note.

7. *ἵνα δικαιωθέντες*, &c.] See the parallel passages of Gal. iv. 3—6, and Eph. ii. 1—10; also Rom. iii. 24—26. v. 1—9. viii. 17. Gal. iii. 29.

— *τῇ ἐκείνου χάριτι.*] By *his* grace is, of course, to be understood the grace of *God*; as is plain from *ἐκείνου*, not *αὐτοῦ*, being used; the one pointing to the remote, the other, to the nearer antecedent.

8 κατ᾽ ἐλπίδα, ζωῆς αἰωνίου. Πιστὸς ὁ λόγος· καὶ περὶ τούτων
βούλομαί σε διαβεβαιοῦσθαι· ἵνα φροντίζωσι καλῶν ἔργων
προΐστασθαι οἱ πεπιστευκότες τῷ Θεῷ. ταῦτά ἐστι τὰ καλὰ
9 καὶ ὠφέλιμα τοῖς ἀνθρώποις. [h] Μωρὰς δὲ ζητήσεις καὶ γενεα- h 1 Tim. 1. 4. & 4. 7.
λογίας, καὶ ἔρεις καὶ μάχας νομικὰς, περιΐστασο· εἰσὶ γὰρ & 6. 20. 2 Tim. 2. 23. supra 1. 14.
10 ἀνωφελεῖς καὶ μάταιοι. [i] Αἱρετικὸν ἄνθρωπον, μετὰ μίαν καὶ i Matt. 18. 17.
11 δευτέραν νουθεσίαν, παραιτοῦ· εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦ- Rom 16. 17. 2 Thess. 3. 6.
τος, καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος. 2 Tim. 3. 5. 2 John 10.

8. πιστὸς ὁ λόγος.] Literally, 'Faithful or true is the saying.' Expositors are not quite agreed whether this refers to what *precedes*, or to what *follows*. In the *latter* case the sense will be, 'uphold the doctrine, that believers should maintain good works.' To this sense, however, the *plural* τούτων is adverse; and it is not permitted by the ἵνα. Hence it is better, with almost all eminent Expositors, ancient and modern, to refer the words to what *precedes*, understanding by τούτων the 'doctrines above mentioned;' namely (as they are summed up by Dr. A. Clarke), 1. the ruined state of man, both in soul and body; 2. the infinite goodness of God, which devised his salvation; 3. the manifestation of this goodness by the incarnation of Jesus Christ; 4. the justification which they who believed received through His blood; 5. the mission of the Holy Spirit, and the purification of the heart by His influence; 6. the hope of the resurrection of the body, and the final glorification of both it and the soul through all eternity; 7. the necessity of obedience to the will of God, and of walking worthy of the vocation wherewith they had been called.

— καὶ περὶ τούτων βούλομαι, &c.] Meaning, 'and I would have you constantly insist on these truths; so that those who have believed in God, may maintain good works.' The cause of the obscurity, and consequent diversity of interpretation, arose from the Apostle not having here shown *how* it should be, that the doctrine of salvation by grace should produce holiness of life. But he has done it in another kindred passage, which the Commentators have omitted to adduce, —namely, Eph. ii. 9, 10, where, after having at large treated on the subject of salvation by grace (as here), adding that it is not of *works* lest any man should boast, he subjoins: αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν· where the γὰρ refers to a clause omitted; q. d. '[Yet works must be done,] for,' &c. Hence it would seem that καλῶν ἔργων here must have the same sense as ἔργοις ἀγαθοῖς there; and consequently it must not be limited, with many eminent Commentators, to works of *benevolence*, still less to the business *of our vocation*, but be extended to good works of *every* kind. Προΐστασθαι signifies, 1. 'to set oneself about any thing; 2. to assiduously practise it;' a sense not unfrequent in the Classical writers. Accordingly the two terms φροντ. and προΐστασθαι taken together convey an *intensity* of sense in the latter.

— ταῦτά ἐστι τὰ καλὰ, &c.] Some fourteen MSS. have not the τὰ, which Bp. Middleton is disposed to cancel, for scarcely any better reason than because he does not see the force of it. And what the Bishop was only *inclined* to do, Mr. Valpy, swayed by his authority, takes courage and *does;* and, with less than his usual discretion, *cancels* the word, alone of all the Editors. But, not to advert to Bp. Middleton's *reasons* for supposing it not genuine, it is surely difficult to imagine how, *if so*, it should have been *introduced* into nearly nine-tenths of the MSS.; for Rinck's collations present no variation: whereas, for its *omission* we can well account; namely, from the ancient Critics being as unable to discover its force as was Bp. Middleton. Yet, if I mistake not, it is susceptible of a very good sense,—namely, 'These are the things (i. e. duties), which are good and profitable unto men.' Similarly to what is said by Plutarch, de Educ. § 17, ταῦτα μὲν οὖν καλὰ καὶ συμφέροντα. The above sense is, I apprehend, much *stronger* than that yielded by the common version, and such as is very agreeable to the *Asyndeton;* which in St. Paul is commonly introductory to a sentiment of more than usual energy. Indeed, it is here required by the *contrast* in the next verse; for, in the pursuit of curious speculations, unconnected with the main articles of our faith, and the common rules of human duty, practice is usually neglected.

9. μωρὰς ζητήσεις.] In this expression Vitringa (de Synag. p. 671, fin.) says there is a manifest allusion to those disputations, vain and foolish, which were held in the Synagogues by the disputers (συζητηταὶ) of this world, on matters pertaining to the Synagogue and the economy of the Old Testament. He then enters at large into the nature of these συζητήσεις. On this verse see Notes at 1 Tim. i. 4. 2 Tim. ii. 16, 17.

— γενεαλογίας.] Some learned men suppose this to have reference to that Oriental system of philosophy, the advocates of which taught that the eternal and perfect Deity lived in a state of undisturbed repose and happiness; that two beings, male and female, immediately sprung from him; that from them descended successive *generations* (Æons); and that these three species of beings constituted a celestial family (πλήρωμα). See Mosheim's Ecclesiastical Hist., vol. i. p. 71.

10. The mention of frivolous questions and curious subtilties naturally introduces that of the *heresies* and *schisms*, which they seldom fail to generate; (comp. Rom. xvi. 17, where see Note.) On the sense of αἱρετικὸν ἄνθρωπον, and of the term σχίσμα, much has been written. Suffice it here to say, that αἱρετικὸς seems to mean 'one who takes up any doctrine in opposition to, or inconsistent with, the fundamental truths of the Gospel;' especially if anxious to promulgate his own notions, and from a vain-glorious desire of being the head of a sect. Of course, *schism* is the pro-

k Acts 20. 4. Eph. 6. 21. Col. 4. 6. 2 Tim. 4. 12.
l Acts 18. 24. 1 Cor. 1. 12.

[k] Ὅταν πέμψω Ἀρτεμᾶν πρός σε, ἢ Τυχικόν, σπούδασον 12
ἐλθεῖν πρός με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχει-
μάσαι. [l] Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλὼ σπουδαίως πρό- 13
πεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. Μανθανέτωσαν δὲ καὶ οἱ 14
ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας·
ἵνα μὴ ὦσιν ἄκαρποι. Ἀσπάζονταί σε οἱ μετ᾿ ἐμοῦ πάντες· 15
ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάν-
των ὑμῶν. ἀμήν.

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας.

mulgation and supporting of such heresies. See Bingham's Ecclesiastical Antiquities, l. xvi. 6. 21; Vitringa, de Synag. p. 755, seqq.

11. *εἰδὼς ὅτι—αὐτοκατ.*] These words, not a little obscure and controverted, are, I conceive, meant to suggest a *reason why* all intercourse with such a person is to be avoided. And the difficulty mainly hinges upon *αὐτοκατάκριτος*, which some eminent Commentators think may mean, 'one who furnishes matter of self-condemnation against himself:' a sense, however, not a little harsh, and far from suitable to what preceded. The ancient interpretations, from their simplicity, deserve more attention. Chrysostom, Theophylact, and Œcumenius explain it *ἀναπολόγητος*, i.e. 'condemned by himself and his own conscience:' implying that he teaches erroneous doctrines, knowing them to be such; for, as Whitby observes, no man who acts according to his *judgment*, how erroneous soever that may be, is *thereby* self-condemned. It is well remarked by Theodoret, that the import of the whole verse is *ἀνόνητος γάρ ἐστιν ὁ πόνος*. Perhaps, however, the truth will best be attained by uniting both interpretations, thus: 'Such an one avoid; for he is utterly perverted, and therefore no good can be expected to be done: he sins self-condemned, and is *so inexcusable* that you may justly break off intercourse; and, by his being already *self*-condemned, you *need* not keep up intercourse with the intent of *convincing* him of his *error;* for of *that* his conscience will admonish him.' So Wakefield well explains: 'He sins against his own knowledge and conviction; therefore he cannot be reclaimed by any *information* of a teacher.'

14. The scope of this verse seems to be, to engraft upon the Christian duty enjoined in the *last*, a *general* admonition, further illustrative of ver. 8, as to works of *benevolence* in general; and the words may be rendered, 'And withal, let our people (meaning the Christians in Crete) learn to exercise themselves carefully in goodly actions (i. e. works of benevolence), for the supply of necessary wants, that they may not be unfruitful.' On the expression *προΐστασθαι* see Note supra v. 8. By *καλὰ ἔργα* must here be especially, if not solely, meant works of benevolence and charity; as appears from the context, and the very expression *καλῶν ἔργων*, occurring in a similar connexion at 1 Tim. vi. 18 and v. 10. Hebr. x. 24, and elsewhere. The next words seem intended to show what was meant by *καλῶν ἔργων* here, and in some degree to *qualify* what had been said; the sense being, for the supply of necessary wants. And that the *ἐφόδια* provided for travellers were sometimes so called, is plain from Acts xxviii. 10, *καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν*. So that Theophylact (following Chrysostom) well explains by *ἐφοδιάσαι, κήδεσθαι τῶν δεομένων, καὶ ἐν χρήμασι καὶ ἐν ῥήμασι·* where, for *ἐν ῥήμασι*, read, as the sense requires, *ἐνδύμασι*. The words following suggest the *reason* why they should do this; namely, 'that they may not fail in rendering such fruit as Gospel principles require.'

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

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1 [a] ΠΑΥΛΟΣ, δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ a Eph. 3. 1. & 4. 1.
2 ἀδελφὸς, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, [b] καὶ 2 Tim. 1. 8. b Rom. 16. 5.
Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, 1 Cor. 16. 19. Col. 4. 15, 17. Phil. 2. 25.
3 καὶ τῇ κατ᾽ οἶκόν σου ἐκκλησίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.
4 [c] Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμε- c 1 Thess. 1. 2.
5 νος ἐπὶ τῶν προσευχῶν μου, [d] ἀκούων σου τὴν ἀγάπην καὶ 2 Thess. 1. 3. d Eph. 1. 15. Col. 1. 4.
τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάν-
6 τας τοὺς ἁγίους· [e] ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνερ- e Rom. 12. 13.
γὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν, 2 Cor. 9. 13. James 2. 14, 17.
7 εἰς Χριστὸν Ἰησοῦν. [f] ‡ Χάριν γὰρ ἔχομεν πολλὴν καὶ f 2 Cor. 7. 4.

THIS Epistle is simply a brief letter written to reconcile a Colossian named Philemon to his slave Onesimus, who had absconded, and having come to Rome had been converted to the Christian faith, and baptized by St. Paul, with whom he stayed some time, attending upon him with the greatest fidelity. In order, however, to repair the injury he had done his master, he was anxious to return to him; and St. Paul wrote this letter to entreat Philemon to pardon his offence, and receive him again into his service; since he might now place entire confidence in him, as he was become a sincere Christian, and would conscientiously discharge his duties. Nay, in order to prevent all objection on the score of injury suffered, the warm-hearted Apostle offers to reimburse any loss he had sustained.

On the *time* and *circumstances* of the writing of the letter see Paley's Hor. Paul.; who proves it to have been written at the same period with the Epistle to the *Colossians*, and committed to the same person, who conveyed that, and no doubt *this* at the same time, to Colosse. The writer was yet in confinement, but is supposed to have been nearly at the end of his first imprisonment. It is impossible to read the letter without being much struck with the generosity of spirit which breathes throughout the whole, and the address and delicacy employed by the Apostle in accomplishing his benevolent purpose.

I. 1. *δέσμιος Χ. Ἰ.*] 'a prisoner for the sake of, or in the cause of, Jesus Christ;' see 2 Tim. i. 8, and Note. *Συνεργῷ.* Literally, 'helper [in the cause of the Gospel];' whether as Deacon, or preacher to the congregation assembling at his house, is uncertain.

2. *Ἀπφίᾳ.*] Said by the ancients to have been the wife of Philemon. Archippus, they tell us, was his *son*, and a Deacon in the Church.

6. *ὅπως ἡ κοιν.*, &c.] The best Commentators are agreed that here *προσευχόμενος* is to be supplied from *προσευχῶν* at ver. 4, 'praying that.' *Ἡ κοιν. τῆς πίστεώς σου.* Render, 'thy communication or participation in the faith;' compare Tit. i. 4, and Jude 3. *Ἐνεργὴς*, 'effectual;' compare Gal. v. 6. *Ἐν ἐπιγνώσει*, for *εἰς ἐπίγνωσιν*. The sense of the clause is not quite certain, but it is probably (as Mr. Holden expresses), 'by leading you all to the knowledge that every good which you possess, or practise, is for, and redounds to, the honour and glory of Christ.' For the common reading *ὑμῖν*, many MSS., early Edd., and Fathers have *ἡμῖν*, which has been adopted by almost every Editor from Bengel to Scholz.

7. *χάριν.*] Some MSS., Versions, Fathers, and early Editions have *χαρὰν*, which has been edited by Griesbach, Tittman, and Scholz; but, I think, without sufficient reason; since the *external* evidence for *χαρὰν* is very weak; the MSS. which support it being only 15, and all of the Western recension, and abounding in *corrections*. As to *Versions*, they are in a case of this kind *no* evi-

παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν
g 1 Thess. 2. 6. ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ. [g] Διὸ, πολλὴν ἐν 8
Χριστῷ παῤῥησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, διὰ 9
τὴν ἀγάπην μᾶλλον παρακαλῶ· τοιοῦτος ὢν ὡς Παῦλος
h 1 Cor. 4. 15. Gal. 4. 19. Col. 4. 9. πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ. [h] Παρα- 10
καλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς
μου, Ὀνήσιμον, (τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ 11
ἐμοὶ εὔχρηστον,) ὃν ἀνέπεμψα· σὺ δὲ αὐτὸν, τουτέστι τὰ 12
ἐμὰ σπλάγχνα, προσλαβοῦ. Ὃν ἐγὼ ἐβουλόμην πρὸς 13
ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς
i 2 Cor. 9. 7. τοῦ εὐαγγελίου· [i] χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα 14
ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ
κατὰ ἑκούσιον. Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, 15

dence, and the authority of Fathers very slight. With respect to the *internal* evidence, it is decidedly in favour of *χάριν*, as being the more difficult reading. That it may have the sense *gratification* or *pleasure* is proved both from the examples adduced from the Classical writers (ex. gr. Eurip. Hel. 661, *ἐμὰ δὲ δάκρυα—πλέον ἔχει χάριτος ἢ λύπης*) and from 2 Cor. i. 15, where *one* MS. has *χαρὰν*, which is acknowledged to be a gloss. Why then may it not have that sense here? Indeed as the Greek Commentators explain *χάριν* by *χαρὰν* the thing is certain.

8, 9. *διὸ*] 'This being the case,' i. e. since you have shown so benevolent and liberal a spirit to Christians. *Ἔχων παῤῥ. ἐν Χρ.*, i. e. 'such full authority as I might, by the authority of Christ and as his Apostle, use.' Of this sense of *παῤῥησία* (which seems required by the context) an example occurs in Joseph. Ant. xv. 6. 7, *ἐπανῄει πόλιν εἰς τὴν Ἰουδαίαν πλείονι τιμῇ καὶ παῤῥησίᾳ*. Of *τὸ ἀνῆκον* the meaning is, 'what is proper for you to do as a Christian.' *Διὰ τὴν ἀγάπην*. Meaning, it would seem, 'because of the love [which subsists between us].'

— *πρεσβύτης*.] Render, 'an old man.' There are (observes Heinrichs) three claims on which he grounds his request: 1. as being an *Apostle* to whom Philemon was indebted; 2. as being an *old man* (and to such we should be loth to refuse a request); 3. as being a *prisoner in the cause of the Gospel*, i. e. 'for the Gospel's sake.' On the use here of *τοιοῦτος*, Wetstein aptly compares Andocid. contr. Alcib., *ὃ δὲ πάντων δεινότατόν ἐστι, τοιοῦτος ὢν, ὡς εὔνους τῷ δήμῳ τοὺς λόγους ποιεῖται.*

10. *ἐγέννησα*] i. e. 'have converted to the Christian faith;' by a metaphor common both in the New Test. and the Rabbinical writers.

11. *τὸν ποτέ σοι—εὔχρηστον.*] On the admirable address shown in thus introducing the request to be made, see Benson. *Ἄχρηστον* is supposed to be used, *per litoten*, in the sense *injurious;* since from vv. 18, 19, it appears that he had *robbed* his master. See, however, the Note there, and also that on the expression *ἀχρεῖος δοῦλος*, Matt. xxv. 30.

12. *τὰ ἐμὰ σπλάγχνα*] i. e. 'whom I love as if it were myself, or my own son.' So the best Commentators explain, comparing Esth. vii. 3, and adducing several examples from the later Classical writers of *σπλάγχνα* in the sense *son;* to which may be added another from Soph. Antig. 1053. Nor is the idiom without parallel in our own language, in which the expression *my heart* is used of a *person* as an address of warm affection.

— *προσλαβοῦ.*] Meaning, 'take him to thy confidence and protection;' as Acts xxviii. 2.

13. *ὃν ἐγὼ ἐβουλ. πρὸς ἐμ. κατέχ.*] This is added to show the Apostle's decided opinion that he is *now* *εὔχρηστος*. *Ὑπὲρ σοῦ* is for *ἀντὶ σοῦ*, 'in thy stead,' meaning, 'as thou wouldst have done hadst thou been present.' *Διακ.* refers, not so much to the waiting on, as of a servant, but to the *kind offices* which a spiritual father had a right to expect from those whom he had begotten in the faith.

14. *χωρὶς δὲ τῆς σῆς γνώμης*] Literally, 'without thy consent [on the point].' The Classical writers in this sense use *ἄνευ*, in preference to *χωρίς*. So Herodian v. 1, *ἐμοὶ δὲ σκοπὸς, μηδέν τι πράττειν ἄνευ τῆς ὑμετέρας γνώμης*. Xenoph. Mem. iv. sub fin., *ἄνευ τῆς τοῦ προτέρου δεσπότου γνώμης*. *Ἵνα μὴ ὡς κατὰ*, &c., 'that the benefit [if you choose to give him up to me,] (or, as Benson explains, of pardoning and receiving him into favour,) may not be, as it were, compulsory, but voluntary.' This use of *τὸ ἀγαθὸν* is very rare, but examples have been adduced.

15. The Commentators remark on the euphemism in *ἐχωρίσθη*, which they render, 'was parted or separated from you;' and they suppose this meant to suggest the *probability* that the separation happened *κατὰ θείαν οἰκονομίαν*, by Divine Providence. 'There was,' observes Benson, 'no human intention on the part of Onesimus, or Paul, or Philemon, to accomplish an event which had led to much good; therefore Providence might probably be supposed to have brought it about for the good of Onesimus, and eventually of Philemon. Comp. Gen. xlv. 5. 1. 20. This could not indeed justify Onesimus's running away (Rom. iii. 8), but hence is magnified the gracious mercy of God, who had brought good out of evil.' *Ἵνα αἰώνιον αὐτὸν ἀπέχῃς*. Here there is, I conceive, a blending of two clauses into one, i. e. 'that thou mightest receive him back from me reformed, and thus to remain with thee for ever,'

16 ἵνα αἰώνιον αὐτὸν ἀπέχῃς· οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ
δοῦλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοὶ, πόσῳ δὲ μᾶλλον
17 σοὶ, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; Εἰ οὖν ἐμὲ ἔχεις κοινωνὸν,
18 προσλαβοῦ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει,
19 τοῦτο ἐμοὶ ἐλλόγει. ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ,
ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι προσ-
20 οφείλεις. Ναὶ, ἀδελφὲ, ἐγώ σου ὀναίμην ἐν Κυρίῳ· ἀνά-
21 παυσόν μου τὰ σπλάγχνα ἐν Κυρίῳ. [k] πεποιθὼς τῇ ὑπακοῇ
22 σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις. [l] Ἅμα
δὲ καὶ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσ-
23 ευχῶν ὑμῶν χαρισθήσομαι ὑμῖν. [m] Ἀσπάζονταί σε Ἐπαφρᾶς,
24 ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ, Μάρκος, [n] Ἀρί-
25 σταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου. Ἡ χάρις τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
ἀμήν.

Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου.

k 2 Cor. 7. 16.
l 2 Cor. 1. 11. Phil. 1. 25. & 2. 24. Heb. 13. 2.
m Col. 1. 7. & 4. 12.
n Acts 12. 12, 25. & 15. 37. & 19. 29. & 20. 4. & 27. 2. Col. 4. 10, 14. 2 Tim. 4. 10, 11. 1 Pet. 5. 13.

or perpetually. This is not only meant indirectly to engage that he shall not run away again, but to suggest another and affecting consideration; 'for if,' as Dr. Burton observes, 'Onesimus had continued a heathen, Philemon might have had him as his servant *for life*, but after that they would have been separated; now they would be companions for *ever*, in this world and the next.'

18. *εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει.*] From these words many infer that Onesimus had been guilty of *robbery*, as well as desertion. But the recent Commentators seem right in thinking that the terms will scarcely authorise us to suppose this. Ἠδίκ. may apply to the having wronged his master, by depriving him of his services during his absence, or perhaps by idleness before. What is meant by ὀφείλει it is not easy to determine. It would certainly seem little applicable, with reference to any money Onesimus had robbed his master of. Benson and Heinrichs suppose that he had in some way contracted debts, which his master had been obliged to pay. Τοῦτο ἐμοὶ ἐλλόγει. Literally, 'reckon that in the account between us as an item for me to pay.'

I would here compare that beautiful *Epistolium* of Agesilaus, preserved by Plutarch: Νικίαν, εἰ μὲν οὐκ ἀδικεῖ, ἄφες· εἰ δὲ ἀδικεῖ, ἡμῖν ἄφες· πάντως (*at all events*) δὲ ἄφες.

19. *ἐγὼ Παῦλος ἔγρ. τ. ἐ. χ.*] q. d. 'For greater certainty, take my engagement: I, Paul, [do hereby] write with my own hand, I will repay it.' So οἰκειόχειρος ἀσφάλεια in Pachym. vi. 26.

20. *ναὶ—Κυρίῳ.*] 'Do (נא), brother, grant that I may enjoy this from thee, as from a Christian' (i. e. as from thy conversion). Of the next clause, the sense seems to be, 'gratify my heart in this matter connected with the religion of Christ.' See Note supra v. 7.

For Κυρίῳ not a few ancient MSS., most of the early Versions, and many Fathers have Χριστῷ, which has been edited by Griesbach, Knapp, Tittman, and Scholz, but most uncritically; such being evidently a mere *alteration* of the Alexandrian critics, to remove tautology, and suggested by a similar expression at Phil. i. 8, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰ. Χ. Moreover, Κυρίῳ is in exact accordance with the invariable usage of St. Paul, who often employs the phrase ἐν Κυρίῳ to signify 'in the work of the Lord and the Gospel' (as Rom. xvi. 8, 13. 1 Cor. iv. 17. ix. 2. Eph. vi. 21. 1 Thess. v. 12), never ἐν Χριστῷ.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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a Num. 12. 6, 8.

I. [a] ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς 1
λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' * ἐσχάτου

We are now arrived at a Book, on the nature and character of which, and especially on the *writer*, there has been more discussion than on *all* of the other Books of the New Test., putting aside the Apocalypse. Here *five* points (all of them disputed) have especially to be attended to. 1. What may be considered the *nature* of this Book? Is it to be called an Epistle, or what? 2. To *whom* was it *addressed?* 3. In *what language* was it written? 4. By *whom* was it written? And, 5thly, What was the *occasion* of its being written, and what is the *scope* of its contents? Now, from the forms of salutation usually found in the Epistles being here wanting, some have doubted whether it can be regarded as an Epistle, sent to some *one Christian community*, or whether a *Discourse* on some important topics, intended for the instruction of Christian readers *in general*. But the objections to its claim to be regarded as an Epistle have been quite over-ruled; and by the able reasoning of some eminent Critics (especially Michaelis, Hug, and Prof. Stuart) it has been established that the composition in question, though it be without some of the usual characteristics of an Epistle, yet it is essentially an *Epistle;* i. e. is an *address* combined with dissertatory and argumentative matter, in order to give the appeal to the Jewish brethren greater effect;—though, for reasons adverted to by Stuart, not avowedly such. That it was meant *especially* for some Christian community in particular, is plain. Thus, for instance, we have the pronoun *ye*, and that in conjunction with some particular circumstances connected with the *persons* so addressed; and especially a *visit* is mentioned, as promised to them, and various salutations are sent.

As to the question to *whom* this Epistle (for such it must certainly be called) was addressed, it is *inscribed* to the *Hebrews;* though the learned are not agreed whether by those are to be understood Hebrews in general, Christian and non-Christian, or whether the former only; and if so, whether Hebrew Christians in *Palestine*, or in *Asia Minor*, or in *Greece*, or in *Spain*. These and other suppositions have been discussed at considerable length, and with great ability, by Prof. Stuart, from whose indefatigable researches it seems pretty certain that the opinion of the ancient Greek Church, adopted by Beza, Calvin, Hyper., Bp. Pearson, and nearly all the most eminent Critics up to the present day, is the one entitled most to reception,—namely, that the Epistle was principally intended for the *Hebrew Christians in Palestine*, who bore the appellation *Hebrews* by way of distinction from the Foreign Jews, who were called *Hellenists*. But whether it was meant for the Church or Churches of Palestine *in general*, or some Church *in particular* (as that of Jerusalem, or that of Cæsarea), must, I apprehend, after all that has been said, be left undecided; and probably it might, in some measure, (like the Epistle of St. *James*,) be meant for the Jewish Christians in *foreign* countries *as well as* those in Palestine, and was therefore written *in Greek*, though even on *that* point a difference of opinion exists. The Fathers of the Greek Church generally, some of the Latin (as Jerome and Augustine), and a few eminent modern Critics (as Michaelis and Bardt), maintain that it was originally written in *Hebrew*, and afterwards translated into Greek by St. Luke, or Barnabas, or Clement of Rome; while the modern Critics and Commentators *in general* maintain that it was written in *Greek*. For the *former* opinion the chief reason alleged is, that, since the Epistle was addressed to *Hebrew* Christians, it was proper that it should be written *in Hebrew*. But surely there were, as we have seen, reasons why it would be as proper to be written in *Greek*. Those, on the other hand, who contend for the *Greek* original, establish their opinion on various points of *internal* evidence arising from the composition itself: 1. since the work has all the freedom and spirit of an original, and Hebraisms are in it not so frequent as in the Septuagint Version. 2. That Hebrew names are interpreted. 3. That the passages cited from the Old Test. are not quoted from the Hebrew, but from the Septuagint. These arguments, however, are not all of them equally cogent; for as to the *first*, can any work have more of the air of an original than Josephus's History of the Jewish War? And yet we know, from Josephus himself, that it was

2 τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ· [b] ὃν ἔθηκε κλη- b Ps. 2. 8. Matt. 21. 38.
3 ρονόμον πάντων, (δι᾽ οὗ καὶ τοὺς αἰῶνας ἐποίησεν·) [c] ὃς,—ὢν John 1. 3. Eph. 1. 10. & 3. 9.

Gal. 4. 4. Col. 1. 16. c Ps. 110. 1. Wisd. 7. 26. John 1. 4. & 14. 9. 2 Cor. 4. 4. Col. 1. 15, 17. Phil. 2. 6. infra 8. 1. & 9. 12, &c. & 12. 2. Rev. 4. 11. Heb. 7. 27.

*translated* from a Hebrew original. It is further urged by Prof. Stuart against the existence of a Hebrew (i. e. Syro-Chaldee) original, that 'it would have been understood by comparatively few of Palestine, or, at least, only Jews, and consequently would be misrepresented to the unbelieving multitude, and especially the Gentiles; whereas, by writing in *Greek*, the author would both instruct his countrymen, and explain the nature of the Christian covenant to the Gentiles.' Of these arguments, however, the former takes too much for granted, and supposes a state of things of which it would be difficult to furnish any *proof*. At all events, those arguments only tend to show the expediency of a *Greek*, but do not *disprove* the expediency of a *Hebrew* original; and as the weight of historical testimony (in the Greek and early Latin Fathers) is most decidedly in favour of a *Hebrew* original, it would seem to be the best mode of reconciling conflicting testimony, of removing various difficulties (such as may be urged, whichsoever hypothesis, of a *Greek* or of a *Hebrew* original, be adopted), and accounting for various phenomena, to suppose that here (as in the case of St. Matthew's Gospel and Josephus's History of the Jewish War), there were, in a certain sense, *two originals*, both coming from the author himself, and therefore equally entitled to the name of an original. Nor will it be of much importance to ascertain *which* was *first*; but if we inquire which, in all *probability*, actually preceded, there are, I apprehend, as many reasons why we should *here* assign the priority to the *Greek*, as, in the case of St. Matthew's Gospel, we ought to the *Hebrew*—reasons founded on *internal* evidence, as supplied from the nature and state of the composition itself. Besides which, the *Greek* would be more likely to be first called for, and at all times would be of more extensive circulation and utility. As to supposing, with several ancient Critics, that the Greek was a *translation* formed from the Hebrew by St. Luke, or Barnabas, or Clement, such probably originated merely in *report* or *surmise*, or was perhaps suggested by the desire to account for the dissimilarity supposed to exist between the style and manner of this Epistle and those of the acknowledged Epistles of St. Paul. It is probable that the Hebrew was formed either contemporaneously with, or a very short time after, the Greek, and was, we may suppose, drawn up for the especial use of those Palestine Jews who, being of the less educated class, or living in the country, did not understand Greek; though intended, I imagine, also for those Jews *out* of Palestine, who were called the *Eastern Dispersion*; i. e. those who sojourned in the parts beyond the Euphrates, as Mesopotamia, Babylonia, Media, Parthia, Elamitis, &c. Now these were not likely to understand *Greek*, but would probably have a tolerable knowledge of the Syro-Chaldee, into which the Old Testament was now, it is probable, already translated, as appears from the Targums (i. e. Chaldee Versions) of Onkelos and Jonathan Ben Uzziel. And that St. Paul spoke, and consequently *wrote* the Syro-Chaldee, we know from Acts xxi. 40 (where he is said to have addressed his countrymen 'in the Hebrew tongue'). Now the existence of these Chaldee or Syro-Chaldee Versions, formed at or before this period, proves the existence of a very extensive class of persons, probably both in and out of Judæa,—i. e. of the Eastern Dispersion,—who did not understand *Greek*, and therefore could not read the Septuagint Version; which, indeed, was at first intended alone for the Foreign Jews of the *Western* Dispersion; though, from the circumstance of the Greek language becoming prevalent in Judæa, it at length proved useful to the educated class *there*. Thus by addressing his countrymen in both Greek and Hebrew, the writer certainly took the best method of making this address to his nation intelligible to all, whether in or out of Palestine. Thus we know that, in after times, in the fifteenth century, there was a Hebrew Version of this Epistle made for the use of those Jews, dispersed up and down, who were unacquainted with the Greek, and not very conversant with the Latin, or other languages of the *Versions*.

With respect to the date and *canonical authority* of the Epistle, the *former* is established by Prof. Stuart, from evidence of the most weighty kind, both external and internal; and the latter, by actual testimony the most decisive. That it was written while the Temple at Jerusalem and the Jewish state were yet in being, is plain from the work itself; and yet that it was written in the *latter* part of the Apostolic age, is evident from various intimations (see v. 12. x. 32. xiii. 7. 17); and the external evidence for its *canonical authority* is almost of equal strength, from its being found in the Pesch. Syr. Version, and from a chain of quotations and attestations from the early Fathers, Clement, Barnabas, and others down to the close of the second century; where, as Prof. Stuart observes, 'the question of the Canonical credit of the Epistle intermingles itself with the question whether *St. Paul* was the writer of the Epistle. And this naturally leads us to the most important, though, at the same time, the most difficult question connected with the Epistle—namely, *Who was the writer?* Now some have ascribed it to *St. Luke*, or *Barnabas*; others, to *Clement of Rome*, or *Silvanus*, or *Apollos*. However, the Christian Church in general has ever ascribed it to *St. Paul*. Indeed, as to Barnabas, Clement, Silvanus, Apollos, and Luke, there is no *external* authority whatever to prove *any one* of them to be the writer; and *internal* testimony is very slender, nay, as regards Luke and Clemens, quite adverse. Internal testimony is not wanting in favour of *Apollos*, but it only amounts to this—that *if* the matter depended wholly upon *internal* evidence, we might indeed say that there is nothing in the Epistle but what seems agreeable to the character and talents ascribed in the New Test. to Apollos. Yet this kind of evidence cannot be admitted where *external* evidence is entirely wanting (as is the case here), and where internal evidence of a *still stronger* kind may be alleged in proof of some *other* writer, and where *external* authority of the strongest kind is *combined* with that internal. And this leads us to advert to the evidence for the opinion which has

ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,—δι' ἑαυτοῦ

generally prevailed in the Christian Church, that this Epistle was written by *St. Paul.* On so very extensive a question, to enter into *details* would be unsuitable to a work of this nature. I must therefore content myself with briefly adverting to the *leading features* of the evidence, external and internal, referring the reader for further particulars to the very elaborate and invaluable *Introduction* to his Translation and Notes on this Epistle by Prof. Stuart, or to the admirable *summary* of what has been written on this subject, by Mr. Horne, in his Introduction. Now the evidence FOR *the Pauline origin* is of two kinds,—*external* and *internal.* As to the *external* evidence, or historical testimony,—in the first place it seems adverted to as the production of St. Paul by St. Peter, in his Second Epistle, iii. 15, 16; for there is great reason to suppose that this Epistle was the one which St. Peter had chiefly in view. 2. The Epistle is found in the most ancient of the Versions, Eastern and Western; as, for instance, the Pesch. Syr., formed in the early part of the second century, and the early Latin Version called *Italic*, made a little after that period. 3. The testimony of Ecclesiastical antiquity is decidedly in favour of the Pauline origin; the Greek Fathers almost universally ascribing it to St. Paul, as also many of the most eminent of the Latin. *How* it came not to be received more generally, or *earlier* by the *latter*, is satisfactorily accounted for by Hug, Introd. vol. ii. p. 516—525. To sum up the matter in the words of Prof. Stuart (p. 119), 'the early testimony is, of course, immeasurably the most important; and there seems to be sufficient evidence that this was as general and uniform, for the first century after the Apostolic age, as in respect to many other Books of the New Test., and more so than in respect to several. So that it is apparent that the weight of evidence from tradition is altogether preponderant in favour of the opinion that *Paul* was the author of this Epistle.'

Let us now advert to *internal* evidence *for* the Pauline origin. I. Paul cherished a great affection for his kinsmen according to the flesh (Rom. ix. 1—4); and is it probable that he should never *write* to them, and endeavour to remove their prejudices and their unbelief? II. If a writer's method of treating his subject, together with his manner of reasoning, be a sure mark by which he may be recognized, then St. Paul must be allowed to be the author of the Epistle to the Hebrews; for, in the *first* place, the general arrangement or method pursued in *this*, corresponds with that found in the confessedly Pauline Epistles; and in the second, we here find that *superabundance of meaning expressed in very few words*, which distinguishes St. Paul from the other sacred writers; and 3dly, many things in this Epistle show its writer to have been not only mighty in the Scriptures, but perfectly conversant with the customs, practices, opinions, traditions, expositions, and applications of Scripture then received in the Jewish Church. III. Not only does the general scope of this Epistle tend to the same point on which St. Paul so much dilates in his Epistles (namely, that we are justified and saved alone through Jesus Christ, and that the Mosaic institutions cannot accomplish that); but there are various *doctrinal propositions* in this Epistle which are found in the acknowledged Epistles of St. Paul; 1. As to the degree of religious knowledge imparted by the Gospel; 2. as to the views displayed in the Gospel concerning God the Father, and the communication of the gifts of the Holy Spirit; 3. concerning the person and mediatorial office of Christ. IV. There is such a similarity between the modes of quotation, and style of phraseology of this Epistle, and those which occur in the Epistles confessedly by St. Paul, as evince this to be his production: 1. modes of quotation and interpretation of some passages of the Hebrew Scriptures, which are peculiarly Pauline, because only to be found in the writings of St. Paul; 2. instances of coincidence in the style and phraseology: of these Schmidt, De Groot, and Stuart adduce a considerable number; add to this, that *agonistic* figures, which are frequent in St. Paul, are found in the Epistle to the Hebrews (xii. 1—3, 4, 12); 3. coincidences between the exhortations in this Epistle and those confessedly Pauline; 4. similarity of the *conclusion* of this Epistle to the conclusions of St. Paul's Epistles. V. There are several circumstances towards the close of this Epistle which prove that it was written by St. Paul; see xiii. 23, 24. x. 34. Now is it possible that these coincidences can be the effect of mere accident? Is it not, rather, far more probable that Paul was the writer of this Epistle?

The foregoing sketch presents the outlines of the argument on the *internal* evidence, adduced for the Pauline origin of the present Epistle. For the *details* themselves I must refer the reader to Professor Stuart, and content myself with offering a few remarks on the nature and weight of the above evidence. First, the evidence as regards the *circumstances*, is, in a few respects, inconclusive, and in *all* is not so strong as that deduced from similarity of *doctrines*, &c.; and yet even similarity of doctrines and method would not, *of itself*, be sufficient to prove this to be the production of St. Paul; for such are not inconsistent with its being from the pen of *Apollos.* The evidence arising from similarity of *diction* would seem likely to be *decisive*; but here it must be acknowledged that a considerable part of the passages adduced by the defenders of the Pauline origin are not sufficiently definite to absolutely prove *coincidence*; while a few passages that *are* so (as will be seen by the subsequent Annotations) have been inadvertently passed over. One thing, however, is certain, from the learned researches of De Groot, and especially Stuart, namely, that the points of *similarity* and *coincidence* are far more numerous than those of *dissimilarity*; though these last have been hunted out by the indefatigable diligence of a whole phalanx of German Critics for the last 50 years (especially Seyffarth), of which the summary may be seen in the Prolegomena of Kuinoel, and also, with strictures, in the Introduction of Professor Stuart. It must, however, after all, be confessed that the *internal* evidence *for* the

καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν
4 δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς· [d] τοσούτῳ κρείττων d Eph. 1. 21. Phil. 2. 9, 10.

Pauline origin is less strong than the *external.* It is, indeed, of the nature of all internal evidence *in favour* of the authenticity of any composition (I mean, that a work came from the pen of any certain writer) to be less satisfactory than that which is *against* it; for while, in the *latter* case, internal evidence may be so strong as to prove the point almost to demonstration, in the *former* case, it can rarely rise much beyond a high probability that the work *was* from the writer in question. And as no *internal* evidence can prove a book to be genuine, when *external* evidence is decidedly against it; so no internal evidence short of that strongest kind, proceeding from what involves *anachronism*, can prove a work to be spurious, or *not* written by any author, when external testimony decidedly attests that it *was.* Yet, sometimes, internal evidence that a composition is by a certain writer, may, if his style, manner, and cast of thought be very peculiar, prove so strong, that a person possessed of a true taste and correct judgment may *feel* such a persuasion that the composition *is* by that writer, as to rise to what *he* thinks *certainty.* Here, however, we have to encounter the perplexing fact, that while the *cast of thought* and *modes of reasoning* are decidedly Pauline, yet the *colourings of style*, and especially the *composition of the sentences*, are not so; though that difference may be partly attributable to the difference of *subject* in this Epistle, which was intended as a *treatise* rather than an hortatory *letter;* and being *didactic*, would consequently be written with far greater deliberation than most of the Epistles confessedly Pauline appear to have been, and would have more of the finish of style and composition than those. At all events, the coincidence in the former particular is of by far the most importance; and I must say that the feeling of my own mind as to the composition now in question, after repeated and most attentive examinations of its contents, is that none but St. Paul *could* have written it, and consequently that none but St. Paul *did* write it. That he *did*, is highly probable; for in it we have all the peculiar and prominent features of St. Paul's style and manner,—the same method of treating his subject, the same fulness of thought, the same devotional spirit, the same warmth of feeling, and the same energy of expression, which characterize his other Epistles. Can all this be the case, and yet the Epistle be *not* by St. Paul?

But if so satisfactory be the proof as to its Pauline origin, how, it may be asked, comes it to pass that learned Continental Critics for the last half century have almost unanimously rejected it? To this I reply, that the wonder is much lessened by considering the strong *bias* of the persons in question against old established opinions. Of course they take their stand on the *internal evidence*, founding thereupon various objections, though for the most part exceedingly frivolous. These have been examined at considerable length by Professor Stuart, and satisfactorily refuted; for the details I must refer the reader to his elaborate Exposé, contenting myself with adducing one or two remarks. All the Critics, who contend *against* the Pauline origin, rest their proof chiefly on the allegation, that the Greek of this Epistle is so much superior to that of the Epistles admitted to be by St. Paul, that the composition in question cannot have been his. Now nothing can be more fallacious than such a kind of reasoning. And, moreover, the *fact* may be confidently denied. After a study of the Greek language as diligent, and an acquaintance with its writers, of every age, probably as extensive as any person, at least of my own country, now living, I must maintain my decided opinion that the Greek is, except as regards the *structure of the sentences*, NOT so decidedly superior to the Greek of St. Paul, as to make it even *improbable* that the Epistle was written by him. To *prove* this would here be out of place, and indeed were *agere actum*, since the Section of Professor Stuart on the *Hebraisms and non-conformations to Classical usage, in this Epistle*, may suffice to decide that point. At all events, it is certain that, though arguments drawn from the style and diction of the Epistle to the Hebrews, as compared with those of the Epistles admitted to be written by St. Paul, would not *of themselves* be enough to prove the Pauline origin; so, on the other hand, the same kind of arguments, if even far stronger than they are, never can decide the Epistle to be *not* written by St. Paul. And this *latter* needs the aid of *external* and *historical* evidence even more than the former. Yet the historical evidence *against* is very slight compared with that *for* the Pauline origin; and the historical testimony that *does* exist against it is, as Stuart shows, of a nature which is grounded more on taste and feeling than on solid testimony. In short, external and historical testimony ought here to *decide* what internal evidence might leave dubious; nor ought we to hesitate, except on the surest grounds (and we see there are none), to suppose that the opinion handed down by ancient tradition (preserved in the Church to the time of Origen) is well founded; namely, that the Epistle was written by *St. Paul.* Indeed, it is worthy of remark, that those who bring themselves to be of opinion that the Epistle was *not* written by St. Paul, are quite unsuccessful in showing *who* was the author; for objections of the most serious kind lie against *any* name that has been or can be brought forward, as has been shown at large by Professor Stuart. That it was written by *Barnabas*, or by *St. Luke*, there is not a shadow of evidence; for *Clemens Romanus* or *Silvanus*, the evidence is very slight; and for *Apollos*, the external or historical evidence is next to *nothing;* and the internal only such as to induce us to *grant* that he *might* be the writer, *if historical testimony would allow it;* but it does *not.* And one cannot imagine that, if Apollos *had* been the writer, all attestation to the fact would have been thus wholly lost. It is plain, therefore, that *this*, as well as the preceding hypothesis, is utterly untenable. Of this, indeed, Seyffarth and Kuinoel are quite aware; yet, sooner than admit the Pauline origin, they have devised *another* hypothesis even less admissible than the above,—namely, that the Epistle was written by an *anonymous Alexandrian Jew.* But what can be imagined more improbable than that the work of an *anonymous* writer, and an *obscure* person, should, in the space of 30 years after it was writ-

γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. [e] Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων· 5

e 2 Sam. 7. 14. 1 Chron. 22. 10. & 28. 6. Psal. 2. 7. Acts 13. 33. infra 5. 5.

ten (the time of Clement of Rome, who appeals to it as a book of Divine authority), or soon after, when the Pesch. Syr. Version was formed, have come to be regarded as an inspired work, and received into the Canon of Scripture, though no works had been admitted to a place there, but such as were confessedly written by *Apostles?* This argument, indeed, holds good, more or less, of Clemens, Sylvanus, and Apollos, but much more of an *anonymous* writer. Besides, as the writer evidently was *well known to those whom he* especially *addressed*, how could it happen that he should not be more *generally known?* On the other hand, the almost *general* persuasion in the earliest age that the Epistle was written by *St. Paul* can hardly be accounted for, except on the supposition that it *was*. Indeed (to use the words of Professor Stuart), 'if Paul did not write it, who did? And what is to be gained by endeavouring to show the *possibility* that some other person wrote it, when so many circumstances unite in favour of the general voice of the primitive ages, that this Apostle *was* the author? That the Church, during the first century of the apostolic age, ascribed it to some one of the Apostles, is clear, from the fact that it was inserted among the *canonical* books of the Churches in the East and the West; that it was comprised in the *Peschito*, in the old Latin Version, and was certainly admitted by the Alexandrian and Palestine Churches? Now what Apostle did write it, if Paul did not? Surely neither John, nor Peter, nor James, nor Jude. The difference of style is too striking between their Epistles and this, to admit of such a supposition. But what other Apostle, except Paul, was distinguished in the ancient Church as a writer? None; and the conclusion, therefore, seems to be altogether a probable one, that he was the writer. Why should all the circumstances which speak for *him* be construed as relating to some *unknown writer?* Are the sentiments unworthy of him? Are they opposed to what he has inculcated? Do they differ from what he has taught? By no means. Why not then admit the *probability* that he was the author? Nay, why not admit that the probability is as great as the nature of the case (the Epistle being anonymous) could be expected to afford? Why should there be any more objection to Paul, as the author of this Epistle, than to any other man?' I must, therefore, conclude by entirely acquiescing (with Professor Stuart) in the opinion of Origen (which certainly attests the persuasion to have been of the highest antiquity), that '*it is not without reason* that the ancients have handed down to us, that this Epistle is *St. Paul's*.'

It is truly observed by Dr. Pye Smith, in the last edition of his Scripture Test., vol. i. 310, that Dr. Owen, Mr. Pierce, Dr. Lardner, and Professor Stuart have satisfactorily settled the question in the *affirmative*, and have advanced arguments which make it amount almost to a certainty, that St. Paul was the author. 'Even (he adds) the Patriarch of the Antisupernaturalists, Dr. Paulus, who has shot so many daring bolts of infidelity and impiety in his numerous writings, has now declared himself convinced that St. Paul was the author of this Epistle.'

To advert briefly to the *scope* and *contents* of the Epistle (which cannot better be expressed than in the words of Mr. Horne): 'Its great object is to show the Deity of Jesus Christ, and the excellency of his Gospel, when compared with the institutions of Moses; to prevent the Hebrews or Jewish converts from relapsing into those rites and ceremonies which were now abolished; and to point out their total insufficiency, as means of reconciliation and atonement. The reasonings are interspersed with numerous solemn and affectionate warnings and exhortations, addressed to different descriptions of persons. At length St. Paul shows the nature, efficacy, and triumph of faith, by which all the saints in former ages had been accepted by God, and enabled to obey, suffer, and perform exploits in defence of their holy religion; from which he takes occasion to exhort them to stedfastness and perseverance in the true faith.'

I. The general design of the writer being so to commend Christianity to those whom he addressed, as to confirm them in their adherence thereto, or induce them to embrace it, if they had not yet done so, he commences his discourse by raising in their minds the highest conceptions of Jesus Christ, as *the Author of that new revelation which God had made to man* (ver. 1). He then points out the *dignity* of His office and person, as *Lord of the world*, which was created by Him (ver. 2); representing him as being the *true image of God*, the representative to men of His glory, and accordingly endowed with sovereign power (ver. 3); that, *as Mediator of the new Dispensation*, he is exalted far above *the angels*, who were the mediators of the old covenant; that in his name SON, he has an appellation far more exalted than *theirs* (vv. 4, 5); nay, that he is the *object of worship* to the angels, while *they* are only God's messengers (vv. 6, 7). That in his quality of *King* and *Messiah* he has an eternal dominion; and is elevated by his love of righteousness to an honour above all other kings (vv. 8, 9), being, indeed, addressed in Scripture as *Creator of the Universe, immutable, imperishable* (vv. 10—12); an exaltation never ascribed to angels (ver. 13), who are only considered as *agents* employed for the good of those who are to attain to the salvation which Christ enforces (ver. 14).

1. πολυμέρως καὶ πολυτρόπως.] Expositors are not agreed whether these words should be *kept distinct in sense*, or be *connected*, as synonymous, and designating, by intensity, the *great variety* of the ancient revelations; q. d. as Kypke explains, 'per varias personas, variis legibus et doctrinis, sub variis umbris ac typis, figuris variis ac revelandis modis.' This latter view would *seem* confirmed by certain passages adduced from Maxim. Tyr., and Philo, where we have πολυμέρως καὶ πολυτρόπως and πολυμεροῦς καὶ πολυτρόπου. Yet thus the difficulty is merely *shifted*, not done away; for *there* the terms surely admit of being kept distinct in sense, and they

Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς

are best kept distinct *here*. But πολυμέρως cannot mean, as many explain, 'at various *times*.' Its most probable sense is, 'in sundry or diverse parts;' the diverse disclosures in question being, as Dr. Henderson (Lect. on Insp.) observes, 'effected not only in various parts or portions, according to the various exigencies of the Church, —a considerable period of time frequently intervening between them;—but being furnished by means or in ways greatly differing from each other.' In πολυτρόπως we have, as Dr. Henderson says, expressed the idea of *multiplicity* as well as *diversity*; the term being meant to denote the *various modes* of Divine revelation, by dreams, visions, symbols, Urim and Thummim, and prophetic ecstasy.

— πάλαι] 'in ancient times.' For 400 years had elapsed since the time of the *latest* of the writers of the Book which composed the Revelation of God, according to the Old Dispensation. Λαλεῖν properly denotes immediate oral communication, but sometimes, as here, communication made in any *other* way,—by visions, supernatural impulses, or such like; and not to the persons themselves, but through the medium of others. Ἐν stands here for διά; an Hellenistic idiom. Προφ. here, as often, denotes those who communicate the Divine will. Instead of the common reading ἐσχάτων, very many MSS., early Editions, and Fathers have ἐσχάτου, which has been adopted by every Editor of Note from Mill to Vater and Scholz; and with reason; especially as it is confirmed by the occurrence of the very expression in the Sept. at Numb. xxiv. 14. Ezek. xxxviii. 16. Jerem. xxiii. 20; though ἐσχάτων elsewhere occurs. Moreover, ἐσχάτου is to be preferred, as being the more *difficult* reading. With respect to the *sense* of the expression ἐπ' ἐσχάτου, it generally imports, 'at some future time' more or less remote, according to the context and scope of the passage. When the *times of the Messiah* are spoken of, the expressions ἔσχαται ἡμέραι, ἔσχατος καιρὸς, or χρόνος, and τὸ ἔσχατον τῶν ἡμερῶν, mean the *last times*; since *then* an end would be put to the Mosaic Dispensation by the coming of the Messiah. Thus the expression ἔσχ. ἡμ. was occasionally applied by the Apostles to denote the time shortly previous to the advent of Christ to judgment at the end of the world. Sometimes, however, it was employed to denote the *period of the Gospel*, the *last dispensation of God*, even that of Jesus Christ in the Gospel. And such seems to be its import here.

— ἐν Υἱῷ.] This use of Υἱῷ without the Article does not, as Professor Stuart imagines, tend to invalidate Bp. Middleton's theory of the Greek Article. In a Note on Matt. i. 1, and iv. 3, he shows that, by a licence arising out of the nature of Θεὸς, we may write either ὁ Υἱὸς τοῦ Θεοῦ, or Υἱὸς Θεοῦ; but he has, I believe, no where noticed the peculiar usage before us of Υἱὸς for Υἱὸς Θεοῦ, which is indeed exceedingly rare, yet again occurs at vii. 28, and v. 8. Had he done so, however, he would have found no difficulty in reconciling it with his theory; since he would have seen that Υἱὸς may, in this use, be considered (like Χριστὸς put for ὁ Χριστὸς τοῦ Θεοῦ) as an *appellation* converted into a *sort of proper name*, and consequently entitled to the same licence, which we find to be the case in Χριστός; very rarely, indeed, in the Gospels and Acts, but frequently in the Epistles. Moreover, it is probable that at Υἱῷ in this verse, and κληρονόμον in the next, the writer had in view the words of our Lord in the parable, Matt. xxi. 37, ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ.

2. ἔθηκε] for κατέστησε, as in Acts xiii. 47. 1 Thess. v. 9. 1 Tim. i. 12, which use is also found in the Hebrew שום. Yet the idiom is not merely Hellenistic, being sometimes found in the Classical writers; ex. gr. Herodian, iv. 7. 10, θέμενος αὐτὸν υἱὸν, καὶ κοινωνὸν τῆς ἀρχῆς.

— κληρονόμον.] The best Expositors are agreed that the word is here used in the sense *Lord*, or *Possessor*, as at Gal. iv. 1, the Son is said to be κύριος πάντων. And Christ is so called at Acts x. 36. See also ii. 36. This Prof. Stuart supposes to be a Hebraism, formed from ירש; but the idiom seems rather formed from the use of the Latin *hæres* for *dominus*, the heir being called *herus minor*. Still to *render* it 'Lord' is objectionable; since the expression in question was used for κύριος, to hint at something *further*. See Theophylact. Of κληρονόμος πάντων the full sense is, 'Lord of all things in the world by inheritance,' in virtue of his *Sonship* just mentioned. So κληρονόμος κόσμου is used at Rom. iv. 13. Compare v. 3. Bp. Bull, Jud. Cath. Eccl. ch. v. § 8, p. 42, well remarks, 'Non ibi dicitur Christus Dei Filius, nedum unigenitus, quòd hæres omnium constitutus fuit; sed contrà is hæres factus dicitur, qui prius Filius fuit, idque Filius, per quem Deus Pater sæcula condiderat, quique adeo ante sæcula fuit.'

— δι' οὗ.] Here Kuinoel justly rejects the Version of Grotius and others, 'on account of whom;' since δι' οὗ and δι' ὃν are no where *confounded*, but kept *distinct*, in this Epistle. Indeed the *sense* thus arising would be *inapposite*, and the thing asserted be contradictory to what is said repeatedly in the New Test., as John i. 3. 1 Cor. viii. 6. Eph. iii. 9. Col. i. 16, 17; from which it appears that the words must be understood of a *physical* or *efficient* creation by Christ, as all the ancient Fathers are agreed. So Justin Martyr has ᾧ τοὺς οὐρανοὺς ἔκτισε. By τοὺς αἰῶνας is meant (as at xi. 3, and perhaps 1 Tim. i. 17) 'the whole system of creation, the *material universe*' (as, indeed, the Pesch. Syr. Translator renders), comprehending all created things in the heavens and on earth, corporeal and incorporeal, and thus answering to the πάντα of John i. 3. This sense of αἰὼν (found also at Wisd. iv. 2. xiii. 9. xiv. 6) is confined to the plural, being formed by the Alexandrian Jews on the Hebr. עולמים. So Bp. Bull, Jud. Cath. Eccl. ch. v. p. 42, remarks that the expression רב העולמים is frequent in the Jewish Liturgy, with allusion to the three *Æons*, or worlds, 1. the עולם השפל, or *lower world*, the region of the *elements*; 2. the עולם התיכון, the *middle world*, or region of the air; 3. the עולם העליון, the *upper world*; namely, the

f Ps. 97. 7. Rom. 8. 29. Col. 1. 18. ἔσται μοι εἰς υἱόν; f Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν 6
Πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνη-

abode of God and the angels, which St. Paul at 2 Cor. xii. 2 calls 'the third heaven.'

3. ἀπαύγασμα — ὑποστάσ.] Render, 'the effulgence of his glory, and the exact image of his substance or essence.' Δόξα corresponds to the Hebr. כבוד, and, like it, is used especially of the *Divine Majesty* of the Deity. And thus the sense here intended is, as Dr. Pye Smith explains, that 'the Redeemer is the true and proper representative of the Infinite Perfection of the Deity;' intimating that he is *that* to the Divine Father, which the solar light incident on our world is to the same light as the source of its emanation.' The term ἀπαύγασμα (which signifies literally *off-shining*) denotes properly the light reflected from a lucid body (and thus the sense might be, as Hammond explains, 'who being the means of reflecting to us the sight of Him who is otherwise invisible.' See John i. 18); but it is here used figuratively, in the sense of εἰκών. So Philo, vol. i. p. 337, has τὸ δὲ ἁγίασμα (the Sanctuary) οἷον ἁγίων ἀπαύγασμα, μίμημα ἀρχετύπου, meaning that the one was a perfect likeness of the other. See Note on Matt. xvii. 2.

— Χαρακτὴρ, from χαράσσω, *sculpo*, properly signifies the *die*, or stamping-stool, used in coining, by which the figure to be expressed is stamped; also the *impression* made by a seal; being thus synonymous with σφραγίς: and as such cannot but be an exact representation of the die or seal, so the word came to denote an exact and perfect resemblance, or *counterpart;* of which some examples are adduced from Aristotle, Plato, and Philo. Thus it is a stronger term than εἰκών; with which, however, it is in *use* synonymous. So at 2 Cor. iv. 4, and Col. i. 15, Christ is called εἰκὼν τοῦ ἀοράτου Θεοῦ. Ὑπόστασις signifies, not *person* (a sense of the word unknown until after the Arian controversy, in the fourth century), but *substance*, or *essence;* i. e. *being*, equivalent to ὕπαρξις: a sense supported by the authority of the Pesch. Syr. and Vulgate Versions. And thus χαρ. τῆς ὑποστάσεως αὐτοῦ may be rendered (as it is done by Ernesti), 'the perfect expression of the Divine Nature and Essence;' or, as Dr. Pye Smith explains, 'the exact impression of his manner of existence.' It is meant, then, that 'the glory of the Father was *reflected* on the Son, and the ὑπόστασις of the Father was *impressed* on the Son; so that the Son represented it, as an impression represents the seal, forming a perfect representation of God's person and attributes;' i. e. of the perfections *subsisting*, or *existing* in God. The idea was probably suggested by a similar one at Wisd. vii. 26, where Wisdom is said to be an efflux from God's glory, an ἀπαύγασμα φωτὸς ἀϊδίου, ἔσοπτρον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

— φέρων τὰ πάντα, &c.] Φέρων is rendered by Newcome, 'ruling,' by Stuart, 'controlling;' but I prefer our common version *upholding*, or *supporting*, which is confirmed by the Pesch. Syr. Translator, Theophylact, and almost all the early modern Expositors. So Bp. Hall explains, 'giving support, maintenance, power, and preservation to all things that he hath made.' Similarly it is said, Ps. lxxv. 3, 'I bear up the pillars of it (i. e. the earth).' Thus the expression is equivalent to ἀναφέρων, which term involves an *adjunct* notion of *regulating* as well as supporting, just as the Hebrew נשא signifies both to *preserve* and to *govern*. Indeed such seems to have been the *reading* (or at least an interlineary var. lect.) of the *original* from which the Vatican MS. B. was copied; for as to the reading φανερῶν, it is evidently a mere error of the copyist. Of course ἀναφέρων was no more than a *gloss*, though highly deserving of attention, as indicating the sense assigned to φέρων in the earliest ages.

Thus the doctrine here taught is quite in accordance with that at Col. i. 17, τὰ πάντα ἐν αὐτῷ συνέστηκε, where we have ascribed to Christ the *sustentation* of the universe, natural and moral, in their being, action, order, and determination to their proper end.

— τῷ ῥήματι τῆς δυνάμεως αὐτοῦ.] This is, by Hebraism, for τῷ ῥήματι δυνατῷ, 'by his powerful fiat;' the words דבר and ῥῆμα being often used in the Old Test. of the *fiat* of Omnipotence, conveying, as Dr. Pye Smith remarks, the idea that he does not sustain the world with effort, but by his simple volition. See Gen. i. 3, and Ps. xxxiii. 6, 9. By 'all things' are evidently meant the *subjects* of the possession or dominion just before spoken of; namely, the natural universe.

— καθαρισμὸν ποιησάμενος τῶν ἁμ.] Equivalent to ἱλάσκεσθαι τὰς ἁμαρτίας, infra ii. 17, and ποιεῖν λύτρωσιν at Luke i. 68. Render, 'having made expiation for our sins.' Δι' ἑαυτοῦ is equivalent to διὰ τῆς θυσίας αὐτοῦ, as in ix. 12. 26. ii. 14, implying, 'not by the blood of *victims*.' It is a *brief* expression, for the more fully developed διὰ τοῦ ἰδίου αἵματος at ix. 12. See also ii. 14.

— ἐκάθισε.] Supply ἑαυτὸν, 'seated himself.' Τῆς μεγαλωσύνης, scil. τοῦ Θεοῦ. Meaning (by the use of abstract for concrete) the Almighty. So in the Book of Enoch we have ἐνώπιον τῆς δόξης τῆς μεγαλώσυνης. Ἐν ὑψηλοῖς is equivalent to ἐν ἐπουρανίοις in a similar passage of Eph. i. 20.

4. 'Postquam Christum Mosi et reliquis omnibus prætulit, nunc angelis etiam comparando gloriam ejus magis amplificat.' (Calvin.)

— τ. κρείττων γενόμενος τῶν ἀγγ.] Render, 'being so much superior in rank to the angels.' From the examples cited by the Commentators, it appears that κρείττων was used, in an august sense, of the gods and demigods of the heathens. Διαφορώτερον, for ὑψηλ. The term is often used in the later Greek writers in the sense of κρεῖττον. This particular use of παρὰ after comparatives (answering to the Heb. מ, the Latin *præ*, and the English *than*) is found both in the Sept. and the Classical writers. The word derives this force of comparison from its original sense of 'by the side of,' juxta-position implying comparison. Ὄνομα. Many modern Commentators assign to the word the sense *dignity;* but the ancients, and the generality of moderns, 'name,' or title, of Son, which is preferable; for (as Kuinoel and Stuart observe) 'the argument in the sequel shows that the title Son is the ground on which the superiority over the angels

7 σάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. Καὶ πρὸς [g Ps. 104. 4.] μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐ-

is proved.' Now none but Christ is ever called *the* Son of God.

5. In confirmation of the above, an argument is adduced from the Old Test., formed on two passages of it (Ps. ii. 7, and 2 Sam. vii. 14), which have been in every age referred, by even the best *Jewish* Interpreters, to the MESSIAH, at least in their mystical and sublimer import; for in such a sense as is inherent in these passages (namely, one that denotes supreme dominion and authority), neither angels nor men were called *sons of God*. The force of the argument lies in υἱός μου and γεγέννηκα; but, as Mr. Holden remarks, 'in whatever way this may be referred to Christ's *human* nature, it can be no ground for such pre-eminence; and consequently this filiation must be applicable to him in his *Divine* nature, or the Apostle reasons fallaciously.' The expression σήμερον γεγέννηκα is usually understood of the eternal generation of the Son of God; q. d. 'Whereas the angels are *created*, he is *begotten*,' i. e. holds the dignity he possesses by an eternal generation. But it does not appear how σήμερον can ever denote 'from eternity.' By Chrysostom and Theophylact it is referred definitely to *time*, and the best Expositors have always so understood it, though they are not agreed whether by that time is denoted the period of our Lord's *incarnation*, or of his *exaltation* (as regards his *human* nature) to his mediatorial throne after his resurrection. The *latter* view, however, is decidedly preferable; on which see Stuart, especially in his Excurs. v.

— ἐγὼ ἔσομαι—εἰς υἱόν.] This was said primarily of *Solomon*, though there are certain particulars which cannot apply to him. Εἰς πατέρα is a literal version of the Heb. לו לאב, though purity of Greek idiom would require πατὴρ αὐτοῦ.

6. 'Nunc alia ratione Christum supra angelos attollit, quia jubeantur angeli ipsum adorare. Sequitur enim, ipsorum esse caput ac principem.' (Calvin.)

— ὅταν δὲ πάλιν εἰσαγάγῃ, &c.] The difficulty in this verse mainly rests on the expressions πάλιν and εἰσαγάγῃ. Here, if necessary, we may, with Rosenmuller, suppose a *transposition* of the words, for πάλιν δὲ ὅταν, as often in the Scriptural and Classical writers. Stuart, indeed, contends that there is *no* transposition, and he takes δὲ πάλιν to mean, 'Again, also, when he,' &c.; but the words δὲ and πάλιν do not, properly speaking, belong to each other; the δὲ belonging to ὅταν εἰσαγ., and the πάλιν (if it have the same sense as in the former verse) to λέγων taken from λέγει, or εἰπὼν taken from εἶπε just before. Thus the literal sense is, 'And when, speaking in another place, he introduces,' &c. The expression εἰσαγ. has been variously interpreted, but there is no sufficient reason to abandon the sense commonly assigned; namely, of 'ushering, as it were, into the world' (namely, by the predictions and prophecies of Scripture) the advent of the First-begotten; of which sense of the word several examples have been adduced. It would seem that the term εἰσάγειν was used by the writer, from his having in mind not so much the idea of GOD, to which the preceding context points, as the *holy Prophet* speaking under Divine inspiration. That the *Psalmist* is intended at vv. 7, 8, is, I think, clear; and this is better than supposing (with many eminent Commentators) that *the Scripture* is meant.

— τὸν Πρωτότοκον.] Render, 'the First-begotten,' or 'First-born.' For this, as appears from Ps. lxxxix. 27, compared with Rom. viii. 29, was a *title* of the Messiah; and when the force of the metaphor is duly weighed (on which see Schoettgen and Kuinoel), it will be found to mean *the Lord of men and angels;* or, as the Apostle at Col. i. 15 more fully expresses it, πρωτότοκον πάσης κτίσεως, where see Note. The words following are taken from Ps. xcvi. 7, according to the LXX., who have rendered אלהים by ἄγγελοι, though modern Interpreters take it to mean the *false gods* of the heathen. The word is, however, as Kuinoel remarks, used in the *former* sense at Gen. xxxv. 7. Ps. lxxxii. 1, which would be very suitable to the context and the intent of the Psalmist here; for it is admitted by Kimchi that 'this Psalm, as well as all from xciii. to ci., relates to the mystery of the Messiah.' Θεοῦ, however, was *supplied* by the Sept. Translators, to make the sense clearer, though the use of the *Article* with ἄγγελος would have answered the purpose as well. The argument of inferiority deduced from any one's *worshipping* another, is irrefragable. Of course it is implied how supremely great must that Person be whom the very angels are to reverently bow before. Comp. Phil. ii. 10.

In this sublime passage, then, we have something truly august and exalted. 'We observe (says Dr. P. Smith, Script. Test., vol. iii. p. 255) the Almighty Father speaking by the voices and writings of his holy prophets, and by the course of his providence as it unfolds his eternal decrees; making known to principalities and powers in the heavenly places his counsels of righteousness and mercy; "introducing" to the admiration and praises of all holy intelligences Him who is the great Effector of those counsels, the Surety of the everlasting covenant, the Only-begotten, the Brightness of his glory, and the Express Image of his Essence, when about to clothe himself in the likeness of sinful and suffering flesh; and thus by act and authority saying to those loyal and delighted beings, "Worship HIM, all ye gods!"'

7. To further prove this inferiority of the angels to Christ, certain passages are now adduced from the Psalms, in which *they* are called *ministers*, but *Christ* KING supreme and perpetual (Kuinoel); and that for the purpose of contrasting the angels, as *servants*, with Christ as a King.

— πρὸς μέν, &c.] 'as regards,' 'in reference to.' The words following are from Ps. civ. 4 (Sept.), though for πυρὸς φλόγα we have there πῦρ φλέγον· which, however, will not prove that the Apostle, as Kuinoel supposes, quoted from *memory;* but only that he gave another version to אש להט, and that so similar to the version of Symmachus, that it is not improbable some copies of the *Sept.* (or other Greek Versions) might then have the rendering assigned by the writer. Indeed, such is found in many of the

τοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς
h Ps. 45. 6. φλόγα· [h] πρὸς δὲ τὸν Υἱόν· Ὁ θρόνος σου, ὁ Θεὸς, 8
εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος, ἡ
i Is. 61. 1. Acts 10. 38. ῥάβδος τῆς βασιλείας σου. [i] ἠγάπησας δικαιο- 9
σύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε
ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ
k Ps. 102. 25. τοὺς μετόχους σου. [k] Καί· Σὺ κατ' ἀρχὰς, Κύριε, 10

best MSS. of the Sept. It has been doubted whether the *subject* here be contained in *πνεύματα* and *πυρὸς φλόγα*, or in *τοὺς ἀγγ.* and *τοὺς λειτουργούς*. Many eminent Expositors adopt the *latter* view, rendering, 'who maketh the winds his messengers, and flames of fire his ministers.' This interpretation, however, Bp. Middleton thinks, would require the Article at *πνεύμ.* and *πυρὸς φλόγα*; and though it be very agreeable to the context of the *Psalm*, yet that of the *Epistle* requires the first-mentioned construction, which is confirmed by the Peschito Syriac Version. And Professor Stuart thinks the Hebrew words admit of no other construction. It has also been disputed whether *πνεύματα* should be rendered '*spirits*,' or '*winds*.' Now Bp. Middleton's criticism would necessarily *exclude* the latter sense, and consequently oblige us to adopt the former. Considering, however, the licence, throughout St. Paul's writings, with respect to the omission of the Article where it can conveniently be omitted, such a principle may be regarded as precarious; and the question must be determined solely by the comparative fitness of the two senses. That of 'spirits' is contrary to the use in the *Psalm*, and is at variance with the other member of the Parallelism; 'since (as Carpzov observes) there can be no comparison between an *intelligent* ens and what is not intelligent.' Indeed, the best Commentators have been long agreed in rejecting that interpretation. The sense '*winds*' or 'the winds' is doubtless the true one. And though *here* again the words are susceptible of more than one sense, yet (as Kuinoel and Stuart have shown) the only one suitable to the context is as follows: 'Who employs his angels as winds, and his ministering servants as lightnings;' q. d. '*Angels* not less than the winds and lightnings obey his fiat. As he employs the winds and lightnings as instruments of his will, so does he the angels as his agents.' In like manner, Xenophon, de Mem. iv. 3. 14, speaks of the winds and lightning as *ὑπηρέται τῶν θεῶν*.

8. *πρὸς δὲ τὸν Υἱόν.*] Render, not '*unto*' the Son, but 'respecting,' a version adopted by the best Commentators, and supported by the authority of the Pesch. Syr. *Δὲ* here is equivalent to *ἀλλὰ*, *contra*. *Ὁ Θεός.* Nominative for Vocative, as elsewhere in the New Testament, and generally throughout the Sept. This clearly ascribes Divinity to the Son, agreeably to the Prophet Isaiah, ix. 6, 'His Name shall be called Wonderful, Counsellor, the *Mighty* God,' &c. By *throne*, as Ernesti and Bp. Horsley have shown, must be meant, as is evident from what follows, 'the kingdom of God-man.'

By the best Jewish Commentators the Psalm from which this passage is quoted is admitted to relate, at least in a *secondary* sense, to the Messiah. And Bp. Horsley (in loco) has shown that the passage is here with the greatest propriety applied to Christ, and made an argument of his Divinity, not by any *forced accommodation* of the words, but according to the true intent of the Psalmist, and the literal and only consistent exposition of his words. See also Dr. Pye Smith, Script. Test., vol. i. p. 310—324.

9. *ἠγάπησας—ἀνομ.*] This is illustrative of the expression *εὐθύτητος* before. The best Commentators are agreed that the Aorist here denotes, as often, what is *customary*; and thus it is well expressed by the *Present* tense. The general sense (strengthened by the use of the *negative* form following the affirmative) is this; 'perfectly equitable and just is thy government.' At *ἔχρισε—ἔλαιον ἀγαλλιάσεως* there is commonly supposed to be an allusion to the inauguration of Kings and Prophets by *anointing*; in allusion to the anointing of Christ by the Holy Spirit for his regal and priestly office in the Church. To this, however, both the context and the *usus loquendi* are adverse; see Kuinoel and Stuart. Indeed, anointing with perfumed oil was often used to do honour to a *guest*; see Luke vii. 46. John xii. 3. However, *χρίειν* sometimes simply denotes *ornare*, *instruere* (as in Acts x. 38), which seems to be the sense here. Thus *ἀγαλλ.* will have reference to the notion of *exaltation* and *celebrity*, included in that of *honouring*; and so Chrysostom must have taken it, since he explains *ἀγαλλ.* by *ἀγλαϊσμοῦ, καλλωπισμοῦ δόξης*. By *τοὺς μετόχους* (answering to the Hebr. חברים) are meant associates in dignity, *συνθρόνους*; comp. Rev. xix. 16. The *Accusative* is here (by an idiom found also occasionally in the Classical writers) put for the Dative, which is the usual syntax. It is not certain whether the first *ὁ Θεὸς* is a *Nominative* or *Vocative*. Many eminent Expositors, ancient and modern, including Ernesti, Rosenmuller, Kuinoel, and Stuart, suppose the *latter*; while the ancient Translators, and almost all modern ones, adopt the *former* view, which yields a better sense, and with a more natural construction.

10—12. The *καὶ* (meaning, 'and further') serves to connect this position with the testimonies at verse 8; and consequently the matter must have the same reference to *Christ*. The passage here introduced is from Ps. cii. 25—27, which, while it would seem to be, at least *primarily*, a description of the eternity and immutability of God, is here quoted in such a manner as seems a *direct* and unreserved application to *Christ*. Certainly, as Stuart observes, there is nothing in the Psalm that forbids its *application* to the Messiah; but many passages which are *most* applicable to him: and such a reference is supported by the fact that several Psalms do contain such predictions. 'Though (he adds) even if it were sup-

τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου
11 εἰσὶν οἱ οὐρανοί. [l] Αὐτοὶ ἀπολοῦνται, σὺ δὲ δια- l Is. 51. 6. 2 Pet. 3. 7,
μένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, 10.
12 καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς καὶ ἀλλα- m Ps. 110. 1. Matt. 22. 24.
γήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ Mark 12. 36. Luke 20. 42. Acts 2. 34.
13 ἐκλείψουσι. [m] Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε· 1 Cor. 15. 25. Eph. 1. 20.
Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς infra 10. 1, 2. & 12. 2.
14 σου ὑποπόδιον τῶν ποδῶν σου; [n] Οὐχὶ πάντες εἰσὶ n Ps. 103. 21. & 34. 7. & 91. 11.

posed to be applicable merely to *Jehovah*, there would be no difficulty with the quotation here, since the *application* of the same words to the *Son of God*, which were originally spoken of *Jehovah*, would be the same as saying, What was affirmed by the Psalmist of *Jehovah* may be as truly affirmed of *the Son*. Thus the weight of the argument as to the Divine nature of Christ would be the same, and *either* would show the opinion of the writer to be, that the Son is eternal and the Creator of the universe, and truly Divine, since, as he says at iii. 4, ὁ δὲ τὰ πάντα κατασκευάσας, Θεός.'

This, however, is taking too low a view of the subject. Dr. Pye Smith (Scrip. Test. l. iv. § 16.) has given good reasons for supposing that the passage in the Psalm was directed, under the inspiration of the Holy Spirit, not to *Jehovah*, but to *Messiah*, the hope of Israel. From a close examination of the nature and character of the Psalm, the learned writer shows the inference to be unavoidable, that the afflicted Psalmist's prayer was to '*that same* DIVINE PERSON who had allowed himself to be seen in a glorious human form, by Abraham, by Jacob, by Moses and his associates, and by Ezekiel; the Angel of the Covenant; the Hope, the Redeemer, the Saviour of Israel.'

Hence it follows that the Apostle, in making use of the Psalmist's prayer as a testimony to the supremacy and Deity of that Messiah, expressed no more than the true and original meaning of the passage.

— κατ' ἀρχὰς τὴν γῆν ἐθεμ.] Κατ' ἀρχὰς is best rendered 'of old;' since the Sept. only translated לפנים κατ' ἀρχὰς, with reference to the ἐν ἀρχῇ of Gen. i. 1. 'Εθεμελ. refers to the *first act* of creation, with allusion to the idea entertained of the earth by the Hebrews, namely, as a plain surface erected on foundations. The use of τῶν χειρῶν imports, not *instrumentality* (as Stuart supposes), but *power*, as Menochius, Estius, and Kuinoel understand. By the αὐτοὶ we may, with Kuinoel and Stuart, understand the heavens and the earth; *both* having been mentioned. Thus in ἡ γῆ and οἱ οὐρανοὶ we have a periphrasis of *the world*. See Gen. i. 1. xiv. 19. In αὐτοὶ the gender is accommodated to οὐρ., as the last-mentioned and the *worthier* gender. For διαμένεις a few MSS. have διαμενεῖς, which is adopted by some Critics, as Griesbach, Knapp, and Stuart; but the former is plainly the true reading, and is confirmed by the Pesch. Syr. Translator, who well renders, 'Thou art permanent;' and certainly there is nothing to hinder the Heb. תעמד from being expressed in the present tense, as it *is* by Dr. French, in his Translation of this Psalm. Thus, too, there is more *force* and *sublimity* in the sentiment; the Present being more applicable to a Being whose duration is unconnected with time, who *was*, *is*, and *is to be;* who 'is the same yesterday, to-day, and for ever.' It is, moreover, required by what follows, σὺ δὲ ὁ αὐτὸς εἶ, corresponding to σὺ διαμένεις. The words καὶ πάντες—ἀλλαγ. are exegetical of ἀπολοῦνται, as καὶ τὰ ἔτη—ἐκλείψ. are of διαμένεις. So Theophylact explains ἀπολ. by μετασχηματισθήσονται. With πάντες ὡς ἱμάτιον παλαιωθήσονται compare Is. li. 6. Περιβ. denotes a *wrapper*, or outer garment, like the hyke or *bornouse* of the Arabs; for such is the idea in the Heb. רקע, denoting *the sky*. In that expression and ἑλίξεις there is an allusion to the heavens as an *expanse*, the *rolling up* implying *removal*, for the purpose of substituting others,—the 'new heaven and new earth' of Rev. xxi. 1. Compare xx. 11.

— σὺ δὲ ὁ αὐτὸς εἶ.] Of these words the sense is but imperfectly indicated by Commentators, who have failed to perceive that the sentiment here is the same with that more fully expressed at xiii. 8; both containing the idea of absolute unchangeableness, and both ascribing to the Messiah the *Divine attribute* of immutability. So Philo (cited by Carpzov) says of the sun, ὁ αὐτός ἐστιν ἀεί. The words following, τὰ ἔτη σου οὐκ ἐκλείψουσι, are expressive of immortality; q. d. 'thy years (meaning, thy existence) will never fail, or come to an end. Now nothing (as Dr. Pye Smith observes) can be more agreeable to the design of the passage of the Psalmist, as above stated, than thus to place in contrast with the dependence, the weakness, the nothingness of the most exalted creatures, the characters of *eternity* and *immutable faithfulness* in the Saviour of men and Lord of angels.'

13. Here we have adduced *another* proof of the pre-eminence of Christ above the angels.

— πρὸς τίνα, &c.] So τίνι at ver. 5. It is meant, 'Where does God address even *the angels* in terms implying that they are σύνθρονοι with him;' for such is implied by the phrase κάθου ἐκ δεξιῶν: on which see Notes on Matt. xxii. 44, and Acts ii. 34. The words ἕως ἂν θῶ—ποδῶν σου contain an *image* of complete subjection, and are highly intensive of the sense of the foregoing phrase. See Stuart. These words are applied by our Redeemer himself to the Messiah.

14. This forms the *conclusion* of the comparison made between the Son of God and the angels, for the purpose of evincing the great superiority of the former. 'And now (says Calvin) for the better illustration of the comparison, there is here subjoined a reference to the *condition* of the angels, *what* they really are.'

λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα, διὰ τοὺς
μέλλοντας κληρονομεῖν σωτηρίαν; II. Διὰ τοῦτο δεῖ 1
περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παρ-
αρρυῶμεν. [a] Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο 2
βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον
μισθαποδοσίαν· [b] πῶς ἡμεῖς ἐκφευξόμεθα, τηλικαύτης ἀμε- 3

a Deut. 27. 26. Acts 7. 38, 53. Gal. 3. 19. b Matt. 4. 17. Mark 1. 14. infra 12. 25.

— *οὐχὶ πάντες εἰσὶ λειτ. πν.*, &c.] The interrogation with *οὐχὶ* implies a strong affirmation, intimating that the thing is an universally admitted truth. The full and literal sense is: 'Are not all of them [of whatever rank] [no more than] *ministering* spirits, sent forth for service (or assistance), on the part of (i. e. in behalf of) those who are to inherit (i. e. obtain) salvation?' They are said to be *λειτουργ. πνεύματα* (an expression formed on Ps. ciii. 21. Sept. *εὐλογεῖτε τὸν Κύριον, λειτουργοὶ αὐτοῦ, ποιοῦντες τὰ θελήματα αὐτοῦ*) as being merely *διάκονοι Θεοῦ*, not *σύνθρονοι*, like Christ. The next words are exegetical of *λειτουργ.*, and show the *nature* of that service. Finally, the term *ἀποστέλλω* is used by way of showing that they have no *self-derived* dignity, but are only *ἀπόστολοι*, with delegated authority, which is the constant doctrine of the Old Test., and the Jewish writings in general. So Philo: *ἀγγέλοις, ὑπηρέταις καὶ διακόνοις, ὁ δημιουργὸς εἴωθε χρῆσθαι πρὸς τὴν τῶν θνητῶν ἐπίστασιν.* The use of *πνεύμ.* here seems formed on Num. xxvii. 16, *Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός.*

— *διὰ τοὺς μέλλοντας κληρ. σωτ.*] A periphrasis for faithful and true Christians.

II. This and the preceding Chapter the learned Ernesti justly calls the *Scandalum Socinianorum*, and he lays down a summary of the doctrines which may thence be proved, namely, the Divinity and the humanity of Christ; the conjunction of both natures in one person, the communication of the Divine *idiomata*; the twofold state of Christ, and his triple office.

1. 'Jam declarat, quorsum hactenus spectaverit, Christum cum angelis comparando, nempe, ut ejus doctrinæ summam auctoritatem comparet.' (Calvin.)

— *διὰ τοῦτο*] 'wherefore,' i. e. such being the infinite superiority of Christ, the Head of the new Dispensation, over the angels, the mediators of the old. In these words, *δεῖ περ. ἡμᾶς*, &c., the Apostle, as often, speaks *per κοίνωσιν*. *Περισσοτέρως* some construe with *προσέχειν*; others with *δεῖ*. It seems meant to refer to *both.* At *ἀκουσθ.* supply *ῥήμασι*, scil. *λόγοις*, 'doctrines of the Gospel.' With respect to *παραῤῥυῶμεν*, the Commentators are not agreed whether it denotes to *glide*, or *slide* from them, turn aside from them, fall from them, so as to perish; *or*, to *let them glide* or *slip* from the mind; in which latter sense the word occurs in Lucian, Disp. contra Hes. 5, *εἴτι ἐν τῷ τῆς ποιήσεως δρόμῳ παραῤῥυὲν λάθῃ.* Stuart takes the sense to be, 'lest we should pass by, neglect the things heard;' supporting his version from Prov. iii. 21 (the only example of the word in the Sept.) *υἱὲ, μὴ παραῤῥύῃς* ('neglect not'), *τήρησον δὲ ἐμὴν βουλήν·* and Clem. Alex., *ἵνα μὴ παραῤῥυῶσι τῆς ἀληθείας*, 'neglect or transgress the truth.' Yet, ably as this interpretation is supported, the proofs of the sense in question are insufficient. The passage of Proverbs is not to the point, since, from the wide discrepancy from the Hebrew, and the irregularity of the sense, there is, as the best Critics are agreed, reason to suspect corruption, and that *παραῤῥυῇ* is the true reading; and the Hebrew verb there, לוז, signifies to *decline, recede from.* As to the passage of Clemens, it was doubtless formed on the one before us; yet there *παραῤῥ.* admits equally well of the *other* sense. The first-mentioned interpretation, therefore, seems to deserve the preference, especially as it is supported by almost all the ancient and most modern Expositors, and has been adopted, after a learned discussion of the sense, by Kuinoel; who thinks the image is derived from a *torrent* that has been raised by heavy rains, which rapidly falls when the rain has ceased. So Job vi. 15.

2. *εἰ γὰρ ὁ δι' ἀγγέλων λαλ. λόγ.*] Now we have shown, by an argument *ex minori ad majus*, why the Gospel demands especial obedience. And here, notwithstanding what some eminent Expositors maintain, *ὁ δι' ἀγγ. λόγος* must denote 'the promulgation of the Mosaic Law,' as appears from Gal. iii. 19, *ὁ νόμος διαταγεὶς δι' ἀγγέλων*, and Acts vii. 53, *ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγ.*, where see Notes. So also in a similar argumentation at x. 28, we have *τὸν νόμον Μωϋσέως.* Any seeming discrepancy between what is said in those passages and the present, as compared with Exod. xx. 1, and elsewhere, where *God himself* is said to proclaim the law, will at once vanish, by application of the well-known principle, 'Qui facit per alium, facit per se;' and *God* might be said to promulgate, and the *angels* to proclaim the law.

— *βέβαιος*] '*firm*;' namely, by being carried into full execution. So Calvin well explains, 'Obtinuit pondus suum, quum Deus fidem illi asseruit.' Thus it is meant (as Prof. Dobree well expresses) to say, 'If the denunciations of *Moses* were actually fulfilled, much more will *Christ's*, which are now *confirmed to us* (i. e. further explained and partly *accomplished*) by the Apostles, through the witness of the Spirit.' See Rom. iv. 16. 2 Pet. i. 19. The terms *παράβασις* and *παρακοὴ* are nearly synonymous; the only difference being that the latter implies *contumacy* as well as *disobedience.* *Μισθαποδοσία* is best rendered 'retribution;' since that rather implies *punishment*, though at x. 35 and xi. 26 it signifies *reward.* To the illustration of the Commentators I add Eurip. Or. 833, *πατρῴων παθέων ἀμοιβάν·* (where the Scholiast explains *ἐκδίκησιν·*) and Æschyl. Theb. 1023, *τοὐπιτίμιον λαβεῖν*, *mercedem*, *τιμωρίαν.* So also Hor. Carm. iii. 24. 24, 'Et peccare nefas, aut *pretium* emori.' It occurs in no other writer, and is justly supposed by Fischer to have been taken from the common dialect, for the Classical *μισθοδοσία.*

3. *τηλικαύτης σωτηρίας.*] *Σωτ.* is taken by

λήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι, διὰ
τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη·
4 [c] συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ
ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ
τὴν αὐτοῦ θέλησιν.
5 [d] Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν,
6 περὶ ἧς λαλοῦμεν· [e] διεμαρτύρατο δέ που τὶς λέγων· Τί

c Mark 10. 20. Acts 2. 22. & 14. 3. & 19. 11. 1 Cor. 12. 4, 7, 11.
d Supra 1. 2, 4, 8. infra 6. 5. 2 Pet. 3. 13.
e Ps. 8. 6. & 144. 3.

the best Commentators for λόγου σωτ., which occurs in Acts xiii. 26, meaning the Gospel, or Christian religion. Σωτ., however, *may*, by metonymy, denote the *means*, or the *doctrine* of salvation, there being here a tacit comparison between the *temporal* salvation of the Law and the *eternal* salvation of the Gospel, as is evident from the expression τηλικαύτης, which denotes the greatness of the thing, and the correspondent guilt of neglecting it. By the term ἀμελήσαντες is intended to be conveyed the idea of total disregard and contempt by apostasy. See x. 26.

— ἀρχὴν λαβοῦσα.] Corresponding to the Latin *initium capere*. Εἰς ἡμᾶς ἐβεβαιώθη. This is rightly regarded by Ernesti and Kuinoel as a *formula prægnans*, to be explained by ἦλθεν εἰς ἡμᾶς καὶ ἐβεβαιώθη, 'was delivered unto us with confirmation;' so importing, as Calvin says, 'non fuisse rumorem sparsum sine capite, vel a dubiæ fidei testibus, sed qui graves habeat auctores.'

4. συνεπιμαρτυροῦντος—θέλησιν.] This is explanatory of ἐβεβ., and the sense is: 'God [himself] bearing this joint testimony [to the truth of what was preached] by signs and wonders, and various miraculous powers and distributions of the Holy Spirit, [imparted] according to his own will and pleasure.' So Sextus, Emp. adv. Log. ii. 324, has συνεπιμαρτυροῦσαν τῷ λόγῳ.

— σημείοις τε καὶ τέρασι, &c.] See Note on Acts ii. 22. By δυνάμεσι must certainly be meant *miraculous powers*; otherwise ποικ. would not have been used. The words following, καὶ Πνεύματος ἁγίου μερισμοῖς, are *exegetical*, and also show the *manner* of the thing; for μερ. does not denote, as Stuart thinks, 'the additional gifts of the Spirit *other* than miraculous powers,' but 'particular distributions;' and the best comment on the expression may be found in the words of the Apostle, on the same subject, at 1 Cor. xii. 4, διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα, &c., and xii. 11.

'In *these* (says Rosenmuller) it was that the teachers of the Gospel were superior to those of the Law; for *signs* and *wonders* had been worked by *Moses* also.'

5. οὐ γὰρ ἀγγέλοις—λαλοῦμεν.] Having warned them against the consequences of apostasy from the Gospel, the Apostle resumes the subject of Christ's superiority to the angels, proceeding to show that the *new* dispensation was not indeed ordered, like the old, by angels, but that the Son of Man, the Messiah, was, in his human nature, placed at the head of it. Now as the Jews *granted* that the dispensation of the Messiah would be of a higher order than that of Moses, a proof that Jesus was the sole mediator or head of the New dispensation, and that angels were not employed as mediators in it, would satisfy them that Jesus was superior to the angels; since the place which he holds in the *new* economy is higher than that which they had under the *old*, because the new economy itself is of a higher nature than the old. At the same time, an objection which a Jew, weak in Christian faith, and strong in his attachment to the Mosaic institutions, would very naturally feel, is met, and tacitly answered by the Apostle, in what follows. The unbelieving Jews, doubtless, urged upon those, who professed an attachment to Christianity, the seeming absurdity of renouncing their subjection to a dispensation of which angels were the mediators, and of acknowledging a subjection to one of which the professed head and mediator appeared in our nature. The Apostle concedes the fact that Jesus had a nature truly and properly *human*, (vv. 6—18.) but, instead of granting that this proves the new dispensation to be inferior to that of Moses, he proceeds to adduce evidence from the Old Test. to show that man, or the human nature in the person of the Messiah, was to be made Lord of the universe. Consequently, in this nature, Jesus the Messiah is superior to the angels. Of course the possession by Jesus of a nature truly and properly human, does not at all prove either his inferiority, or the inferiority of the dispensation of which he is the Head (vv. 6—9). Nay, more; it was becoming that God should exalt Jesus, in consequence of his obedience unto death; a death necessary for the salvation of both Jew and Gentile (vv. 9, 10). To suffer this death he must needs take on him a nature like ours; and, as his object was the salvation of *men* (and not of *angelic beings*), so he participated in the *nature* of men, in order that by experience he might know their sufferings, temptations, and trials, and thus be prepared to succour them, vv. 11—18. (Stuart.) Rather, that he might more effectually and completely expiate sin.

Τὴν οἰκουμένην τὴν μέλλουσαν must, from the context, denote the new dispensation (as opposed to the *old*); i. e. the Gospel dispensation, commencing at Christ's first advent, and, when completed at his final advent, to be merged into the economy to subsist under the reign of Christ; see Witsius, cited by Kuinoel. The term μέλλ. is used, because as long as the Temple and the Jewish state were in being, the old dispensation might yet be said to continue. Hence the propriety of the phrase *advent* of Christ, as applied to the destruction of Jerusalem and the Jewish state.

6. διεμαρτ. δέ π. τίς.] There is here a sort of *lacuna*, which may be thus supplied: 'but [God put it in subjection to Christ,] for,' &c., which suppressed clause is implied in the proof itself. (Kuinoel.) Thus the sense is well expressed in paraphrase by Abp. Newcome as follows: 'But

ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ· ἢ υἱὸς ἀν-
θρώπου, ὅτι ἐπισκέπτῃ αὐτοῦ; Ἠλάττωσας αὐτὸν 7
βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφά-
νωσας αὐτόν· [καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα
τῶν χειρῶν σου·] [f] πάντα ὑπέταξας ὑποκάτω τῶν 8

f Ps. 8. 7. Matt. 28. 18. 1 Cor. 15. 25, 27. Eph. 1. 22.

God hath committed the dispensation under which we live to his Son, who became man; to which assumption of human nature, and its consequences, I apply the words of the Psalmist.' The τις must, of course, from the subject and the context, denote an inspired writer; a mode of expression by no means implying an ignorance of the writer in question, nor even of the part of his work intended; but only supposing so familiar a knowledge of both in the *reader*, as merely to need the words being cited; and as it was confined to writers of the greatest eminence, it implies any thing but irreverence. Indeed, this mode of citation is common in the Rabbinical writers, and not unexampled in the Classical authors.

— τί ἐστιν ἄνθρωπος, &c.] It has been not a little debated whether by ἄνθρωπος, and υἱὸς ἀνθρώπου, is here meant *Man* (i. e. human nature), and *the Son of Man*, i. e. Christ. That the passage is *applicable* to the Messiah is certain, from our Lord's applying another part of the Psalm to himself (Matt. xxi. 16). This, however, will not prove, as some imagine, that the *whole* Psalm is meant of the *Messiah alone.* That notion has been refuted at large by Bp. Middleton, who shows that 'this Psalm is an instance of the existence in the Old Test. of various passages having both a primary and a secondary sense; i. e. capable of a two-fold application, being *directly* applicable to circumstances then past, or present, or soon to be accomplished; and *indirectly* to others, which Divine Providence was about to develope under a future Dispensation.' 'Indeed (continues he) on no other hypothesis can we avoid one of two great difficulties; for else we must assert that the multitude of applications made by Christ and his Apostles are fanciful and unauthorized, and wholly inadequate to prove the points for which they are cited; or, on the other hand, we must believe that the obvious and natural sense of such passages was never intended, and that it is a mere illusion. Of the 8th Psalm the *primary* import is so certain, that it could not be mistaken. כל הארץ may surely be taken of Palestine.' The learned Prelate shows that the objections advanced *against* this view only tend to establish a *secondary*, not to disprove a *primary* sense. 'It may readily (he continues) be admitted that the words, though primarily spoken of Adam and his descendants, cannot in their full and complete sense have their sole reference to *them*, because they expressly represent a person, who, after a while, was advanced to the highest dignities, a perfect Lord and governor over all created beings, a complete conqueror over all the enemies of God's kingdom.'

But to consider the phraseology in detail: μιμνήσκῃ ('shouldst bear in mind') is explained by the antithetical term ἐπισκέπτῃ, which signifies to show regard to, i. e. regard with favour and protection. It is truly observed by Bp. Middleton, that 'the real difficulty of the Psalm, as applied in the Epistle, lies in מעט, which signifies both *in a small degree*, and also *for a short time*, the former sense adapted to man, the latter to our Saviour.' 'In this case (he continues) three suppositions appear possible; either that the Psalmist has used the word to signify *in a small degree*, which is the more common meaning, and that the Apostle, availing himself of its ambiguity, has employed βραχύ τι in the other sense; or else that the Psalmist had by inspiration a knowledge of man's future resurrection and exaltation to the condition of angels, in which case he might properly say *for a little time*; or lastly, that the Apostle was content to use the phrase, as the Psalmist had used it, to signify *in a small degree*, since this was sufficiently expressive of the condition of human nature, though the other sense would have been more immediately applicable to the condescension of Christ; and of these the last appears to be the least embarrassed with difficulties. If the Psalmist has declared man to be little inferior to the angels, the application of this phrase to Christ will signify that he took the human nature; the only difference will be, that what in the one case is made matter of pride and exultation is a subject of humiliation in the other.' This interpretation of βραχύ τι is confirmed by the authority of Dindorf and Stuart, who show that the sense is *required* in the *Psalm*, and is more suitable in the *Epistle.* 'For what (observes Stuart) is the design of the writer? To prove that Christ, in his human nature, is exalted above the angels. How does he undertake to prove this? First, by showing that this nature itself is made but little inferior to that of the angels; and next, that it has been exalted to the empire of the world.' The Apostle (as Kuinoel and Stuart prove) was fully justified in using the term ἀγγέλους, this being found in the Sept., and indeed supposed by many of the best Interpreters, Hebrew and Christian, to convey the true sense of the Hebr. אלהים, on which see Stuart. Δόξῃ and τιμῇ are terms synonymous, but here *combined* to raise the sense. Στεφ. denotes *ornare.* On the nature and origin of the metaphor see my Note on Thucydides, iv. 121. The present passage, I would observe, seems to have been had in mind by Philostr. V. Ap. i. 11, *οἱ θεοὶ—στεφανώσαντες, οὐ χρυσοῖς στεφάνοις, ἀλλ' ἀγαθοῖς πᾶσιν·* and vi. 21, *οὐδὲ γὰρ ἐπὶ δικαιοσύνῃ τινὰ στεφανωθέντα οἶδα.* See also Cebet. Tab. p. 41, and Artemid. Oneir. ii. 30.

The next words, *καὶ κατέστησας—σου*, not found in very many MSS. and some Editions and MSS. of the Pesch. Syr., the Sclav., and several Fathers, and all the Greek Commentators, were regarded as spurious by Mill, Bengel, and Wetstein, and have been cancelled by Griesbach, Matthæi, and Scholz; justly; for it is easy to account for their *insertion* (namely, from the Sept.), but not for their omission.

8. πάντα ὑπέταξας ὑπ. τ. ποδ. α.] i. e. thou

ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα,
οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὔπω ὁρῶμεν αὐτῷ
9 τὰ πάντα ὑποτεταγμένα. [g] Τὸν δὲ βραχύ τι παρ' ἀγγέλους g Acts 2. 33. Phil. 2. 7, 8.
ἠλαττωμένον βλέπομεν, Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου
δόξῃ καὶ τιμῇ ἐστεφανωμένον· ὅπως χάριτι Θεοῦ ὑπὲρ παν-
10 τὸς γεύσηται θανάτου. [h] Ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα h Luke 24. 26, 46. Acts 3. 15. & 5. 31.
καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, Rom. 11. 36. Phil. 2. 9.
τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. infra 5. 9. & 12. 2.

hast given him complete and universal dominion; a metaphor derived from Oriental customs, and copiously illustrated by Dind. and Stuart; compare 1 Cor. xv. 27. Πάντα, as Bp. Middleton observes, 'is a term whose extent seems ascertained by the subjoined *enumeration* of the several classes of brute creatures, vv. 7, 8 of Psalm viii. But as πάντα may include all things, without exception, and angels as well as men, what proves the secondary sense by no means disproves the primary.'

— ἐν γὰρ τῷ, &c.] The γὰρ is *illustrative*; the writer now proceeding to comment on and argue from the above scripture. The expressions ἐν τῷ ὑποτάξαι αὐτῷ—ἀνυπότακτον strongly mark the *universality* of the subjection. Ὑποτ. and ἀφῆκεν *may*, with many recent Commentators, be referred to the *writer*, by the figure mentioned in the Note on εἰσαγάγῃ supra i. 6; but it is more agreeable to the context to suppose it (with the ancient and most modern Expositors) to relate to God.

— νῦν δὲ—ὑποτεταγμένα] q. d. 'But now, as we do not see all things; for instance, all mankind, death, the evil angels, &c.' (Newcome.) Meaning, 'that this prophecy of the Psalmist is not, as yet, wholly fulfilled; but that *so much* of it has been accomplished, that we may regard it as a pledge that a fulfilment of the *rest* will certainly follow.'

9. τὸν δὲ βραχύ τι—ἐστεφ.] In this passage the *subject*, as Bp. Middleton remarks, is τὸν δὲ βραχύ τι—Ἰησοῦν, and the *predicate* all which follows. Moreover, in the subjoined clause, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου, we have assigned the *reason* why Christ suffered death, as mentioned in διὰ τὸ πάθημα τοῦ θανάτου. The difficulty here complained of is partly caused by an *inversion* of *construction* (resorted to, it would seem, in order to make the grand subject of the assertion, Jesus, the more prominent), and partly by the last clause being worded with obscure brevity. Accordingly the *sense* (when the *construction* is cleared, and the phraseology well understood) is as follows: 'But Him, who was made a little lower than the angels (namely, by assuming the human nature)—even Jesus—we see (even by the eye of faith in the revelation made to us), on account of his having suffered death, crowned with glory and honour; [which suffering he bore,] in order that, by the grace of God, he might taste of death for every man;' i. e. that, by the goodness and mercy of God, this his suffering of death might be effectual unto the salvation of all men. This mode of taking the passage is, I believe, liable to no well-founded objection; for the sentiment contained in the last clause is *not*, as some affirm, *the same as before*, but is a *further illustration* of what was before said; namely, that Jesus suffered the death in question, that he might give his life a *ransom for all*, as it is said in 1 Tim. ii. 6. Matt. xx. 28. Mark x. 45, and elsewhere. This may, then, be regarded as an *addition*, meant to inculcate the great and cardinal doctrine of the Gospel, THE ATONEMENT.

10. The Apostle now argues that the redemption of mankind from death would not be perfect, unless the author of that redemption should himself submit to death; whence the Redeemer and the redeemed were of the same origin, and consequently Christ is represented in the Old Testament as calling men his brethren. (Kuin.)

— ἔπρεπε γὰρ αὐτῷ, &c.] 'Πρέπει in Novo Testamento poni solet de eo *quod necesse est*, quod honestas, vel officii ratio postulat, atque adeo idem valet quod ἀναγκαῖον viii. 3, ὀφείλει infra vers. 17, et πρέπον ἐστὶ, Matt. iii. 15.' (Kuinoel.) By αὐτῷ is, no doubt, to be understood *God*, not, as some say, *Christ*. In the words δι' ὃν—τὰ (where supply ἐγένετο) we have a formula designating the supreme Lord, Creator, and Preserver of all things, as Rom. xi. 36, ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα.

— πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα.] The construction, as respects ἀγαγόντα, has been disputed. Many construe it with the words following, thus referring it to Christ; but thus the sentiment seems *overloaded*. It is better, with Ernesti, Dindorf, and Kuinoel, to suppose ἀγαγόντα as put for ἀγαγόντι, by an anacoluthon frequent in St. Paul (as 2 Cor. xii. 17), and often in the Classical writers, especially Thucydides. Render, 'after he had decreed to bring many sons (meaning, all true Christians, or those who are 'begotten again to a lively hope,' 1 Pet. i. 3) [back] to life and salvation [from death and misery]:' a sense of δόξα occurring in Rom. v. 2. 1 Cor. ii. 8.

— ἀρχηγὸν] for αἴτιον. So at v. 9 we have αἴτιος σωτηρίας αἰωνίου, and Acts iii. 15, ὁ ἀρχηγὸς τῆς ζωῆς. And Philo has the expression παλιγγενεσίας ἀρχηγόν.

— διὰ παθημάτων τελειῶσαι.] In παθημάτων there is reference not only to the *death* of Christ, but to those many sharp *sufferings* which preceded it. On the exact force and nature of the metaphor in τελειῶσαι some difference of opinion exists, which may be best settled by considering its mode of signification, and how that signification arises. Now τελειοῦν properly signifies 'to *perfect*, i. e. *render perfect*.' But there is also inherent in the term a notion of *reward* and *felicity*, derived, probably, from the agonistical metaphor above, with reference to reaching

i Acts 17. 26. infra 10. 10, 14 [i] Ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες· 11
δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,
k Ps. 22. 23, 26. [k] λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς 12
μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. καὶ πάλιν·
l Isa. 8. 18 John 10. 29. & 17. 6, 9, 11, 12. Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· [l] καὶ πάλιν· Ἰδοὺ 13
ἐγὼ, καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ Θεός. [m] Ἐπεὶ 14
m Isa. 25. 8. Hos. 13. 14. John 1. 14. 1 Cor. 15. 54, 55. Phil. 2. 7 2 Tim. 1. 10. οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς
παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου
καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν
n Luke 1. 74. Rom. 8. 15. Διάβολον, [n] καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου 15

the goal and receiving the prize. Hence he who proclaims the victor and bestows the prize is said *τελειοῦν τινα*, and those who receive it are said *τελειοῦσθαι* (so infra xii. 23 we have *δικαίων τετελειωμένων*); an idea very applicable to Christ, who 'for the glory that was set before him endured the cross, despising the shame' (xii. 2). And so it is said, Luke xxiv. 26, *Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ*;

11. *ὅ τε γὰρ ἁγιάζων*, &c.] To prevent any perversion of the sense, it is better to render *ὁ ἁγιάζων* and *οἱ ἁγιαζόμενοι*, not 'the sanctifier and the sanctified,' but, 'the expiator and the expiated;' q. d. The expiator, Christ, and the expiated, his brethren, have one common nature; accordingly, He does not disdain to call them *brethren*. 'It has been fully shown by Ernesti, Kuinoel, and Stuart, that, amongst its other senses, *ἁγιάζειν* denotes to *purify from sin*, to free any one from its punishment, to *expiate*. Hence at Hebr. ix. 13, sq. it is interchanged with *καθαρίζειν*; and that it must have that sense here is plain from the context. The *γὰρ* has reference to a clause omitted; q. d. '[I say many *sons*;] for the expiator and the expiated are all sons of one Father, God.' At *ἑνὸς* some supply *γένους*, or *σπέρματος*, or *αἵματος*; others, more properly, *πατρός*· which, however, must not, with many, be understood of *Adam*, or *Abraham*, but (as the context requires) of God. Both are sons of God, but in different ways; one, as of the *same substance* with the Father; the others, as *creatures*: see Theophylact. By the expression *οὐκ ἐπαισχ.* is implied (as the best Expositors, ancient and modern, are agreed) the infinite superiority of Christ to the human nature. 'For if Christ (as Abresch and Stuart remark) were *merely a man*, where would be his *condescension* in calling men his brethren? whereas, if he possessed a higher nature, and *ἐκένωσεν ἑαυτὸν, μορφὴν δούλου λαβὼν*, (Philipp. ii. 7, 8,) then, indeed, it was great condescension to call men his *brethren*.'

12. The truth of the above position is now confirmed from the Scriptures of the Old Test.

— *λέγων*, &c.] Render, 'inasmuch as he (i. e. Christ) saith, or may be *supposed* to say, while on earth, I will,' &c. For *ἀπαγγελῶ* the Sept. has the synonyme *διηγήσομαι*. That this Psalm relates to the *Messiah*, the best Commentators, Jewish as well as Christian, are agreed. Indeed, as Stuart remarks, 'the history of His death seems a kind of practical commentary thereon; and there is nothing which forbids the application of it to the Messiah, but quite enough to show that it is inapplicable to *David*.' The term *ἐκκλησία* signifies properly, in the Jewish sense, 'the assembly of the nation congregated at Jerusalem;' but in the Christian sense, as here, the assembly of the faithful, which forms the Church Universal.

13. The citations in this verse are by some supposed to be from Ps. xviii. 3, or from 2 Sam. xxii. 3. The Psalm, however, contains no allusion to the Messiah. Indeed the best Commentators are now agreed that both citations are from Is. viii. 17, 18. 'There could (Dind. observes) have been no doubt as to the thing, but for the second *καὶ πάλιν*, which some thought could not be meant of the same passage. At x. 30, however, there is an exactly similar case.' 'The argument (says Stuart) is this: Men exercise trust or confidence in God. This is predicated of them as dependent, and possessing a feeble nature. The same thing is predicated of the Messiah, and consequently he possesses a nature like theirs, and therefore they are his brethren.' So also Abp. Newcome paraphrases, 'Again, Christ may be supposed to express his filial confidence in God by using the words which occur at 2 Sam. xxii. 3, or Is. viii. 17. Accordingly, while he lived among us, his trust in God is manifest. (See Matt. xxvii. 43.) Again, Christ may be supposed to acknowledge his Father's goodness in the words of Is. viii. 18. Accordingly, while on earth he called his disciples *his* children, John xiii. 33. xxi. 5, and those that God had given him, John xvii. 9, 24.'

14, 15. The writer elegantly takes up the word *children* from the preceding verse, and goes on to show the fitness of Christ's sufferings. (Newc.) By *κεκοινώνηκε σαρκὸς καὶ αἵματος* is meant, 'partook of a human nature,' as 1 Cor. xv. 50, and often. By the term *παιδία* are denoted the spiritual children of Christ. *Παραπλησίως* signifies, not 'in a similar manner,' but, by an idiom frequent in the best writers, 'in the same manner;' (so Demosthenes, Olynth. iii. we have *παραπλησίως καὶ ὁμοίως*, and Thucyd. i. 14, *ὅμοια καὶ παραπλήσια ξυμβουλευτέα μοι ὄντα*,) which, of course, implies *really* and *truly*, not in *appearance* only, as the Docetæ explained the word. So Chrysostom explains, *οὐ φαντασία, ἀλλὰ εἰκών*.

14. *ἵνα διὰ τοῦ—τὸν Διάβ.*] Meaning, 'that he might by his [own] death put down, and deprive of his power, him who hath the power of death, namely the Devil.' *Καταργ.* is here

16 διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. Οὐ γὰρ δήπου
ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμ-
17 βάνεται. [o] Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιω- o Phil. 2. 7. infra 4. 15. & 5. 2.
θῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς
18 τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. [p] Ἐν p Infra 4. 15, 16.

used as at the kindred passage of 2 Tim. i. 10, Ἰησοῦ Χριστοῦ καταργήσαντος τὸν θάνατον. Here, however, the Apostle, instead of τὸν θάν., employs the expression τὸ κράτος, &c. suitably, Kuinoel thinks, to the preceding imagery. In what sense the Devil is here said τὸ κράτος ἔχειν τοῦ θανάτου, has been not a little disputed. Many eminent Expositors illustrate this from the *dæmonology of the Jews*, by which a certain evil angel was supposed to preside over death, whom, from a misinterpretation of Prov. xvi. 14, they called the *Angel of death*, and named *Sammaël*. But there seems to be rather (according to the ancient and most modern Commentators) a reference to the history of the Fall in Gen. iii. 15; wherefore our Lord, John viii. 44, calls the Devil 'a murderer from the beginning.' Thus, as being the author of sin and of death also (the latter being introduced by the former), he may be said figuratively to have the *power* of death, and that not only temporal, but *eternal*; for as 'the wages of sin is death,' the Devil, by leading men into sin, brings them under the sentence of death. Comp. 1 John iii. 8. But by his own death, our Lord, offering himself up for the expiation of our sins, destroyed the *cause* of eternal death, even *sin*.

15. καὶ ἀπαλλάξῃ, &c.] These words are explanatory of the foregoing, meaning (as Abp. Newcome paraphrases) 'and, by bringing life and immortality to light, might deliver those whose continual fear of death placed them, as it were, in a state of slavery to an inexorable tyrant.' Ἀπαλλ. is properly a *forensic* term, signifying to liberate from slavery. By τούτους must be understood the παιδία of ver. 14. Ἔνοχος is here put for ἐνεχόμενος, *subject*, literally, *held bound*. The *physical* sense is very rare, but it occurs in the Anthol. Gr. i. 179, ἐπ' ἀγκύρας ἔνοχον βάρος. The phrase ἔνοχος εἶναι δουλείας corresponds to ζυγῷ δουλείας ἐνέχεσθαι at Gal. v. 1. Διὰ παντὸς τοῦ ζῆν is for διὰ πάσης τῆς ζωῆς. This use of the Infinitive in the place of a noun is frequent in the *Classical* as well as Hellenistic writers; but the former very rarely so far consider it a noun, as to apply an adjective with it. By the term θανάτου Macknight and Stuart understand punishment in another world; and undoubtedly to take it, with the generality of Expositors, only of the *dissolution of the body*, is far too limited a view. I would, with Beza and Calvin, interpret it of *death both temporal and spiritual*, both the first and the second death, as it is called in Rev. ii. 11, not only the separation of the body from the soul in this life, but the eternal separation of body and soul, united, from the presence and favour of God in another world, most significantly expressed in 2 Thess. i. 9, by ὄλεθρος αἰώνιος ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ. Indeed it is not simply the *ceasing to be*, 'the shuffling off this mortal coil,' that alarms men; for, as Bacon observes, 'there is no passion so weak, that does not overcome the fear of death —love, revenge, grief, fear, and even satiety.' But it is, as our great Dramatic Poet expresses it, 'the dread of *something after death*.' This it is which 'makes cowards of us all.' In short, the great 'sting of death is *sin*' (see 1 Cor. xv. 56, 57), from which we can alone be delivered by faith in Jesus Christ.

16. οὐ γὰρ—ἐπιλαμβ.] On the sense of these words some difference of opinion exists. The difficulty hinges on the term ἐπιλαμβ., which is by the Greek Commentators and the earlier modern Expositors interpreted 'assumes the nature of.' But this sense is neither agreeable to the *usus loquendi*, nor suitable to the context. The best Interpreters have been long agreed in explaining, 'helps,' 'assists,' viz. by redeeming: a sense quite in accordance with the *ratio significationis* of the word; which, as it signifies properly to *take by the hand*, naturally comes to mean *raise up, help, assist*. Thus, then, the term will correspond to βοηθῆσαι at ver. 18. Render, 'He doth not [thus] assist *angels*, he is not *their* Redeemer.' So Calvin explains, 'nusquam *angelis tantum* præstitit.' Here, then, (as Stuart observes) is meant to be adduced another reason why Christ took on him a nature that was human; namely, because he came to succour *men*, not angels, and consequently was made like unto man, in order that he might the better be enabled to feel and help him.

By the expression σπέρματος Ἀβραὰμ may be understood either the *natural* (meaning the Jews) or the *spiritual* seed of Abraham, the Gentiles; it being true of either, though, as the writer is addressing *Jews*, the former is more to the purpose; yet the latter may be included.

17, 18. These verses contain an inference from the foregoing. Ὅθεν, 'whence,' i. e. because he was to be their helper and redeemer. Κατὰ πάντα ὁμ. signifies 'to be in every respect, in the same condition,' (i. e. as far as extended to the human nature, its innocent infirmities and amiable sympathies,) with the Jewish High Priest, and as having offered up himself a sacrifice for sin. The epithets here applied to him, ἐλεήμων and πιστὸς, are used with reference to his character of *Priest*, in relation to God and to man respectively. As regarded *God*, he would be *faithful* in discharging the duty of his office of *atonement*; and to his fellow-men he would be *compassionate*, as one who could sympathize with the human frailties he had himself experienced.

— εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τ. λ.] These words suggest the *purpose* of that priesthood, namely, to expiate the sins of the people. Ἱλάσκεσθαι answers in the Sept. to the Heb. כפר, to *cover*, remove from sight, and, as used of sins, to *forgive*, and takes either a Dative or Genitive with περί. In Ecclesiasticus xxviii. 5, however, we have τίς ἐξιλάσεται (will expiate?) τὰς ἁμαρτίας αὐτοῦ; and so in Dan. ix. 24.

ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

a Rom. 15. 8. Phil. 3. 14. infra 4. 14. & 6. 20. & 8. 1. & 9. 11. b Num. 12. 7. infra ver. 5.

III. ᵃ ὍΘΕΝ, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου 1
μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς
ὁμολογίας ἡμῶν, [Χριστὸν] Ἰησοῦν· ᵇ πιστὸν ὄντα τῷ 2
ποιήσαντι αὐτὸν, ὡς καὶ Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

1 Sam. iii. 14. The full construction is, ἱλάσκεσθαί τινα κατά τι.

18. πέπονθεν α. πειρ.] 'hath suffered by being tried with various afflictions.' Δύναται τοῖς πειρ. βοηθ. There is here implied, with the *power*, the *disposition* to succour: an assertion founded on the common sentiment of every age, that *experience* of suffering peculiarly fits men to sympathize in it, and disposes them to succour the afflicted. So it is said by Philemon ap. Max. Tyr. lxiii. p. 93. 6, ἐκ τοῦ παθεῖν γίνωσκε καὶ τὸ συμπαθεῖν· καὶ σοὶ γὰρ ἄλλος συμπαθήσεται παθών. And so Meleager in Anthol. Gr. i. p. 14, οἶδα παθὼν ἐλεεῖν· and Soph. Œd. Col. 1131, τοῖς γὰρ ἐμπείροις βροτῶν Μόνοις οἷόν τε συνταλαιπωρεῖν τάδε. Hence, as observes Dr. Blair (in a Sermon on Heb. iv. 15,) 'the distressed fly for consolation to those who have known the touch of woe; the prosperous, as ignorant of their feelings, and therefore likely to be regardless of their plaints, they decline.'

III. Next to the consideration, that the 'law was διαταγεὶς δι' ἀγγέλων,' 'the grounds of its pre-eminence with the Jews were, the *exalted character of Moses*, and the *dignity* and offices of the *High Priest*, who was the instrument of reconciling the people to God, when under sin. In respect to both these points, the Apostle undertakes to show that the Gospel has a preference, since Jesus is superior to *Moses*, as ἀπόστολος, and *Curator ædis sacræ*, and to the *High Priest* his superiority is alike visible.' (Stuart.) Here is instituted a comparison of Christ with Moses, in order partly, by a parity of reasoning (such as would be especially interesting to *Jewish* readers), to show the similarity of both, and partly from the disparity in condition between Moses as θεράπων ἐν τῷ οἴκῳ, and Christ ὡς υἱὸς ἐπὶ τὸν οἶκον, to evince the superiority of the latter to the former. The exhortation contained in ver. 1 is on the same subject with the preceding Chapter, and by the two terms ἀπόστολος and ἀρχιερεὺς is meant to be comprised the sum of the 2d Chapter; τὸν ἀπόστολον including what at ii. 3 he had said respecting the preaching of the Gospel introduced by Christ, and τὸν ἀρχιερ. what he had said (ver. 9) of the death of Jesus for the salvation of men. At ver. 1 the writer only gives the cursory admonition to attentively consider Christ as our High Priest, intending to treat more at large on the Priesthood of Christ further on, at iv. 14. xii. 13, and proceeds to evince the superiority of Christ to Moses; in pursuance of which he first uses the term ἀπόστολος. (Kuinoel.)

1. ἀδελφ. ἅγ.] The best Expositors are in general agreed that the sense is simply 'Christian brethren;' i. e. by profession at least (see Stuart), and that κλήσ. ἐπουρ. μέτοχοι denotes the invitation or offer of the Gospel, and its benefits to all who will accept it, and fulfil its requisitions. On the import, however, of ἐπουρ. they are not agreed; some supposing it to regard the *nature* of the blessing proffered in the Gospel, as being of a *celestial* kind (so Phil. iii. 14, τῆς ἄνω κλήσεως), and far exceeding those of the Law in spirituality and value; while others think it respects the *origin* of the offer, as being from heaven, and promulgated by one from heaven, and who is in heaven, i. e. Christ; which latter view is confirmed by vi. 4, and xii. 25. ii. 3, and John iii. 13. Κατανοήσατε, 'attentively consider.' An expression used to solicit attention to what is of high moment.

— τὸν ἀπόστ. καὶ ἀρχ.] Of these terms the former designates Christ as *legatus* Dei, et *interpres* voluntatis ejus (as in John iii. 34. x. 36. xiii. 16. xx. 21. Heb. i. 1), and is adopted because of the comparison with Moses, who was such. So, at least, the term is generally understood. Some Expositors, however, as Stuart, think that there is an allusion to the שליח or minister of the synagogue, who managed all its affairs; and as Moses was *curator ædis sacræ*, so they understand Christ as here represented. But though that opinion is countenanced by the subsequent words, the other interpretation is more simple and natural, and on that account more likely to be the true one. In ἀρχ. there is involved a comparison with *Aaron*, the first and most eminent ἀρχιερεύς. The sentiment is generally supposed to be this; that *as* Aaron was the ἀρχιερεὺς of the *old* and imperfect covenant, *so* is Christ of the *new* and better one, who is therefore of higher dignity, making that *real* atonement for men, of which the sacrifice offered by the High Priest was only the *type*. But the idea of *covenant* in ὁμολογ. may be rather *implied* than expressed; for though the Classical writers use the word in the sense *covenant*, and Philo, i. 654, calls the High Priest μέγας ἀρχιερεὺς τῆς ὁμολογίας, it is no where in the New Testament used in any other sense than *profession*, which the most eminent Expositors have here adopted, taking the meaning to be, 'our profession of him as our Lord;' q. d. τὸν ἀπόστολον καὶ ἀρχ. τὸν ὁμολογούμενον ὑφ' ἡμῶν: but the expression may simply denote *faith*, and so it is explained by Chrysostom and Stuart.

2. πιστὸν] i. e. as faithfully discharging all the duties of his office of Legate, or High Priest, revealing to mankind the will of God. At τῷ ποιήσαντι supply ἀπόστ. καὶ ἀρχ. This use of ποιεῖν, in the sense *constitute*, is supposed to be founded on the Hebr. עשה; but a similar usage is found in all languages.

— ὡς καὶ Μ. ἐν ὅλῳ τῷ οἴκῳ α.] This is founded on Num. xii. 7, where the words are used of Moses. From the context it is plain that οἴκῳ must, as applied both to Moses and to Christ, mean *family* (including the more definite

3 [c] Πλείονος γὰρ δόξης οὗτος παρὰ Μωϋσῆν ἠξίωται, καθʼ ὅσον c Zach. 6. 12 Matt. 16. 18.
4 πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· ([d] πᾶς 2 Cor 5. 17. Eph. 2. 10.
γὰρ οἶκος κατασκευάζεται ὑπό τινός· ὁ δὲ τὰ πάντα κατα-
5 σκευάσας, Θεός.) [e] Καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ e Deut. 18. 15, 18. supra v. 2.
αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων· f Supra 1. 2. Matt. 24. 13.
6 [f] Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν 2 Cor. 6. 16. Eph. 2. 21, 22.
ἡμεῖς, ἐάνπερ τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος infra 10. 35. Col. 1. 23.

idea of *Church*), and, as respects the Jews, *nation*; for the Jewish nation is considered as God's family, and is so called in Amos iii. 1. As applied to *Christ*, it must denote the great Family of Christians comprehended in the visible Church. See Eph. iii. 15. By *αὐτοῦ*, as appears from Numb. xii. 7, is meant God.

3. *πλείονος γὰρ*, &c.] The *γὰρ* connects with *κατανοήσατε*, &c., introducing *another* point of view, in which Christ is greatly superior to Moses. On the exact nature, however, of the parallel, some difference of opinion exists. Most Expositors suppose the points of comparison to be between the honour due to the *builder* of a house and that due to the *building itself*; others, between the *founder* and *master* of a family, as compared with the *family itself*: of which two views the former is very agreeable to the *figure* carried on in the context, but not to the *sense* of that context. 'The purpose of the writer is (as observes Stuart) to show that Christ, at the same time that he is *head* of the new spiritual house, was also the *founder* of it; while Moses, who was at the head of the ancient spiritual house, was himself only one of the household [though at the head of it]. *As* (continues he) a steward of a house, while he is curator of all in the house, is still but a servant, *so* Moses was but a servant, while Christ, who was a curator, was also *Son*, and therefore "heir and lord of all." The point of comparison between Moses and Christ, in which the latter appears to have a decided preference, is not the being at the head of God's house or family (for such an office *Moses* sustained); but it consists in this,—viz. that while Moses was *curator*, he was also *θεράπων*; but while Christ was *Curator*, he was at the same time *υἱὸς* and *κατασκευάστης οἴκου*.'

4. *πᾶς γὰρ οἶκος—Θεός.*] In the interpretation of this passage Commentators differ very widely, and that from a certain difficulty, not so much in the words themselves, as in tracing their *connexion* and *bearing upon the context*. Most Expositors, from Whitby to Stuart, suppose the words to be an argument to show the superiority of Christ over Moses, by evincing that Jesus is God: a view supported by the following able discussion of the course of argument by Dr. Pye Smith, Scrip. Test., vol. iii. p. 313: 'This passage represents the constitution of revealed religion, in the different modes of its administration and progress, under the figure of a well-arranged domestic establishment. Of this establishment God, the Supreme Father, is the primary Author and Sovereign Head (*ὁ ποιήσας*): it is, therefore, throughout, called *his* household. In describing the arrangements of the household, the Apostle pursues a train of resemblances and differences between Moses, the leading person under one administration, and Christ, the Chief of the other. Moses was *appointed* to his station by competent authority; so was Christ. Moses was *faithful* to his charge; so is Christ. Moses was (*θεράπων*) an *attendant* or *ministering officer*, and therefore, eminent and dignified as was his station, he was only a *servant*; but Christ is the *Son* of the Sovereign Lord and Supreme Father of this holy family. Moses was a part of the household; but Christ was (*ὁ κατασκευάσας*) the immediate *Constructor* of the establishment. Moses was honoured suitably to his capacity; Christ had higher honour, in proportion to the superiority of the Lord above the domestic; and, since he is the Constructor of "all the things," (all the parts and arrangements of this economy,) he is God.'

5, 6. *Θεράπων* here is opposed to *υἱὸς* a little after; though the term is *properly* opposed to *κύριος*, as denoting 'one who despatches any business as assistant to, or under the direction of, the *principal*;' i. e. the *κύριος*, and is synonymous with *οἰκονόμος*. As, however, *υἱὸς* has been shown to be tantamount to *κύριος*, there is no anomaly. The next words *εἰς μαρτύριον τῶν λαληθ.* state the *object* of Moses' service; namely, to deliver to the people what was to be promulgated and taught from God in the religion intended to be introductory to a more perfect dispensation. Such, at least, is the sense, if *μαρτ.* be taken (with most recent Expositors) to denote *instruction*; but if it be understood as bearing the more usual interpretation of *testimony*, the meaning will be, 'the commission of Moses was merely to bear witness to the higher revelation which was afterwards to be made by Christ.' *Εἰς μαρτ.* is for *εἰς τὸ μαρτυρεῖν*, 'in order to teach, or give directions;' see Kuinoel. *Υἱὸς* may be, as Theophylact says, for *υἱὸς καὶ κληρονόμος*, equivalent to *κύριος*. From the structure of the words it is plain that *πιστὸς ἦν* must here be repeated. The opposition, too, is not only between *θεράπων* and *υἱὸς*, or *κύριος*, but between *ἐν τῷ οἴκῳ* and *ἐπὶ τὸν οἶκον*, to show the difference between Moses and Christ. The former was *part* of the family; the latter *over* the family, in quality of Lord.

6. Per interpretationem subjicit quænam sit illa domus Dei, quam prius Moses, deinde Christus administrarint, atque domum illam constare piis credentibus. (Hyperius.)

— *τὴν παῤῥησίαν καὶ τὸ καύχ. τῆς ἐλπίδος.*] Render, 'our confidence and joy of hope;' namely, the hope of salvation by the Gospel. In *παῤῥησίαν τῆς ἐλπίδος* we have a very rare phrase, of which, however, I have noted *one* example, namely, in Josephus, Ant. xvi. 3. 3, *ἐπειδὴ παῤῥησίας τινος, τῆς οὐ πρότερον οὔσης, ἐλπίδος ἀντεποιήσατο.* At xvi. 4. 3, we have the similar expression *τῆς ἀληθείας ἡ παῤῥησία.* The term *παῤῥησίαν* here has reference to the *ὁμολογία*, or profession of faith, supra v. 1, and

g 2 Sam. 23. 2.
Ps. 95. 7. infra ver. 15. & 4. 7.
h Exod. 17. 2.
Num. 20. 13.

μέχρι τέλους βεβαίαν κατάσχωμεν. [g] Διὸ, καθὼς λέγει 7
τὸ Πνεῦμα τὸ ἅγιον· Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ
ἀκούσητε, [h] μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς 8
ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πει-
ρασμοῦ ἐν τῇ ἐρήμῳ· οὗ ἐπείρασάν με οἱ πατέρες 9
ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργα μου τεσσα-
ράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ 10
εἶπον· Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ

infra iv. 14. So also x. 19 we have ἔχοντες παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων, and at x. 35, μὴ ἀποβάλλητε τὴν παῤῥησίαν ὑμῶν. The same sentiment occurs at ver. 14. The expression τὸ καύχ. τῆς ἐλπίδος ('the hope in which we boast') is added to qualify the idea contained in παῤῥησ., as not only a *sure* confidence, but a *joyfully hopeful* one. Βεβαίαν is made to agree with παῤῥ., as being the more important term, designating the *principal* thing.

7. The foregoing clause οὗ οἶκος—τέλους is skilfully employed as a *vinculum*, to connect, with the παῤῥησία there mentioned, an exhortation (extending to iv. 11) to *constancy in the profession* of a religion which furnishes such a joyful hope; and, as a *foundation* for it, and to give additional weight to the admonition, we have adduced the words of Ps. xcv. 7—11. Many eminent Expositors, indeed, refer διὸ to βλέπετε at ver. 12, regarding the intermediate portion as parenthetical. That, however, is not a little harsh; and it is better, with Heinrichs, Dindorf, and Kuinoel, to refer it to μὴ σκληρύνητε at ver. 8, in the sense, 'Wherefore (as the Holy Spirit speaks by the Prophet, whose words I make my own), To-day,' &c. 'Here (says Hyperius) we have the conclusion to the whole of the first part of the Epistle, in which, inasmuch as it has been so far satisfactorily proved, that Christ is in nature and essence God, and therefore (in opposition to what certain persons affirmed) superior to the angels; then is justly inferred his superiority to Moses, and an exhortation is given to receive Christ and his doctrine while there is yet time and opportunity; otherwise they would in no wise escape the wrath of God.'

Interwoven with the exhortation is a *parallel* between the state of the family of *Moses* (i. e. the Jews in the wilderness), and that of the family of *Christ;* i. e. Christians under the Gospel, who are proceeding through the wilderness of this world to the heavenly Canaan, 'the rest which remaineth for the people of God' in heaven. The promise of the *earthly* rest, given by Moses to the Israelites, is paralleled with the *glad tidings* preached by Christ in the Gospel. The grace and mercy shown to the Israelites is paralleled with that vouchsafed to us Christians; and the important lesson inculcated, that as that grace was meant to produce in *them* faith and obedience, so was that to *us* designed to keep us faithfully devoted to God and the Gospel. Also, that as the message of mercy did not profit *them*, because not embraced in faith; nay, even increased their condemnation, and brought them under God's wrath unto temporal destruction; so we Christians, by the same evil heart of unbelief, may incur God's wrath unto *perdition.* And here, considering that the application is two-fold, so several of the expressions (as φωνῆς) must be understood in a two-fold sense.

— ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε.] Render, 'if ye would hear;' as Rev. xi. 5, εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι. Answering to this is the similar mode of expression, Matt. xi. 14, εἰ θέλετε δέξασθαι: compare also John x. 16. Φωνῆς here is equivalent to κλήσεως ἐπουρανίου, supra ver. 1. The word σήμερον is very emphatical; meaning, 'at this very time,' namely, of the admonition, ἄχρις οὗ τὸ σήμερον καλεῖται (see also iv. 7), since that alone is the 'day of salvation.' See 2 Cor. vi. 2, compared with John ix. 4.

8. μὴ σκληρύνητε τὰς καρδ.] q. d. 'Be not obstinate and disobedient [as your fore-fathers were];' see Psalm lxxviii. 8. The words ὡς ἐν τῷ παραπικρασμῷ are well rendered by Kuinoel: 'ut [olim] factum loco, qui a rebellione dicitur, tempore tentationis in deserto factæ;' and he shows that, even in the *Psalm*, Meribah and Massah are not used as proper names, though that use be *hinted at;* and that the place where the provocation and temptation occurred was in fact called by Moses Massah and Meribah, as appears from Exod. xvii. 7. Moreover, the use of the words as *appellatives* was more adapted to the purpose of the Epistle, namely, admonition. The Article is here used κατ' ἐξοχήν; for though the Jews provoked and tried the patience of God throughout the whole of their journey through the wilderness (five particular provocations being mentioned, Exod. xvi. 2. xvii. 2—9. xxxii. 10. Num. xi. 32. xiv. 29. Deut. i. 34, seqq.), yet the occasion in question was the last and *most signal* instance, when God swore in his wrath that they should not enter into his rest.

9. οὗ] is for ὅπου. In ἐδοκίμασαν (i. e. put him to proof, to see what he would do) there may be a climax. Καὶ εἶδον may be rendered (as it is by Dr. French, in his translation of this Psalm) 'although they had seen;' which is required by the Hebrew גם; and this sense of καὶ, like that of the Hebrew ו, is not unfrequent. By ἔργα are denoted the wonderful works wrought for their preservation and protection in Egypt, and their sustenance in the desert.

10. προσώχθισα] 'indignatus sum.' There is the same metaphor as that in προσκρούω and προσκόπτω, except that the one here is derived è *re nautica;* the word signifying, as used of a *ship*, to *impinge on the shore.* In this figurative sense the term also occurs at Ecclus. l. 27, ἐν δυσὶν ἔθνεσι προσώχθισεν ἡ ψυχή μου, and Levit. xxvi. 43. And so the simple verb is used in Hom. Il. A. 570. Moreover, the expression involves a conjoint notion of hatred and loathing.

11 ἔγνωσαν τὰς ὁδούς μου· [i] ὡς ὤμοσα ἐν τῇ ὀργῇ [i] Num. 14. 21.
μου· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. Deut. 1. 34.
12 Βλέπετε, ἀδελφοὶ, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ
13 ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος· [k] ἀλλὰ παρα- [k] Infra 10. 24.
καλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον Rom. 7. 11.
καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρ-
14 τίας· [l] μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐάν περ τὴν [l] Supra v. 6. infra 4. 14.
ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν. Rom. 8. 17.
15 [m] Ἐν τῷ λέγεσθαι· "Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ [m] Supra ver. 7.
ἀκούσητε,"—μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς

— *ἀεὶ πλανῶνται τῇ καρδίᾳ.*] So Isocrates, Epist. ad Jason. liber., has *ὑμᾶς ταῖς διανοίαις πλανᾶσθαι.* Ἀεὶ here has nothing corresponding to it in the Hebrew, but was added by the Sept. to strengthen the sense; and it is justified by the *τεσσ. ἔτη*, to which it adverts. *Καρδίᾳ* must be understood of the *affections*, as appears from the words following, which are illustrative; and *ἔγνωσαν* implies not *simple ignorance*, but the not *caring* to know, or even disapproval, as far as they might know.

11. *εἰ εἰσελεύσονται,* &c.] On the force here of *εἰ* see Note at Mark viii. 12.

— *τὴν κατάπαυσίν μου.*] Meaning, 'the rest which I had provided for them;' namely, the heavenly Canaan. The term is combined with *κληρονομία* in Deut. xii. 9.

12. Here we have the exhortation contained in the foregoing passages of Scripture further enforced by various considerations. And *first* is deduced the important lesson, that they should not harden their hearts to the words of the Gospel. (Hyperius.)

— *βλέπετε, ἀδελφοὶ,* &c.] The general sense is: 'Beware, brethren, of an evil unbelieving heart, such as the Israelites possessed, lest, like them, you apostatize from the living God; lest you apostatize from the religion of Christ which he has required you to receive and maintain, and thus perish like ancient Israel, who revolted from God.' (Stuart.)

13. *ἀλλὰ παρακαλεῖτε ἑαυτοὺς,* &c.] Under the term *παρακ.* is, as Hyperius and Carpzov show, comprehended *teaching*, *admonition*, *entreaty*, *consolation*, *reprehension*, &c., each to be used as the case might suit. Ἑαυτοὺς is here, as often, for *ἀλλήλους*.

Here, then, we have intimated the important truth, that our faith is especially confirmed by mutual exhortation; implying, that as a means to prevent apostasy, they should thus mutually strengthen each other.

— *ἄχρις οὗ τὸ σήμερον καλ.*] A forcible mode of expression, importing 'as long as it can be said, "To-day do so;"' or (to use the words of Dr. Burton), 'so long as you are allowed to consider the time still unexpired, in which God invites you to hear his voice.'

— *ἵνα μὴ σκληρυνθῇ,* &c.] q. d. Use these means, that none may, by neglect of them, be hardened and grow callous to all remonstrance. *Σκληρύνεσθαι* properly signifies 'to be so hard as not to yield to the pressure of the finger in touching,' and is here used figuratively of the obstinacy of unbelief. So Theophyl., *ὥσπερ τὰ πεπωρωμένα σώματα καὶ σκληρὰ οὐκ εἴκει ταῖς τῶν ἰατρῶν χερσίν· οὕτω καὶ αἱ σκληρυνθεῖσαι ψυχαὶ οὐκ εἴκουσι τῷ λόγῳ τοῦ Θεοῦ.* In *ἀπάτῃ τῆς ἁμαρτίας* the expression *ἁμ.* may be understood of that corruption of our nature, (*τὸ φρόνημα τῆς σαρκὸς*) which blinds the understanding, and, by giving undue weight to carnal reasonings, plunges men into unbelief, and thus into immorality.

For *τις ἐξ ὑμῶν* several ancient MSS. and the Ed. Princ. have *ἐξ ὑμῶν τις*, which has been edited by Griesbach and Scholz. I have thought proper, with Matthæi and Vater, to retain the common reading.

14. *μέτοχοι γὰρ,* &c.] The *γὰρ* refers, I conceive, to the injunction at ver. 6, which seems *implied* as the subject of the exhortation at ver. 13; q. d. [*κατέχετε τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν,*] *μέτοχοι γὰρ γεγόναμεν.* By *μέτ. τοῦ Χρ.* is denoted that spiritual union with Christ, which implies participation in the benefits of his Gospel; see John xiv. 11. xvii. 23, and 1 John i. 3. Here Griesbach and Scholz edit, from several of the most ancient MSS. and some Fathers, *μέτοχοι τοῦ Χριστοῦ γεγόναμεν*: but without any good reason for the change.

— *ἐάν περ τὴν,* &c.] Ἐάν περ has reference to the above *implied* sense in *μέτοχοι,* &c., suspending it on a conditional particle. Here *μόνον* is to be supplied. Thus the general sense of the clause is (as Stuart expresses it), 'Continue to the end of life to exercise such confidence in Christ as you had at first, and you shall obtain the reward which he has promised.' Ὑποστ. here is synonymous with *παῤῥησίαν* at ver. 6. Ἀρχὴν τῆς ὑποστ. is for *τὴν ἐξ ἀρχῆς ὑπόστασιν*, or *τὴν ὑπόστασιν τὴν πρώτην* (as infra v. 12. John ii. 11), 'your first constancy in the profession of the Gospel.' Answering to this are the similar expressions, at Rev. ii. 4, *τὴν ἀγάπην τὴν πρώτην*, and ver. 5, *τὰ πρῶτα ἔργα*, and 1 Tim. v. 12, *τὴν πρώτην πίστιν*.

15. *ἐν τῷ λέγεσθαι· Σήμερον,* &c.] It would seem that these words do not connect with ver. 13, but refer to what *follows*; being partly a *confirmation* of what was said at vv. 12, 13, and partly an introduction to what remained to be said; see Kuinoel and Stuart. Thus *ἐν τῷ λέγεσθαι* is put for *κατὰ τὸ λεγόμενον* (see Theophylact); or rather we may render it, with Kuinoel, 'Whilst (I say) it is said To-day, i. e. while the warning is yet sounded in your ears, *To-day*, &c.' So *ἐν τῷ λέγειν* at viii. 13. I agree with Rosenmuller, Heinrichs, Kuinoel, and Stuart, that the quota-

ἐν τῷ παραπικρασμῷ. [n] Τίνες γὰρ ἀκούσαντες παρε- 16
πίκραναν; ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ
Μωϋσέως; [o] Τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ 17
τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; [p] Τίσι δὲ 18
ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς
ἀπειθήσασι; Καὶ βλέπομεν, ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' 19
ἀπιστίαν. IV. Φοβηθῶμεν οὖν, μή ποτε, καταλειπομένης 1

n Num. 14. 4, 11, 24, 30. Deut. 1. 36.
o Num. 14. 22, 37. & 26. 65. Ps. 106. 26. 1 Cor. 10. 5, &c. Jude 5.
p Num. 14. 30. Deut. 1. 34.

tion in this verse extends only to the words *σήμερον—ἀκούσητε*, the rest of the verse being an exhortation of the writer. The full sense is, 'To-day, if we are disposed to hear his [warning] voice, [attend!] harden not your hearts to the warning.'

16. The clauses of this verse are by most Commentators taken *declaratively*, in the sense expressed in our common version. Dindorf, Kuinoel, and Stuart, however, have shown that this is by no means agreeable to the design of the Apostle; which (as Stuart observes) 'is, to lead the minds of the readers to consider the specific sin,—viz., *unbelief*, which occasioned the ruin of the ancient Israelites, and would involve their posterity in the like condemnation.' The best Expositors, ancient and modern, are agreed that the clauses are *interrogative*, and may be rendered, 'Who now were those who, when they had heard, did provoke [God]? Nay, were they not all who came out of Egypt, under Moses' guidance?' Or, 'Might I not rather ask, or, nay, might I not ask, did not all who came out of Egypt do this?' i. e. all but Joshua and Caleb. Yet Moses, Numb. xiv., speaks of all the congregation as doing it. Of *οὐ* with an interrogation, in the sense *annon*, we have another example at 1 Cor. xii. 15.

17—19. The general sense of these three verses, when taken apart from the *δεινότης* of their expression, may be laid down, after Kuinoel, as follows: 'But what was the fate of those Israelites, whom God had brought out of Egypt, and blessed with so many and great benefits, and who had nevertheless revolted from God? their carcases were strewed in the wilderness, and they attained not unto the rest, i. e. the felicity intended for them by God;' thus meaning to hint what will be the fate of those whom he is addressing, if, after receiving from God benefits far beyond that of the promised land, they imitate the unbelief and disobedience of their forefathers, and apostatize from Christ. Here the terms *ἁμαρτ.*, *ἀπείθεια*, and *ἀπιστία* are used as synonymous; the sin of the Israelites being distrust in God, and consequent defection from him; for well has it been said, 'Blind unbelief is sure to err;' it being, as Ernesti observes, 'the origin of all sins, as faith of all virtues.' In *ὧν τὰ κῶλα ἔπεσεν ἐν τ. ἐρ.* there is a *graphic* representation of destruction by a violent death. Had, indeed, *κατεστρώθη* been substituted for *ἔπεσε*, it would, indeed, have been yet more so; but *πίπτω*, like the Heb. נפל, of itself *suggests* the idea of a sudden and violent death. See Ez. vi. 11. Judg. iv. 22. 1 Sam. xxxi. 8. *Κῶλα* (which signifies the *members*, as apart from the trunk,) is said by the Commentators to be put, by synecdoche, for the bodies themselves; but the usual sense may be retained, as being truer to nature (see Ps. cxl. 7), for we find, from the accounts of Oriental travellers, that in places where carcases are found prostrate, the *κῶλα* (the leg and arm bones) are soon nearly all that are left by the vultures, and that those continue for a long time uncorrupted.

18. *Ὤμοσε* may denote solemn asseveration rather than swearing, properly so called. Stuart remarks that 'the manner in which the unbelieving Jews were declared, in Numb. xiv. 23. 28. 30, and Deut. i. 34, excluded from the *goodly land*, and the *reasons* stated for that exclusion, together with the reasoning of the Apostle, would lead us to suppose exclusion implied from the *heavenly* Canaan also, or from the *rest of God*.'

19. *Ἠδυνήθ.* is not well rendered by some recent Expositors, *would* not. Indeed, as Grotius, Carpzov, and Ernesti point out, both *ἠδυν.* and *βλέπομεν* are taken *populariter*, the sense being simply, 'we see [by the story and the event];' (in other words, 'we are authorized to infer from the story and the event,) that the reason why they could not enter, was their unbelief; which, together with the sins springing from thence, made them unfit objects of the protection and favour of God;' and thus their introduction to the promised land was so far *impossible*; as it is said at Mark vi. 5, *οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι διὰ τὴν ἀπιστίαν αὐτῶν*· meaning that 'Christ could not, consistently with the rule on which he acted, of requiring *faith* in the subjects of the miracles.' So, in the present case, that want of faith which made these Israelites distrust the providence of God rendered them unfit objects of his favour, and made it, in that sense, impossible for God to confer it on them. See more in Calvin and Hyperius.

IV. The writer now treats the history *allegorically* (as in Gal iii. 16. iv. 24), applying it to the case of Christians. (Dind.) He begins with declaring that a promise of entering into God's rest is still made to Christians,—as it was to the people of Israel, vv. 1, 2,—and into which believers are still admitted, ver. 3. Now that the rest spoken of by the Holy Ghost, in Ps. xcv., is not a mere temporal rest in the land of Canaan, but also a future and heavenly rest, is evident, because *God's* rest is such a rest as God enjoyed when he had finished the work of creation, and consequently a spiritual, heavenly rest, vv. 3, 4; because the terms of the oath, 'they shall not enter into my rest,' imply that the promise included another rest besides that of Canaan, a rest resembling *God's* rest, ver. 5; because, since it remains that some must enter into the rest spoken of in the oath, and they to whom the promise was first given did not enter in by reason of unbelief, it follows that a rest must be intended into which all true believers may enter, and consequently a future and heavenly one, ver.

ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ
2 ὑμῶν ὑστερηκέναι. Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ
κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους,
3 μὴ ‡ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν. [a] Εἰσερχό- [a] Ps. 95. 11.
μεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν·
"Ὡς ὤμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς
τὴν κατάπαυσίν μου·" καίτοι τῶν ἔργων ἀπὸ καταβολῆς

6; and because God, in the oath, warns the Israelites against losing this rest, a long time after they had been in possession of the promised land, and consequently he must have intended another rest than that of Canaan, vv. 7, 8. There remains, therefore, a spiritual and heavenly rest for the people of God, into which those who enter shall cease from their labours, as God did from his work of creation, vv. 9, 10. Hence follows the duty of labouring to enter into it, vv. 11—13. (Holden.)

1. φοβηθῶμεν.] The term denotes, not so much *fear*, as the consequent on it, *anxiety*, solicitude, and circumspection; q. d. 'Let us, then, solicitously beware lest,' &c. So at Phil. ii. 12 it is said, μετὰ φόβου καὶ τρόμου τὴν ἑ. σωτηρίαν κατεργάζεσθε, where see Note. Then is shown the *nature* of this promise, and the character of the rest bestowed.

— καταλειπ. ἐπαγγ.] It is not agreed among Expositors whether the sense is '*spretâ* promissione,' or '*relictâ* promissione.' Either signification is found both in the Scriptural and Classical writers; but the latter sense, 'a promise being still *left*,' is far more agreeable to the context, implying that the promised rest had not yet been enjoyed, but was *left* for others to enter upon. The term ὑστερεῖν signifies, 1. to come too late for a thing, and thereby to miss of it; 2. to fail of obtaining any thing. Finally, of the expression δοκῇ (commonly considered as pleonastic), it is well shown by the best Commentators, ancient and modern, that it is here introduced by way of softening the harshness of the preceding one, ὑστερηκέναι, as δοκῶ at 1 Cor. vii. 40.

2. καὶ γάρ ἐσμεν εὐηγγελ.] Meaning, it would seem, 'for to *us* [Christians], too, has the blessed message, or proffered blessing [of a rest] been made, as well as to them.' On this allusion to the Gospel as a *message*, see Note on Acts xiii. 32. In ὁ λόγος τῆς ἀκ. we have a Hebraism for ὁ ἀκουσθεὶς λόγος, 'the word heard by them.' See Rom. ix. 6. 1 Thess. ii. 13.

— μὴ συγκεκραμένος—ἀκούσ.] Many eminent Expositors suppose συγκεκ. to be used by a figure taken from the concoction and digestion of food, and its conversion to aliment. But it is more natural, with others, to suppose only a figure derived from the mixture of differing liquids, in order to express *complete union*. So in Menander (cited by Wetstein) we have τὴν ἐκ λόγου δύναμιν ἤθει χρηστῷ συγκεκραμένην ἔχειν. The sense will thus be, 'faith not accompanying it;' meaning, that they received no benefit from it, because it was not accompanied with faith.

Instead of συγκεκραμένος, several MSS. have συγκεκραμένους, which is approved by Mill, Wetstein, Griesbach, Heinrichs, and Vater, and has been edited by Matthæi. But I agree with Kuinoel, that the common reading ought to be retained, as yielding a sufficiently good meaning; whereas συγκεκραμένους is capable of no tolerable sense.

3. Of this verse the import is rendered not a little obscure by extreme brevity, and also a certain cast of reasoning peculiarly Jewish. Hence various modes of interpretation have been propounded, all of them more or less objectionable. The ancient and common interpretation, in its simplicity and suitableness to the context, has the greatest appearance of truth. It is well observed by Kuinoel, that we have here unfolded, though briefly, what was meant by the foregoing expression in the Psalm, τὴν κατάπαυσιν τοῦ Θεοῦ; namely, a quiet and felicity similar to that which God enjoys; to which Christians are to attain, after having gone through the various troubles and afflictions of the present life. Thus in Rev. xiv. 13 the dead in Christ are said to 'rest from their labours.' See also Wisd. iv. 7. At ver. 4 this rest and felicity to be enjoyed by Christians in *heaven* is compared to the rest of God after the work of creation was ended,—the *Sabbath*; and so it is termed at v. 9, σαββατισμός. Accordingly it was, we find, a saying of the Jewish Doctors, that the Sabbath was an image of the future rest of the departed after the resurrection. See Wetstein and Schoettgen.

— εἰσερχόμεθα γάρ, &c.] The γὰρ has reference to a clause omitted, left to be supplied from the foregoing context; q. d. 'Glad tidings, I say, have been proclaimed [to *us*]; for we [Christians], too, do enter (i. e. are to enter) into the rest spoken of in Scripture as follows.' Οἱ πιστεύσαντες. Namely, as opposed to τοῖς ἀπειθήσασι supra iii. 18, and a little before, ver. 2. Καίτοι. Render, *nempe*, *nimirum*, 'namely,' or 'and indeed such a rest as God enjoyed [when he rested] from his works after the creation of the world;' the true ellipsis at καίτοι being κατέπαυσεν ἀπό, as it is said, ver. 4, κατέπαυσεν—ἀπὸ πάντων τῶν ἔργων αὐτοῦ, and v. 10, κατέπαυσεν ἀπὸ τῶν ἔργων, &c. The Article τῶν refers to τοῦ Θεοῦ omitted. Γενηθέντων must signify, 'having gone through,' or completed, and ἀπὸ καταβολῆς, 'after the work of creation.'

The chief difficulty, however, is how to supply what is wanting to the sense at the second clause of the verse, καθὼς εἴρηκεν, &c. It seems best to understand περὶ τῶν ἀπιστησάντων, to correspond to οἱ πιστεύσαντες, which, indeed, *suggests* this ellipsis; and such omissions of words serving to show the *reference*, or indicate the *application*, are frequent after the formulas καθὼς γέγραπται, and such like, of which καθὼς εἴρηκεν here is one, being equivalent to καθὼς εἶπε at John i. 23, and elsewhere, and καθὼς εἴρηται just after. Now in such a case

b Gen. 2. 2. Exod. 20. 11. & 31. 17.

κόσμου γενηθέντων. [b] Εἴρηκε γάρ που περὶ τῆς ἑβδόμης 4
οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ
ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ· καὶ ἐν τούτῳ 5
πάλιν· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.
Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ 6
πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν· —

c Ps. 95. 7. supra 3. 7, 15.

[c] πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων, 7
μετὰ τοσοῦτον χρόνον· (καθὼς εἴρηται·) Σήμερον, ἐὰν
τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς
καρδίας ὑμῶν. Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ 8

d Rev. 14. 13. 2 Esd. 2. 11.

ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· [d] ἄρα ἀπολείπεται 9

the formula merely imports that some truth adverted to *may be collected* from the words thus introduced. Thus it is *here* meant that the truth just mentioned may be collected from the words of God concerning the *faithless* Hebrews, that *they* should not enter his rest; implying that the *faithful would*. So Calvin well remarks, 'Argumentum est *a contrariis*. Sola incredulitas arcet; ergo fidei patet ingressus.'

4, 5. It is now shown, by a reference to Scripture, what *sort* of rest is to be understood by the expression '*my* rest,' even a heavenly and spiritual one; and here it is to be observed, the force of the argument is in the terms αὐτοῦ and μου; for περὶ τῆς ἑβδ. must not be regarded as the *subject* spoken of; as, indeed, is plain from the words themselves of the quotation. The purpose of περὶ τῆς ἑβδ. is simply to make the reference in που more definite, and therefore λέγων may be supplied. Thus there will be that kind of reference, so usual among the ancients, by which, as books were not yet distributed into *Chapters*, a division was made according to the *prominent subjects* any where treated of. See my Note on Thucyd. i. 9, ἐν τοῦ σκήπτρου τῇ παραδόσει.

6. ἐπεὶ οὖν—ἀπείθειαν.] The only mode of interpreting this sentence, so as to make it agreeable to the context, is to suppose that here, as occasionally elsewhere in Scripture, the *conclusion* of the argument is left to be supplied, which may be done thus: 'It follows, then, that οἱ ὕστερον εὐαγγελισθέντες εἰσελεύσονται διὰ πίστιν.' And this is the less harsh in the present case, since a conclusion *comprising* it is introduced at ver. 9, meant both for the argument at vv. 7, 8, and for that in ver. 6.

The above view is, I find, supported by the opinion of Prof. Stuart, who gives the following able illustration of the sense of this verse, in conjunction with what goes before: 'We have here a resumption of the subject in ver. 3, after the explanations of *rest* which vv. 4, 5 contain. There the writer says, "Believers enter into the rest of God." How is this proved? "Because he has sworn that *unbelievers* shall not enter into it;" which necessarily implies that *believers* shall enter into it. Then, after delaying a moment in order to show what the nature of the rest in question is, viz. that it is *God's rest*, i. e. such rest as God enjoyed after the work of creation was completed (vv. 3—5), the author resumes the consideration of the proposition advanced in the first part of ver. 3, and avers that, as some must enter into God's rest (for God could not be supposed to have provided one in vain), and as *unbelievers* cannot enter in, so it is necessarily implied that *believers*, and they only, will enjoy the rest in question.'

7, 8. The argument here (not very clearly expressed) may be traced, after Whitby, and other eminent Expositors, as follows: 'And since the Psalmist, so long after the Israelites entering into Canaan, speaks of a *set time* of entering into his rest, and that time is still future, and typical of something under the Gospel; for Joshua did not give the rest, emphatically called *the rest of God*, otherwise the Holy Ghost would not so long after that, in David's time, have spoken of another day of entering into his rest; it follows, therefore, that there must be yet another rest remaining to the people of God.'

7. πάλιν τινὰ ὁρίζει ἡμέραν, &c.] 'And again he defines and appoints a certain time, a to-day,' i. e. he defines and mentions another time by the same name *to-day*, at which they were to enter into this rest, saying, 'by David, after such a time as we have before mentioned, namely, forty years;' 'for if Joshua had brought them to *that* rest (i. e. true and stable one), God would not have spoken, by David, of another time hereafter; from which we are to beware lest we be excluded.'

9. ἄρα ἀπολείπεται σαββατισμὸς, &c.] q. d. 'So, then, by the tenour of the Christian covenant (vv. 2, 3) there does remain,' &c. Here, for ἀνάπαυσις before, we have substituted the somewhat rare term σαββατισμὸς, partly to exclude any idea that the *rest* of God spoken of might be the *Sabbatical rest*, and partly, by thus comparing it with the Sabbath, to intimate that that was a symbol of the true and eternal sabbath with God in heaven, of which their Doctors spoke (see Schoettgen, Hor. Heb.), the rest and felicity of the world to come, the age of consolation. Of which sabbatism it is well said by Bengel, 'In tempore sabbata multa, sed tum erit sabbatismus, perpetuus, perfectus, plenus, æternus.' On this exalted theme a sacred Poet has beautifully expatiated in the following fine lines:—

'There is a place, beyond that flaming hill,
From whence the stars their thin appearance shed;
A place beyond all place; where never ill
Nor impure thought was ever harboured;
But saintly heroes are for ever said
*To keep an everlasting sabbath's rest.*'

10 σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. ὁ γὰρ εἰσελθὼν εἰς τὴν
κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων
11 αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. Σπουδάσωμεν οὖν
εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν· ἵνα μὴ ἐν τῷ αὐτῷ
12 τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. [e] Ζῶν γὰρ ὁ λόγος
τοῦ Θεοῦ καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν
δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύ-
ματος, ἁρμῶν τε καὶ μυελῶν· καὶ κριτικὸς ἐνθυμήσεων καὶ
13 ἐννοιῶν καρδίας. [f] καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον
αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς
αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

e Isa. 49. 2. Jer. 23. 29. Prov. 5. 4. 1 Cor. 14. 24. 2 Cor. 10. 4, 5. Eph. 6. 17.
f 2 Chron. 16. 9. Job 26. 6. Ps. 33. 13, 14, 15. & 34. 16. & 90. 8. & 139. 11, 12. Eccl 15. 19.

10. ὁ γὰρ εἰσελθὼν—ὁ Θεός.] This is meant to show that that rest of God, into which true believers are to enter, may, in a certain sense, be called ὁ σαββατισμός.

11. It having now been shown that there is a promise of spiritual rest to faithful Christians, we have next subjoined, by way of *conclusion* thereto, an exhortation (similar to those supra iii. 12—14. iv. 1) to *strive* after this rest; after which is then reiterated the caution against unbelief in the Saviour, with an intimation of the awful consequences that must attend it.

— ἵνα μὴ ἐν τῷ αὐτῷ, &c.] 'lest any one [of us] perish, in the same manner, by unbelief and contumacy.'

12, 13. Having shown that unbelievers shall not enter into the *rest of God*, the Apostle now represents the awful nature of the denunciations of God in Scripture against unbelief and apostasy, and forcibly evinces the impossibility that any unbelief lurking in the heart can escape his all-seeing eye.

12. ζῶν γὰρ ὁ λόγος, &c.] The γὰρ has reference to a clause suppressed; q. d. [' There would be great guilt and danger in such unbelief;] for,' &c. In the interpretation of these words, from their highly figurative character somewhat obscure, the preceding context is our best guide. From this it would seem that the expression ὁ λόγος τοῦ Θεοῦ is to be taken, not (as many understand it) of the word of God *in general*, but (as the best Expositors are agreed) only of the *minatory* declarations to be found therein. So in 3 Esdr. i. 47 we have οὐκ ἐνετράπησαν ἀπὸ τῶν ῥηθέντων λόγων ὑπὸ Ἱερεμίου τοῦ προφήτου. Ζῶν καὶ ἐνεργὴς signifies, *per hendiadyn*, 'of mighty energy and of unfailing fulfilment on the disobedient:' a force of ζῶν found both in the Scriptural and the Classical writers. So at 1 Pet. i. 3 we have ἐλπὶς ζῶσα, and 1 Esdr. iv. 38. Ecclus. xlii. 23. This awful efficacy of God's judgments on the *soul* is represented by a most forcible comparison with the dreadful effects produced on the *body* by the μάχαιρα δίστομος, or δίστομον ξίφος, answering to our *battle-axe*, with which, in war, the heroes of antiquity used to mow down whole ranks of the enemy. By a similar image it is said, Wisd. xviii. 15, 16 (a passage which well illustrates the present), 'Thine almighty word (ὁ παντοδύναμός σου λόγος) leaped down from heaven out of thy royal throne, as a fierce man of war (ἀπότομος πολεμιστὴς) into the midst of a land of destruction, and brought thine unfeigned commandment *as a sharp sword*,' &c. Compare also Rev. i. 16. ii. 12. xix. 15. Understanding, however, by ὁ λόγος τοῦ Θεοῦ ' the word of God' in its usual acceptation, the meaning will be (as Abp. Newcome expresses it), 'that this separates, as it were, the soul and body of man, influencing his passions by the most affecting motives, and convincing his reason by the most powerful arguments; so that it pervades the inmost recesses of the human mind, as a sword divides the joints and the marrow;' importing, as Calvin says, ' Nihil esse tam durum aut solidum in homine, nihil tam reconditum, quo non perveniat hæc Verbi efficacia.' Agreeably to this view of the expression ψυχῆς τε καὶ πνεύματος, it is observed by Valcknaer, that when the two words ψυχὴ and πνεῦμα are joined in the New Test., by the former are denoted the carnal appetites; by the latter, the appetite for things spiritual and celestial.

In the words following, καὶ κριτικὸς ἐνθυμήσεων, &c. we have another and no less momentous consideration, (engrafted on the former, and suggested by the figure in διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, &c.) importing, as Calvin explains, 'the effect of God's word in bringing the mind of man out of the labyrinth, as it were, in which it was before involved, and leading it to the full light of knowledge.' Compare 1 Cor. xiv. 24.

13. The foregoing sentiment is now confirmed by transferring what was before said of the *word* of God to God *himself*, its author. So it is well remarked by Calvin, ' Ut confirmet illud, verbo Dei quicquid in homine absconditum est dijudicari, argumentum a naturâ Dei sumit. Nulla, inquit, creatura est, quæ lateat oculos Dei.'

— πάντα γυμνὰ καὶ τετραχηλισμένα, &c.] Of this expression τετραχ. the general import is obvious, but the *nature of the metaphor* has been somewhat disputed. The most probable opinion is, that we have here an allusion to the bending back of the head, so as to lay bare the neck, as in slaughtering animals. So Diog. Laërt. vi. 61, we have ἰδὲ τὸν κριὸν ἀρειμάνιον, ὡς ὑπὸ τοῦ τυχόντος κορασίου τραχηλίζεται.

Of the words following, πρὸς ὃν ἡμῖν ὁ λόγος, the sense may be that assigned by many eminent Interpreters, ancient and modern (including Chrysostom and the Pesch. Syr. Translator), 'Him, to whom we have to render an account;' in which case there will be an ellipsis of ἔστι for ἀποδο-

g "Εχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρα- 14
νοὺς, Ἰησοῦν τὸν Υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.
h Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς 15
ἀσθενείαις ἡμῶν, πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοιό-
τητα, χωρὶς ἁμαρτίας. i Προσερχώμεθα οὖν μετὰ παῤῥη- 16
σίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν

g Supra 3. 1. infra 6. 20. & 7. 26. & 8. 1. & 9. 11, 24. & 10. 23. h Isa. 53. 3. Luke 22. 28. 2 Cor. 5. 21. Phil. 2. 7. supra 2. 17. 1 Pet. 2. 22. 1 John 3. 5 i Rom. 3. 25. Eph. 2. 18. & 3. 12. infra 10. 19, &c.

τέος ἔστι: though, according to the more usual interpretation of λόγος, (*negotium*, *concern*,) the sense will come to the same thing, namely, 'with whom is our concern,' 'with whom we are concerned as our Lawgiver and our Judge.'

Finally, much of the doubt which has here existed as to the reference in αὐτοῦ and the sense of λόγος, appears to have arisen from inattention to the *construction* of this verse, which may be laid down as follows: καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ πρὸς ὃν ἡμῖν ὁ λόγος· πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ. The sentence consists of two sentences blended into one, and ὁ λόγος might be meant to be taken in *both* the above senses, one for each clause, thus: 'Moreover there exists no creature that is not manifest in the sight of Him with whom we have to do; but all things are naked and exposed to his eyes, unto whom we have to render an account.'

14. ἔχοντες οὖν ἀρχιερέα, &c.] The οὖν is *resumptive*, referring to a subject commenced supra iii. 1 (but interrupted by the digression on the unbelieving Jews in the desert), namely, that of Christ as *our High Priest*, and the superiority of his priesthood to the Levitical one: a subject on which the Apostle treats up to ch. x. 18, enlarging on it thus much, from its great importance, bearing as it does so directly on the most momentous part of Christ's office, his atonement for sin by the sacrifice of himself.

— ἀρχιερέα μέγαν.] The term μέγαν has much significancy, adverting to the various points of superiority in Christ over Moses, or the High Priests above mentioned. Διεληλ. τοὺς οὐρανοὺς, 'who hath passed through the heavens,' viz. so as to reach the seat of the Majesty on high; for the Jews reckoned three heavens,—the *aerial*, the *sidereal*, and the *highest* heaven, or the residence of God and the angels, called by the Son of Sirach, xvi. 18, ὁ οὐρανὸς τοῦ οὐρανοῦ. See 2 Cor. xii. 2, and Note. Agreeably to this idea, there were three divisions of the *Temple*,—the *Court*, the *Sanctum*, and the *Sanctum Sanctorum*; to the furthest of which, and through the Veil that hid it from view, the High Priest passed once every year. Thus the passing in the one case is compared to the passing in the other; and by passing to the *farthest* heaven is implied *completion* of the work of expiation, and access to God fully obtained. Τῆς ὁμολογίας is to be taken as at iii. 1, where see Note.

15. This is meant to encourage them to follow his admonition, by reference to *another* point of superiority in the new dispensation, which is, that 'in Jesus their High Priest they have one not too exalted to concern himself with their miseries, but one who can sympathize with their infirmities;' as was before evinced, ii. 18. 'To a nature (says Dr. Blair, in an able Sermon on this text,) altogether raised above us we must have looked up with terror; but he who remembers the struggles of his own soul, will not surely judge ours like a hard master. Acquainted with the inmost recesses of the heart, he perceives the sincerity of our intentions; he sees the combat we maintain; he hears the voice of those secret aspirations, which we are unable to express in words, or form into prayer.'

— συμπαθῆσαι ταῖς ἀσθενείαις, &c.] So συμπ. is used in the Sept. and Philo. In the expression ἀσθενείαις we have a notion of *misery* resulting from human *frailty*. Πεπειρ. adverts both to *trials* by affliction and *temptations* to sin; importing, however, no more than the being *susceptible* to temptation, from the possession of a human nature; though, indeed, our Saviour Christ was, in some respect, tempted, and assuredly *tried* beyond what men are; his whole life being little else than one unvaried conflict or trial of virtue.

— καθ' ὁμοιότητα] scil. ἡμῶν, for ὁμοίως ἡμῶν, 'like unto us.' Merely meaning, that he was *solicited* to sin (as in the case of the Temptation in the wilderness), not that he *yielded to it*, as is implied in the next words.

— χωρὶς ἁμαρτίας.] The sense here assigned by some ancient and many eminent modern Expositors, 'without giving way under those afflictions,' is little forcible or suitable. It is plain from the foregoing expressions, ἀσθενείαις and πεπειραμένον, that the only true interpretation is the commonly received one, 'without yielding to, or falling into sin;' which is, I find, also adopted by Kuinoel, who confirms it from v. 2. vii. 26. 2 Cor. v. 21. 1 Pet. ii. 22. 1 John iii. 5.

16. προσερχώμεθα οὖν, &c.] We have here an *inference* and *exhortation* founded on the foregoing doctrine; q. d. 'Having, then, a High Priest who can sympathize, &c., let us approach with confidence to the throne of a gracious God, as well we may, assured that whatever we ask in prayer, nothing doubting, we shall *receive*;' see Matt. xxi. 22. Deyling and Kuin. have shown the exact propriety of the term προσερχ. by adverting to the circumstances of the worship of the Jewish *people* in the Temple, who were not admitted to approach even the altar of the holocausts, unless when they offered a sacrifice. In the expression τῷ θρόνῳ τῆς χάρ. the allusion is certainly not, what some suppose, to the Jewish notion of God's having two thrones,—of mercy and of judgment; but rather (as the best Commentators suppose) to the ark of the covenant, the mercy-seat (Rom. iii. 25), where God was represented as sitting enthroned, hearing the supplications of the people, accepting their oblations, and dispensing ἔλεον καὶ χάριν. The terms λάβωμεν and εὕρωμεν are synonymous, though the latter is the stronger. Ἔλεος and χάρις, too, are generally synonymous; the gracious dispensations of God being called his *mercies*, to intimate our *unworthiness* of them. Here, however, the terms have a distinct

1 εὕρωμεν, εἰς εὔκαιρον βοήθειαν. V. [a] Πᾶς γὰρ ἀρχιερεὺς ἐξ a Supr. 2. 17. infra 8. 3.
ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς
τὸν Θεὸν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν·
2 [b] μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις· ἐπεὶ b Supr. 2. 18 & 4. 15. infra 7. 28.
3 καὶ αὐτὸς περίκειται ἀσθένειαν. [c] Καὶ διὰ ταύτην ὀφείλει, c Lev. 9. 7. & 16. 3, &c.
καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ, προσφέρειν infra 7. 26.
4 ὑπὲρ ἁμαρτιῶν. [d] Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, d Exod. 28. 1. 1 Chron. 23. 13.
ἀλλὰ [ὁ] καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ [ὁ] 2 Chron. 26. 16, &c.

sense with reference to the two ideas involved in *πεπειραμένον* at ver. 15, viz., *mercy* and *compassion* to beings encompassed with sin, and surrounded with trials and tribulations (see ver. 15), and *grace* vouchsafed at all times, to comfort, support, and sanctify them.

— *εἰς εὔκαιρ. βοήθ.*] for *εἰς βοήθ. ἐν καιρῷ*, 'for seasonable help,' 'to be helped opportunely.' It is a fine observation of Bengel: 'Fideles apparatum gratiæ non sentiunt simul in longa tempora; sed quum incidit tempus, præsentem eam inveniunt; et hæc opportunitas maxime incidit in tempora Nov. Test. Rom. iii. 26. v. 6, et sub eo in tempora crucis.'

V. In order more fully to set forth the nature and efficacy of the Priesthood of Christ, the Apostle carries forward his comparison between the Jewish High Priest and Christ; and in order thereto he begins by describing the *requisites* for the former; and then proceeds to evince that Jesus Christ is the true High Priest, and infinitely superior to the Jewish ones, by having *all* the requisites for the office, and that in the *highest degree*. First, the high priest is described as one *ἐξ ἀνθρώπων*, taken or selected from among men, and consequently of mere human condition; involving a tacit comparison with Christ, the *Divine* High Priest.

1. *πᾶς ἀρχιερεὺς*, &c.] The singular is here used *generically*, to denote the whole class of persons so called.

— *ὑπὲρ ἀνθρώπων καθίσταται τὰ π. τ. Θ.*] i. e. 'is appointed [such] for the benefit of men in respect to their observances towards God.' So in Josephus, Bell. ii. 1. 2, the Jews, as a reason for deposing their present high priest, allege *προσήκειν αὐτοῖς εὐσεβέστερον αἱρεῖσθαι καὶ καθαρώτερον*.

— *ἵνα προσφέρῃ δῶρα*, &c.] These words indicate the *purpose* for which the office was especially appointed. In *προσφ.* we have a sacrificial term, found also at Matt. v. 23, and John xvi. 2. The expressions *δῶρα* and *ϑυσίαι* are properly *distinct*; the former being the *original* term, and such as chiefly respected the most ancient and primitive kind of oblation, that of the fruits of the earth, and, indeed, the *unbloody* offerings in general (*ἀναθήματα*), which were afterwards called thank-offerings (a distinction observable in Josephus, Antiq. xviii. 1. 5, where it is said that the Essenes, *εἰς τὸ ἱερὸν ἀναθήματα στέλλοντες, ϑυσίας οὐκ ἐπιτελοῦσι*); the *latter*, the *bloody* offerings, the various sin and trespass-offerings made by slain beasts. Sometimes, however (as infra viii. 4, and often in the Sept.), *δῶρον* includes the idea both of the unbloody and the bloody sacrifices. Here the terms are *conjoined* to denote *universality*.

2. *μετριοπαθεῖν δυνάμενος.*] This expression, from its corresponding to the one before used, *συμπαθῆσαι δυνάμενος*, (see iv. 15) must, of course, denote something nearly allied to it, though not (as some have supposed) the *same*. The term *μετριοπαθεῖν* properly signifies 'to carry oneself with moderation,' holding the passions under due restraint, so as not to give way to anger or any other excess, (as was enjoined by the Peripatetic philosophers, in opposition to the Stoics, who maintained that a man should be superior to the influence of the passions, and held that the wise man was not *ἀπαθὴς*, but *μετριοπαθής*; see Diog. Laërt. v. 31). Hence it came to denote, as here, 'the being gentle, forbearing, and indulgent to the failings of others.' By the expression *δύναται* is meant not so much the *power* as the *disposition* to show indulgence.

In *τοῖς ἀγνοοῦσι καὶ πλανωμένοις* we are not justified in supposing (as some eminent Commentators have done) a mere Hendiadys for *τοῖς ἐξ ἀγν. πλαν.*; since, as Dindorf, Kuinoel, and Stuart remark, the indulgence of the High Priest on earth was not limited merely to *this* class of offenders, much less is the clemency of our great High Priest in the heavens so limited; see also Levit. vi. 1—7. The words are, by the Hellenistic use, nearly synonymous; see Psalm xxv. 7, compared with 2 Chron. xxviii. 13, where *ἀγν.* is put, *per ὑποκορισμὸν*, for *ἁμαρτάνειν*. And so *ἀγνοεῖ* and *ἀγνόημα* in Ecclus. v. 18, and *ἀγνόημα* in Hebr. ix. 7.

— *περίκειται ἀσθένειαν.*] We have here a metaphor taken from *clothing*, and employed, as often, to denote the being *intimately conversant* with, and implying the idea of *habit*, by which a thing *cleaves* to us, even as the fabled garment of Nessus to Hercules, of which it is said in Soph. Trach. 770, *καὶ προσπτύσσετο Πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος Χιτὼν ἅπαν κατ' ἄρθρον*.

3. *διὰ ταύτην*] 'on account of this [frailty and the sinning consequent upon it].'

— *καὶ περὶ ἑαυτοῦ.*] This he was bound to do, if conscious of any particular sin. The sacrifice was a young bullock; which, for greater security, was *always* offered up by the High Priest *for himself* on the day of Expiation. See Levit. xvi. 11. 24.

Now *Christ*, being wholly free from sin (see supra iv. 15), had no need of any such personal propitiatory sacrifice.

4. *οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμήν.*] Τιμὴ, like the Latin *honor*, is a term often used of *office*, whether political or religious. The expression

e Ps. 2. 7. John 8. 54. Acts 13. 33. supra 1. 5. f Ps. 110. 4. infra 7. 17. g Ps. 22. 1. Matt. 26. 37, 38, &c. & 27. 46, 50. Mark 15. 34. John 12. 27. & 17. 1. h Supra 1. 5, 8. & 3. 6. Phil. 2. 6, 8.

ʼΑαρών. [e] Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενη- 5
θῆναι ἀρχιερέα, ἀλλʼ ὁ λαλήσας πρὸς αὐτόν· Υἱός μου εἶ
σύ, ἐγὼ σήμερον γεγέννηκά σε· [f] καθὼς καὶ ἐν ἑτέρῳ 6
λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν
Μελχισεδέκ. [g] Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ,— 7
δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ
θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων, προσενέγκας,
καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,— [h] καίπερ ὢν Υἱός, 8

λαμβάνειν ἑαυτῷ signifies 'to arrogate to oneself that to which one has no claim.' The use here of the *Present* tense serves to denote what is *customary*; the sense being (by an idiom also found infra vii. 13, and elsewhere), 'no one can lawfully, or *ought* to take it to himself.'

— ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ.] Meaning, that this office must be of Divine appointment. The ὁ before καλούμενος found in the common text has been cancelled (on the authority of many MSS. and early Editions) by Bengel, Griesbach, Matthæi, Knapp, Tittman, Vater, and Scholz; and rightly; since it might easily originate with the scribes, or be an insertion of some injudicious Critics; though, as Bp. Middleton observes, far from assisting, it disturbs the sense; καλούμενος here being opposed to ἑαυτῷ just before; q. d. 'not of his own accord, but being called thereto by God.' On the same authority the ὁ before ʼΑαρὼν has been cancelled.

5. It is now shown that, whereas no one could take upon himself the Levitical high-priesthood, unless called by God, as Aaron was, *Christ* not only was appointed to his priestly office by God, but had an *everlasting* priesthood conferred upon him, of which Melchizedec's was but a type. Again, Christ's priestly office was *thus far* superior to that under the Law, that he was appointed to it by an immediate investment from above, in virtue of his relation to God *as Son*, which made him High Priest in a far higher sense. This appointment is, ver. 6, shown by reference to Psalm ii. 7 and cx. 4, the two passages being regarded as prophetical, and the prediction therein fulfilled in Christ.

— οὐχ ἑαυτὸν ἐδόξασε.] Corresponding to οὐχ ἑαυτῷ λαμβάνει before.

— ἀλλʼ ὁ λαλήσας πρὸς αὐτόν.] Supply, not *per ellipsin*, but from the context, ἐδόξασεν αὐτόν; q. d. 'God who spoke these words appointed Christ to be our High Priest;' the appellation Υἱὸς implying that dignity.

6. κατὰ τὴν τάξιν Μελ.] The best Expositors are agreed that this is for κατὰ τὴν ὁμοιότητα, 'after the manner of,' as at vii. 15. 'The *particulars* (says Stuart) of the comparison, in respect to the priesthood of Christ and Melchizedec, are not immediately brought into view, but suspended until the writer has introduced other considerations relative to Christ as a priest, vv. 7—9, and given vent to his feelings of concern for those whom he was addressing, by suggesting various considerations, adapted to reprove, v. 11—14; to warn, vi. 1—9; as well as to excite and animate them, vi. 10—20.'

7—9. Of these verses the exact reference, scope, and bearing have been not a little disputed. They would seem to be (as Newcome and Stuart regard them) explanatory of ver. 2, being intended to be subservient to the comparison of Christ, as a priest, with the Jewish priests. Hence is evinced the fitness of Christ to be a *compassionate* High Priest, inasmuch as from his assumption of human nature, and exposure to its infirmities, he can pity the infirmities of others.

7. ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς, &c.] There is here, together with a certain obscurity in the phraseology, a perplexity in the construction, which some attempt to remove by placing in a parenthesis the words δεήσεις τε—εὐλαβείας; others, the whole of ver. 8; and others, again, the words καίπερ ὢν Υἱός: each of which methods lies open to objection, and not one of them completely removes the difficulty. The obscurity here seems to be chiefly occasioned by the insertion of the words καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλ.; and if these are considered as parenthetical, the sense will be effectually cleared. By ἡμέρ. τῆς σαρκὸς αὐ. is meant, 'during the time when he lived as a man among men;' in which there is an evident allusion to the period *before* he had put off his Divine nature, of course implying that he *had* such. Σαρκὸς also carries with it a notion of the frailty and misery of the flesh; 'the whole (as Stuart observes) designating the condition of the LOGOS on earth (see John i. 14. 1 Tim. iii. 16), and the period of the Saviour's humiliation;' on which see Calvin.

Of the expression προσφέρειν δεήσεις (in which we have a *sacrificial* allusion) several examples occur in the later writers. Δεήσεις and ἱκετ. are terms nearly synonymous (though the latter is rather the stronger one, and therefore introduced last), but united for greater intensity of sense. With ἰσχυρὸς in this unusual sense *vehement*, *ardent*, I would compare a very similar expression in Eurip. Med. 999, στεῤῥὰς ἐνεγκοῦσʼ ἐν τόκοις ἀλγηδόνας. The expressions μετὰ κραυγῆς ἰσχ. καὶ δακρύων (corresponding to similar ones in Josephus, Bell. i. 32. 3, μετὰ ὀλολυγμοῦ καὶ δακρύων) are to be construed after δεήσεις καὶ ἱκετηρίας; the whole referring to our Lord's earnest prayers during his agony in the garden of Gethsemane.

— καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας.] It is a disputed question whether the expression τῆς εὐλαβ. should be rendered *fear*, or *piety*. Either sense is permitted by the *usus loquendi*, and especially the former, which is a signification of the word most frequent in the later Greek writers and the Sept., and is here preferable on the score of greater strength and suitableness. Thus the term εἰσακουσθεὶς will have a sort of *double* sense, by what is called a *sensus prægnans* (an idiom common both in the Scriptural and Classical writers); in illustration of which Comment-

9 ἔμαθεν, ἀφ' ὧν ἔπαθε, τὴν ὑπακοήν· [i] καὶ τελειωθεὶς ἐγένετο [i Supra 2. 10.]
τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου,
10 προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν
Μελχισεδέκ.
11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος, καὶ δυσερμήνευτος λέγειν,
12 ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. [k] Καὶ γάρ, ὀφείλοντες [k 1 Cor. 3. 1, 2, 3. 1 Pet. 2. 2.]
εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ

ators refer to a similar use of the Hebr. ענה in Psalm xxii. 22, and Job xxxv. 12, where the Sept. similarly has καὶ οὐ μὴ εἰσακούσῃ καὶ ἀπὸ ὕβρεως πονηρῶν, 'and yet thou wilt not hear, and so deliver him from the insolence of the wicked;' see also Psalm lv. 16. 2 Chron. xviii. 31. Psalm cxviii. 18. The full sense will then be, 'was heard in respect to that which he feared;' i. e., was so heard as to be *delivered* from this fear, namely, that horrible fear, of which we have so affecting a description at Matt. xxvi. 37, and from which he was delivered by an angel strengthening him, Luke xxii. 43. So Bengel well remarks: 'Exauditus est, non ut ne biberet calicem, sed ut jam sine horrore ullo biberet; unde etiam per angelum est corroboratus.'

8. καίπερ ὢν Υἱός.] Render, not 'though he *were* a son;' but 'though he was the Son,' namely, of God; by a use of Υἱὸς without the article, also found supra i. 1 (where see Note). So the words are taken by the ancient Translators and Commentators almost universally; and this view of the sense is, moreover, confirmed by the close connexion which may be observed to exist between καίπερ ὢν Υἱὸς and ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, meaning, 'when he was made man.'

— ἔμαθεν, ἀφ' ὧν ἔπαθε, &c.] In ἔμαθε—ἔπαθε there is supposed to be a *paronomasia*, probably founded on the proverb μαθήματα τὰ παθήματα, which may be traced to Herodotus, i. 107. The expression ἔμαθε τὴν ὑπακοὴν is best regarded (without any reference to metaphysical refinements) as a *popular* mode of speaking, to denote that 'he was made to learn, experimentally, how difficult it is to obey God's will amidst complicated trials.' 'This, indeed (as Calvin observes) was done, *nostri respectu*, for our instruction, that he might thus give an illustrious proof and specimen of his subjection to death; though, indeed, it may be said that Christ by his death learnt to the full what it is to obey God, when he had then so especially to deny himself and renounce his own will, by yielding himself, of his own free will, obedient to that death which he dreaded. It is meant, then, that 'by the experience of sufferings Christ learnt to what an extent it is necessary for *us* to yield submission and obedience to the will of God. And therefore we also, after his example, must, by various afflictions, and at length by death itself, be instructed and formed to a like obedience.'

9. τελειωθείς.] This has reference to ἔπαθε at ver. 8; and hence the word must here have the same sense as at ii. 10, τὸν ἀρχηγὸν—διὰ παθημάτων τελειῶσαι, namely, 'to bring or exalt to glory in heaven.' So it is well observed by Calvin, that 'here we have the final or remote end (as it is called) why Christ must needs thus suffer; namely, that thus he was inaugurated to his priestly office; as though the Apostle would say, that his suffering of death, even the death of the cross, was a sort of solemn *consecration* in Christ, whereby he signifies the reference which all his sufferings have to our salvation.'

— τοῖς ὑπακούουσιν α.] Meaning, an obedience to his Gospel as full and unreserved as that rendered by Christ to God the Father. Αἴτιος, *effector*. Equivalent to ἀρχηγὸς at ii. 10. The same expression is used by Philo, t. ii. p. 440.

10. προσαγορευθείς.] The sense seems to be, 'being proclaimed and constituted.' Appointment to office was in ancient, as in modern, times, made by saluting the person by the title attached to the office.

11. We have now, to the end of the next chapter, a *digression* (though introductory and preparatory to the main purpose, the priesthood of Christ), which, as Calvin suggests, seems intended to rouse the mind of the reader to increased attention. Accordingly, this portion consists of *reproof* and *exhortation*, intermixed, however, with consolation. 'The Apostle (as Stuart observes) is led to remark on the difficulty of the subject, more especially with reference to the spiritual ignorance of those whom he is addressing; accordingly, he suggests certain considerations adapted as well to reprove them for their deficiency in the knowledge necessary to enable them to fully understand what he is about to say, and to excite them to attention and an earnest endeavour to fully acquire it.' So Hyperius observes, 'Probatio est segniter a progressuum tenuitate.' And he adds: 'Habet paulo plus acrimoniæ hæc probatio, si quadam sarcasmi specie, aut certe cum stomacho ac gestu acriter reprehendentis et subirascentis pronunciata accipiatur. Sic autem pronunciatam colligere licet ex ipsa rerum et verborum dispositione.'

— περὶ οὗ] 'respecting which [personage and his priesthood].' Or, 'which [matter],' namely, the comparison of the priesthood of Melchizedec and Christ. Δυσερμ. λέγειν is for δυσ. ἐν τῷ λέγειν, 'difficult to be made intelligible, in speaking on that subject.' Πολὺς ὁ λόγος. So in Dionys. Hal. i. 23, we have, περὶ ὧν πολὺς ἂν εἴη ὁ λόγος. Νωθροὶ γεγόν. ταῖς ἀκ., 'you are dull in apprehension.'

12. καὶ γάρ, &c.] The καὶ is by some rendered *etenim*, or *præcipue*; but such a sense is precarious; and it is better to suppose a clause omitted, to which the γὰρ refers, and to assign to καὶ its usual sense *also* or *even*; q. d. '[And such ye are,] *for* though ye ought, according to the time, to be teachers,' &c.

— διὰ τὸν χρόνον] 'in respect to, or considering the time [ye have learnt the Gospel].' Meaning, that they had learnt long enough to be *teachers*; i. e. long enough to understand, not merely the elements, but the more recondite doc-

διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων
τοῦ Θεοῦ· καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ
1 1 Cor. 3. 2. & 14. 20. Eph. 4. 14. στερεᾶς τροφῆς. [1] Πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος 13
λόγου δικαιοσύνης· νήπιος γάρ ἐστι. τελείων δέ ἐστιν ἡ 14
στερεὰ τροφὴ, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα
ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. VI. Διὸ 1

trines of the Gospel. At διδάσκειν supply ἡμᾶς. Τὰ στοιχεῖα τῆς ἀρχῆς, for τὰ πρῶτα στοιχεῖα; meaning faith, repentance, and such like. So called, as being those which the learner στείχει *goes* upon in seeking to attain further knowledge. Similarly Plutarch, de Educ. 16, has στοιχεῖα τῆς ἀρετῆς.

Τῶν λογίων τοῦ Θεοῦ some, as Kuinoel and Stuart, explain (as also did formerly Grotius, Estius, and others), the doctrines or communications of God in the Gospel, the system of Divine truths, which we understand by *Christianity*: a view of the sense confirmed by vi. 1.

— καὶ γεγόνατε χρείαν ἔχοντες, &c.] 'and have become such as need,' &c.; q. d. 'like children, who cannot digest any but the lightest food.' The comparison of knowledge, or doctrine, to *food* is frequent in the Jewish writers. The elementary and the more recondite doctrines are here compared to milk and solid food, respectively, just as at 1 Cor. iii. 2 γάλα is opposed to βρῶμα. By στερεὰ τροφὴ is meant solid food (called by Galen ἰσχυρὸν βρῶμα, and by Arrian, Epict. ii. 16. 39, τροφὴ στερεωτέρα), such as that of *flesh*, and grain in its most condensed state; as opposed to milk, porridge, and such like, elegantly termed by Sophocles νέα τροφή.

13, 14. Here we have the above similitude further unfolded, and a description given of the persons to whom only the *milk* of instruction is suitable. (Hyperius.)

13. πᾶς γὰρ ὁ μετέχων, &c.] There is here a certain obscurity, occasioned by a confounding of the natural with the metaphorical (or allegorical) sense. If kept distinct, the thought would be expressed as follows: 'Thus [as] every one who can live only on milk is, in some sort, a babe; [so] every one who can profit only by the first elements of the Gospel, is also a babe *in knowledge*, being ἄπειρος λόγου δικαιοσύνης.'

The expression λόγου δικαιοσύνης has been variously interpreted. Many of the best Expositors, from Calvin and Abresch to Kuinoel, take it to mean *doctrinam perfectiorem*, the τελειότης spoken of infra vi. 1; regarding it as in antithesis with τὰ στοιχεῖα. It would seem better to simply understand by it 'the Christian religion;' or rather, the doctrine of salvation through Christ, the doctrine of justification by faith and grace, which probably *they* as well as the Galatian Christians had forgotten, or not duly attended to. Now to those thus deficient are opposed the τέλειοι, or those who can bear the solid food of a more recondite inquiry into the origin and nature of the Gospel; comparing the *word of righteousness*, the righteousness of *Faith* (see Rom. iv. 13), with the righteousness of *the Law* (see Rom. x. 5, 6), and tracing the connexion between the Patriarchal and the Mosaic, and that between the Mosaic and the Christian dispensations.

14. τελείων δέ ἐστιν ἡ στερεὰ τροφὴ, &c.] These several terms, τελείων, στερεὰ τροφὴ, and ἕξιν, are equally adapted to the natural and to the figurative sense. So Hyperius remarks, that the *ratio similitudinis* would have required a *noun* expressive of age, as men (adults or old men); but the Apostle thought it enough to say *perfectos*, as in Eph. iv. 13, ἄνδρα τέλειον. Thus by τελείους he means those that have made some progress, so as to understand the deeper mysteries of the word; such as those of whom he makes mention at 1 Cor. ii. 6: 'Howbeit we speak wisdom,' ἐν τοῖς τελείοις. The next words serve to show the nature of this τελειότης, and in what it consists.

— διὰ τὴν ἕξιν, &c.] Meaning, 'by habit arising from long use and exercise.' The word ἕξις signifies properly a habit of *body*, and, metaphorically, a habit of *mind*; which *supposes* use and exercise. At τὰ αἰσθητήρια supply ὄργανα, meaning τὰς αἰσθήσεις, as in a fragment of Ælian, p. 1051. It here, however, denotes the *internal* senses. Finally, by the terms καλοῦ and κακοῦ are denoted not simply moral good and moral evil, but the good of *truth*, and the evil of *error*, &c. in religion.

VI. 1. διὸ] i. e. 'since ye ought now to be thus τέλειοι, and *must* be, in some degree, able to comprehend τὰ τέλεια (the more recondite doctrines of the faith), let us proceed,' &c. Such seems to be the true force of the διό; yet on the whole of these six verses much difference of opinion exists. Towards ascertaining the true sense, it is important to previously attend to the *scope* of the whole portion, and the intent of the writer. And here Expositors adopt two widely different views. Some consider the whole passage as *hortatory*, i. e. earnestly exhorting them not to rest satisfied with the elementary principles of religion, but to aim at being fully conversant in the Christian faith. But to this view of the sense the words καὶ τοῦτο ποιήσομεν, &c., and ἀδύνατον γὰρ, a little after, are quite adverse; not to mention that it is for the *teacher* to lay the foundation of Christian faith in Christ's doctrines, not the *taught*. The true sense intended is, I conceive, that assigned by Grotius, Vatablus, Piscator, Gomar, Whitby, Wolf, and others, down to the time of Kuinoel (including Mr. Scott), who understand the Apostle by these words to apprize them what he is about to do; namely, after passing over the more elementary parts of the Christian doctrines, to proceed to the higher and more recondite ones, the more spiritual mysteries of redemption by Christ: q. d. 'Passing over [for the present] the elementary doctrines of repentance, faith, baptism, &c., let us proceed to the consideration of the higher doctrines (as involved in the comparison between the priesthood of Melchisedec and Christ). And this', adds he, 'by God's permission, we will now do,' i. e. intend now to do. Now this the writer *does*, but not until after a *digression*, contained in vv. 4—12, inclusive;

ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελει-
ότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετα-
2 νοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεὸν, βαπτισμῶν
διδαχῆς ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ

commencing the discussion in question at ver. 13. The above interpretation is, I believe, liable to no serious objections, if it be but borne in mind that the words μὴ πάλιν θεμέλιον—κρίματος αἰωνίου are, in some measure, *parenthetical;* and thus καὶ τοῦτο ποιήσομεν connects well with ἐπὶ τὴν τελειότητα φερώμεθα. It may, indeed, be urged that, according to this view of the sense, it is difficult to trace the *connexion* in ἀδύνατον, &c.: but, in fact, the case is otherwise; for the words need not, nay, *ought* not to be referred to what *immediately* precedes, but to the parenthetical portion, μὴ πάλιν—κρίματος αἰωνίου, as is shown in the Note on ver. 4. Finally, the above view of the sense is supported by the authority of the Pesch. Syr. Version; and Hyperius, after a full discussion of the question, admits that such may be the import. Possibly, however, the Apostle might intend the other sense to be *included*, as a secondary one, and accordingly to this he chiefly adverts in ἀδύνατον γὰρ, &c., ver. 4.

— τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον.] This is explained by the expression a little before, supra v. 12, τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θ.; and answering to τοῦ Χριστοῦ here is τὰ λόγια τοῦ Θεοῦ there. The whole stands for ἀφέντες τὸ λέγειν περὶ τῆς ἀρχῆς τοῦ λόγου τοῦ Χριστοῦ, and that for τῶν λογίων τοῦ Θεοῦ.

— ἐπὶ τὴν τελειότητα φερώμεθα.] τελειότ. is equiv. to τὰ τέλεια, those recondite doctrines which correspond to the *solid food* of *Christian knowledge* just mentioned, fit for the τέλειοι, supra v. 14. So 1 Cor. ii. 6, 7, σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν Θεοῦ ἐν μυστηρίῳ. In φερώμεθα there is a *nautical* metaphor.

— μὴ πάλιν—αἰωνίου.] The sense here assigned to καταβαλλόμενοι will depend upon the view adopted respecting the force of the preceding words. It would seem that the Apostle meant to advert to the communication of the *chief* of the *elementary* doctrines of the Christian religion (as in Rom. xv. 20. 1 Cor. iii. 10), omitting such as were *implied* in the very profession of the religion; and therefore we are not to expect to find *all* that are specified in similar enumerations at 1 Cor. xv. 3, 4. 1 Thess. i. 9, 10. Tit. ii. 11—14, though some of them may be ἐν τοῖς πρώτοις, or primary ones.

In fact the doctrines are such as were inculcated on catechumens, or candidates for baptism; viz. 'to repent, to have faith in the declarations of God through Christ, and to believe in a resurrection and future judgment.' Moreover, by μετανοίας, πίστ., βαπτ., &c. are meant, not the *things* themselves, as *acts*, but as *subjects of consideration*, or *doctrines*. Thus the sense is, 'the *doctrines* of repentance,' &c. This is plain from διδαχῆς being *expressed* at *one* of the clauses, doubtless to suggest it as to be *understood* with the *rest;* for it must not be regarded, with some, as a *separate* particular, but be joined with βαπτ. It is worthy of notice, that though these fundamental points of doctrine are *six*, yet they are so placed as to constitute, as it were, *three pairs*, in which the doctrines of each pair are closely connected. Thus the particulars are naturally connected, and the best comment on them is Acts xx. 21, διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. See also Acts ii. 38, and xxvi. 20.

— μετανοίας ἀπὸ νεκρῶν ἔργων.] Μετάνοια has here a sort of *sensus prægnans*, occasionally found in the *verb* μετανοέω, by which it denotes both repentance and reformation, the ceasing to do evil, and the learning to do well. The term νεκρῶν some interpret *sinful;* others, that which *causes death*, or condemnation. Both senses may be intended,—the one as implied in the other; since the works in question, being done by those 'dead in trespasses and sins,' must lead to spiritual death. Thus at ix. 14 the blood of Christ is said to purify the conscience [namely, of those who are converted to Christianity] ἀπὸ νεκρῶν ἔργων. Moreover the expression may be used with reference to the works as *fruitless*, inefficacious to save, as being mere works of external righteousness, and not proceeding from a living faith. See more in Hyperius.

2. βαπτισμῶν.] The *plural* here involves some difficulty, there being but *one* Christian baptism; and to take the word in a *distributive* sense would be harsh. Most Commentators regard it as plural for singular, and denoting Christian baptism; alleging a similar use in αἵματα, καρδίαι, πόρνειαι, &c. Yet they have not proved, by a single example (what were, indeed, highly improbable), that this idiom ever extended to the term βαπτισμός. The word is used in three other passages of the New Test., yet no where in the sense *baptism* (which is expressed invariably by βάπτισμα), but always in the sense *washing*. Hence I should *prefer* (with Limborch, Dind., Rosenmuller, Schleusner, and others) to understand it of the various ceremonial washings of the Jews (so ix. 10, διαφόροις βαπτισμοῖς), especially the *baptism of proselytes*. However, I am rather inclined (with Vater, Kuinoel, and Dr. Burton,) to take βαπτισμῶν as a *general* term, referring both to the Jewish and Christian baptisms, and implying, in the adjunct διδαχῆς, such a comparison of one with the other, and such a knowledge of the difference between them, as would lead to the adoption of the latter.

— ἐπιθέσεως χειρῶν.] Here we have a separate head of doctrine, though closely connected with the last; and reference is here had to the *laying on of hands*, by which, in that age, baptism was accompanied, namely, as a symbol of the spiritual gifts imparted to the new converts: a circumstance alluded to at ver. 4. Now it was necessary that these *neophytes* should be taught the purpose of this imposition of hands, and the nature of the benefits which it imparted.

— ἀναστάσεως νεκρῶν.] Meaning, it would seem, not (as many have supposed) the resurrection of the just, but a resurrection generally, both of the just and the unjust, spoken of in Acts xxiv. 15. By καὶ κρίμ. αἰων. is meant, 'and of a

a Acts 18. 21. 1 Cor. 4. 19. James 4. 15. b Matt. 12. 31, 45. infra 10. 26, 27. 2 Pet. 2. 20. 1 John 4. 10. & 5. 16.

κρίματος αἰωνίου. [a] Καὶ τοῦτο ποιήσομεν, ἐάν περ ἐπιτρέπῃ 3
ὁ Θεός. [b] Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσα- 4

judgment, the consequences of which, whether for bliss or woe, will be eternal.'

3. καὶ τοῦτο ποιήσομεν, &c.] See Note supra ver. 1.

4—6. Much difference of opinion exists as to the sense contained in these verses; in determining which, it is of consequence to settle the *connexion*, as contained in ἀδύνατον γάρ. Some refer γὰρ to the preceding verse, while others suppose it belongs to ver. 1, but of course vary in their representations of the meaning, according to their different views of the import of that verse, and according as they take the expression ἀδύνατον in a *qualified* or in an *unqualified* sense. If we adopt the view generally taken of the sense of ver. 1, we may regard it as an argument to show the necessity of going on in the true profession and faithful practice of Christianity, founded on the desperate condition of apostates, and paraphrase, with Mr. Holden, as follows: 'Let us strive to go on to perfection, and resolve upon it, vv. 1—3, for it is impossible to renew again by repentance those who have been once enlightened, &c., and yet have fallen away, since they crucify to themselves the Son of God afresh,' &c. Yet thus the argument can scarcely be considered cogent, and the case is made far more prominent than seems to have been intended. Hence I should prefer, with some ancient and several modern Commentators, as Whitby and Newcome, to suppose the γὰρ to have reference to the words μὴ πάλιν θεμέλιον καταβαλλόμενοι: q. d. '[Let us, I say, not have to lay again the foundation of our religion, or by giving way to sluggishness, gradually slide into apostasy;] *for* it is impossible to renew them again unto repentance who,' &c. That the crime of apostasy is here meant, is plain from what follows, and especially from the parallel passage at x. 26, 27 (which is the best comment on the present), from a comparison of which we are far better enabled to explain the chief terms here (on which the sense mainly rests), ἀδύνατον, φωτισθ., παραπεσόντας, and ἀνακαινίζειν. No writer has, I think, thrown so much light on this most controverted passage as Bp. Jeremy Taylor, in § 4 of his able treatise 'On the effect of repentance,' vol. ix. p. 199—202. (Ed. Heber.) He there shows that by παραπεσόντας is meant, in conjunction with what follows, a falling away from the state of excellent things in which they had received all the present endearments of the Gospel,—a full conviction and pardon of sins, the earnest of the Spirit, the comfort of the promises, an antepast of heaven itself. 'Now (continues he) to fall away from all this cannot be by *infirmity*, *ignorance*, or *surprise*; which is meant by ἑκουσίως ἁμαρτάνειν, to sin *wilfully*, after they have received the knowledge of the truth. It must denote absolute apostasy, either unto heathenism, or Judaism, or any other state of despising and hating Christ, as thus crucifying him afresh.' And the strong terms here used would, as Mr. Greswell (on Parables, vol. iv. p. 240) observes, 'lead to the inference that the faith of the Hebrew church had more than begun to waver,—that some of its members had already lapsed, and others were in imminent danger of lapsing, from the open profession of a religion so full of tribulation, so destitute, as it might appear, of present ease and comfort, if not of future hope.'

By the somewhat peculiar expression ἀνακαινίζειν εἰς μετ. Bp. Taylor supposes it to be intimated, that such persons cannot be restored to their *former* condition, or to any *other* gracious covenant, since they have despised *this*. 'Other persons (continues he) who "hold fast their profession," and "forget not that they were cleansed in baptism," they, in case they do fall into sin, may proceed, in the same method, in their first renovation to repentance; that is, in their being solemnly admitted to the method and state of repentance for all sins known and unknown. But when this renovation is renounced; when they despise the whole economy; when they reject this grace, and throw away the covenant, there is "nothing left" for such but a "fearful looking-for of judgment;" for these persons are incapable of the mercies of the Gospel,—they are out of the way; for there being but *one* way of salvation, viz. by Jesus Christ, whom they renounce,—neither Moses, nor nature, nor any other name can restore them; and their case is so bad, and they are so impious and malicious, that no man hath power to persuade such men to accept of pardon by those means which they so disown. For there is no means of salvation but this one; and this one they hate, and will not have: they will not return to the old, and there is none left by which they can be ἀνακαινιζόμενοι, *renewed*; and therefore their condition is desperate.'

Finally, with respect to the expression ἀδύνατον, there need not have been such debate as to whether it should mean absolutely impossible, or very difficult. The truth here (as not unfrequently) may be said to lie *in medio*. The learned Prelate above cited shows that the word is to be understood, not in the natural sense, but in the *moral*, as in 'the case of a criminal condemned by the law, of whom we say it is impossible he should escape, i. e. by *the law*, it being clearly against him.' In like manner (I would add) the *apostate* may be said to stand in the same place with respect to *religion*, that a *deserter* does with respect to an *army*; the one is condemned by *the articles of war*, and has as little chance of regaining the name and character of a *brave* man, as the other of ever again attaining to the state of a *sincere believer*. Thus we may, with Bp. Taylor, illustrate the expression from the parallel words οὐκ ἔτι ἀπολείπεται θυσία, alluding to Moses' law, in which, for those that despised it, i. e. for apostates (as Maimonides expounds), 'there was no sacrifice appointed.' 'So that (continues he) though ἀδύνατον signifies, *in sensu forensi*, a state of sin, which is sentenced by the Law to be capital and damning, yet here it denotes the *highest degree* of that deadliness and impossibility, as there are degrees of malignity and desperation in mortal diseases; for of all evils, this state here described is the worst.' And no wonder; inasmuch as the sin of apostasy being a sin against light and knowledge, and especially against that which is the very condition and in-

μένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενη-
5 θέντας Πνεύματος ἁγίου, καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα
6 δυνάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν

strument of salvation, FAITH,—*that* is destroyed without which no man can be saved. 'Finally (says Bp. Taylor), besides all other senses of this word, it is certain, by the whole frame of the place, and the very analogy of the Gospel, that the impossibility here mentioned is not an impossibility of the *thing*, but only relative to the person. It is impossible to restore him whose state of evil is contrary to pardon and restitution, as being a renouncing the Gospel, that is, the whole covenant of pardon and repentance. Compare 1 John iii. 9. Yet if this man will repent with a repentance proportioned to that evil which he hath committed, that he ought not to despair of pardon in the court of heaven, we have the affirmation of Justin Martyr. So that this impossibility concerns not those that *return* and do *confess* him, but those that wilfully and *maliciously reject* this only way of salvation as false and deceitful, and never return to the confession of it again.' Thus it appears that ἀδύνατον here (as elsewhere, both in the Scriptural and Classical writers) denotes the highest degree of what we call *moral* impossibility, something so *exceedingly* difficult, as to be utterly *hopeless;* though not *beyond* the reach of His grace 'with whom all things are possible.' (Matt. xix. 26.)

—τοὺς ἅπαξ φωτισθέντας, &c.] In these words, τοὺς ἅπαξ—αἰῶνος, we have, it would seem, the benefits of salvation distributed into two classes: 1. those which respect Divine *knowledge;* 2. those which regard its practical *results*, in conferring *happiness*, both here and hereafter. To the former class will pertain the privileges denoted by ἅπαξ φωτισθέντας and μετόχους γενηθέντας Πνεύματος ἁγίου; to the latter, the subsequent particulars. By the term φωτισθέντας is generally supposed to be denoted (by a metaphor frequent in the Sept.) the being enlightened by the truths of the Gospel. (See Eph. i. 18. 1 Pet. ii. 9. 2 Cor. iv. 4.) Thus the expression may be compared with that infra x. 26, λαμβάνειν τὴν ἐπίγνωσιν τῆς ἀληθείας, except that it is a much stronger term. Some, however, consisting of the ancient Commentators and many eminent modern Expositors, (as Beza, Camerarius, Grotius, Hammond, Zeger, Estius, Whitby, Bengel, Ernesti, Michaelis, and Valcknaer,) suppose φωτισθέντας to stand for βαπτισθέντας: as it is said, infra x. 32, ἀναμιμνήσκεσθε τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες, &c.

Between these two widely differing views a *middle* course will, as often, be found the best. And here the decision of Hyperius may safely be followed, who observes, 'Etsi rectè accipere possimus exposita hîc esse beneficia spiritualia omnia, quæ credentes ab initio suscepti evangelii ad id usque tempus, quo Apostolus epistolam hanc scribebat, acceperant; tamen non dubium est, de iis præcipuè, quæ in baptismate à tempore primæ institutionis acceperant, beneficiis sermonem fieri, adeò ut omnia ferè, quæ hîc dicuntur, baptismo, tanquam proprii ipsius effectus, tribui rectè queant.' That there is a strong allusion to baptism in the expressions φωτισθέντας and ἀνακαινίζειν, may be inferred from the points adverted to at ver. 2 being those in which candidates for baptism were especially instructed; and as we know that the Apostles never allowed any repetition of the sacrament of baptism, to that non-reiteration there may be an allusion in the expression ἀδύνατον.

The words following, γευσαμένους τῆς δωρεᾶς τῆς ἐπουρανίου, have been variously interpreted, and admit of more than one sense. If by φωτισθέντας just before be merely meant 'instructed in the principles of Christianity,' then δωρεᾶς ἐπουρανίου here may be explained (as it most commonly is) as equivalent to κλήσεως ἐπουρανίου at iii. 1. Yet this is not a little harsh, and thus γευσαμένους would be far too strong a term. Hence it is better, with others, to understand this of the special gift of the Holy Spirit, which is infra, viii. 20, called τὴν δωρεὰν τοῦ Θεοῦ. And thus γευσαμένους will be a term sufficiently applicable. From its being here used with the *Genitive*, but just after with the *Accusative*, we may suppose, in these two cases, a slight difference of sense intended, which is probably this,—that here γεύσασθαι signifies to *have experience* of a thing, by having received and possessed it (the Holy Ghost being often said to be *received*); whereas in the clause following it signifies 'to *know* a thing, by experience of its value and benefit.'

The *following* particular has reference, not so much to the increase of religious knowledge in the *ordinary* way, namely, by the sanctifying graces of the Spirit, as through the *extraordinary* influences of the Spirit; occasionally, too, by the communication of those supernatural gifts whereby in that age miracles were worked.

To turn to the *second* class above adverted to, the expressions indicating the inestimable *privileges* and happy experiences of the Gospel, these are suspended on the term γευσαμένους, which here, by a figure found in the Heb. אכל, the Latin *gustare*, and the correspondent terms in most languages, signifies *to know by experience.* So Ps. xxxiii. 8, Sept., we have γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος, and 1 Pet. ii. 3, εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος. And Carpzov aptly compares Philo, p. 470, ζητήσαντες καὶ τί τὸ τρέφον ἐστὶ τὴν ψυχὴν, εὗρον μαθόντες ῥῆμα Θεοῦ καὶ λόγον θεῖον——αἱ δὲ ἰδοῦσαι, καὶ γευσάμεναι, σφόδρα ἥσθεῖσαι, ἔμαθον μὲν ὃ ἔπαθον. By the expression καλὸν Θεοῦ ῥῆμα many Commentators understand *the Gospel*, or the Christian religion, with its blessings, as derived from God; but it seems best to explain it (with Theodoret, of the ancient and some eminent modern Expositors) 'the *promise* of God, as held out in the Old Testament, and fulfilled in the New,' viz. of blessings here and salvation hereafter: a sense of ῥῆμα found also in Luke i. 38. ii. 29, and sometimes in the Sept., and corresponding to that of the Heb. דבר טוב.

In determining the sense of the expression following, δυνάμεις μέλλοντος αἰῶνος, the question is, whether by αἰὼν ὁ μέλλων be here meant (according to some) the *Gospel dispensation*, or (according to others) the *world to come.* If the

ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν Υἱὸν
Ps. 65. 10. τοῦ Θεοῦ καὶ παραδειγματίζοντας. [c] Γῆ γὰρ ἡ πιοῦσα τὸν 7
ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην
εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλο-
γίας ἀπὸ τοῦ Θεοῦ· ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, 8
ἀδόκιμος καὶ κατάρας ἐγγύς· ἧς τὸ τέλος εἰς καῦσιν.

former, *δυνάμεις* will mean the miraculous powers vouchsafed to some, as an evidence to all, of the truth of the Gospel. If the latter, it will mean the powerful *assurances* of a future life revealed in the Gospel; and this latter view seems preferable.

6. *καὶ παραπεσόντας.*] Meaning, 'those who have fallen away:' a mild expression to signify *apostatizing*. Thus the LXX. render the same Hebr. word מעל by *παραπίπτειν* and *ἀποστασία*. Here it is equivalent to *ἀποστῆναι ἀπὸ Θεοῦ ζῶντος* at iii. 12. *'Ανακαινίζειν* signifies, 1. to rebuild decayed edifices; 2. to renew them by repairs; 3. in a metaphorical sense, to *restore*. Here *ἀνακ. εἰς μετ.* is for *ἀνακ. ὥστε μετανοεῖν*, implying *καὶ ἀναστρέφειν εἰς τὸν Κύριον*, which is *expressed* at Acts xxvi. 20. This sense of *ἀνακαινίζειν* is not unexampled in other writers. By the next words, *ἀνασταυροῦντας τὸν Υἱὸν*, &c., we have graphically figured the peculiar enormity of the offence; namely, that by turning apostates they represent Christ as an impostor, and consequently his crucifixion as just; and thereby put him to shame. Some, indeed, would not assign to the *ἀνα* the sense *afresh*, but regard the expression as the same with the simple *σταυρ.* But all that they show is, that the word is *capable* of that sense, not that it *must* be so taken here. Professor Stuart, indeed, urges that to interpret it *crucify afresh* is contrary to the *usus loquendi;* but that argument is only applicable to the *Classical*, not to the Hellenistic Greek. And as *σταυρόω*, both in the Sept. and repeatedly in the New Test., not only in the Gospels but in the Epistles of St. Paul, signifies to *crucify*, contrary to Classical usage, which requires *ἀναστ.*; so why should not *ἀναστ.* mean to *re*-crucify? That it *does* mean this here is plain from the context; otherwise the *point* carried on between *πάλιν, ἀνακαιν.*, and *ἀνασταυρ.* will be destroyed, and the sense not a little weakened. *'Εαυτοῖς* some interpret 'apud se;' others, 'quantum in se;' others, again, 'in suam perniciem.' The sense last mentioned is manifestly inadmissible. The other two may be combined; the latter as engrafted on the former. It is well observed by Grotius, 'Egregiâ figurâ dicuntur id facere, quod factum approbant.' It is meant, then, that they, as it were, do it again in their own case, and as far as they are concerned. On the expression *παραδ.* see Note at Matt. i. 19.

7, 8. To enforce the admonition contained in *ἀδύνατον*, ver. 4, the Apostle now *contrasts*, in forcible imagery, the respective *conditions* of those who, enjoying the advantages and privileges of the Gospel, *use* them *aright*, and of those who *abuse* them. The former are compared to fertile, and the latter to barren, ground, the *difference* between which is denoted by the different *effects* which the rain from heaven has upon them; in the one causing exuberance of corn or grass, in the other raising up nought but thorns or briers; see Matt. xiii. 3—8, and xviii. 23. Blessing attends the one; cursing and burning the other: thus are figuratively represented, as in the parable of the sower, the different effects of the Christian doctrine on different persons. Those (it is meant) who improve their spiritual advantages will be blessed, and those who are either wholly unfruitful in Christian graces, or abandon the Gospel, will be rejected, as thorny ground is rejected by the husbandman, and whose end will be, 'Depart from me, ye cursed, into everlasting fire!' See Matt. xxv. 41—46.

7. *γῆ γὰρ ἡ πιοῦσα*] 'which imbibeth.' So Herodotus, iii. 17, *ἡ γὰρ πίνουσα τὸ ὕδωρ.* Virgil, Ecl. iii. 111, 'sat prata biberunt.'

— *τίκτουσα βοτάνην*, &c.] *Βοτάνη*, in Classical usage, denotes any vegetable produce, except corn; but in the Hellenistic, corn is also included. It is well observed by Grotius, that there is a peculiar felicity in the application of the term *τίκτουσα* to the *good* ground, and of *ἐκφέρουσα* (ver. 8) to the *bad;* the former being represented as *bringing forth* a healthful issue; the latter, as *casting forth*, so to speak, an *abortion*. By a similar mixture of metaphor, I would observe, it is said, Soph. Œd. Tyr. 25, *φθίνουσα μὲν κάλυξιν, ἐγκάρποις χθονὸς, Φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε γυναικῶν.*

— *εὔθετον ἐκείνοις δι' οὓς*, &c.] 'is suitable to, useful for those on account of whom,' &c. *Εὔθετος* properly signifies *fitted* or *fit;* and hence, *suitable to.*

— *μεταλαμβάνει εὐλογίας*] for *εὐλογεῖται;* i. e., enjoys God's blessing in fertility.

8. *ἐκφέρουσα δὲ*, &c.] Here is *implied* the circumstance of the land having been first watered and cultivated; the meaning being, 'But the land (supplying *γῆ* at *ἐκφέρουσα*) which [after receiving rain and cultivation] bringeth forth thorns,' &c. On the term *τριβόλους* see Note at Matt. vii. 16. *'Αδόκιμος*, sc. *ἐστι*, i. e. 'is held despicable by its owner,' as unfit for cultivation. To this is added a yet stronger expression, *κατάρας ἐγγύς;* meaning (by a mode of expression similar to that infra viii. 13, *ἐγγὺς ἀφανισμοῦ*), 'is near being utterly rejected' (literally, 'thrown up with a curse'), is near to being cursed by God to utter barrenness; the opposite to the preceding *μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.* So the Hebrews called a sterile field *ἐπικατάρατος;* i. e. devoted by God to a curse (see Psalm cxvi. 34, Sept.); and land so hopelessly unproductive was popularly called *cursed land.*

— *ἧς τὸ τέλος εἰς καῦσιν.*] Supply *ἐστι.* The phrase *εἰς καῦσιν εἶναι* is a Hebraism, formed on היה לבער, and the verbal is for the Infinitive passive used as a noun; see Isaiah xliv. 15. By the *burning* here spoken of is certainly not to be understood, with some Expositors, the being

9 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείττονα καὶ ἐχό-
10 μενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. [d] οὐ γὰρ ἄδικος ὁ d Prov. 14. 31.
Θεὸς, ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ [τοῦ κόπου] τῆς Matt. 10. 42. & 25. 40.
ἀγάπης, ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες Mark 9. 41. John 13. 20. Rom. 3. 4.
11 τοῖς ἁγίοις καὶ διακονοῦντες. Ἐπιθυμοῦμεν δὲ, ἕκαστον ὑμῶν 1 Thess. 1. 3. 2 Thess. 1. 6, 7.
τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν, πρὸς τὴν πληροφορίαν τῆς
12 ἐλπίδος ἄχρι τέλους· ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ
τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγ-

burnt up with drought (because, as has been before seen, it is *implied* that the rain *has* fallen on the ungrateful soil); but we have here alluded to a process common in the East,—and found more or less every where,—by which foul land is ameliorated by the thorns and thistles being pared off at the roots, aud heaped and burned; which both cleans and manures the soil. So Virgil, Georg. i. 85, 'Sæpe etiam steriles *incendere profuit agros.*'

9. πεπείσμεθα δὲ, &c.] Meaning, thus to soften any seeming harshness in what he is saying, by language indicating that he is not without good *hope* of them; and, indeed, has dealt thus plainly with them solely from affection. The expression πεπείσμεθα is however not to be understood of *full* persuasion, nor even confident expectation (for the Apostle's previous complaint of their sluggishness forbids *that*), but merely denotes, as we popularly say, a *good hope.* So at Gal. v. 10, it is said, ἐγὼ πέποιθα εἰς ὑμᾶς, ὅτι οὐδὲν ἄλλο φρονήσετε, and yet at iii. 1 he had called them *foolish.* In τὰ ἐχόμενα σωτ. the term σωτηρία is to be understood, not (as some eminent Expositors take it) of temporal preservation, but of *salvation.* Render, 'which are connected with, and pertain to, salvation;' a sense of ἔχεσθαι found in the best writers. So in Plato, vol. ii. p. 182 (cited by Valcknaer), we have τὰ τούτων ἐχόμενα μαθήματα, 'the arts and sciences connected with these;' and in Lucian, Hermot., § 69, ταῦτ' ἐλπίδος οὐ μικρᾶς ἐχόμενα.

By the *salvation* here spoken of is probably meant that present salvation, which consists in being saved from their sins; i. e. as Mr. Wesley explains, 'the having that faith, love, and holiness, which lead to final salvation.' Here, then, as Stuart says, the expression ἐχόμενα σωτηρίας corresponds to the foregoing κατάρας ἐγγύς; intimating that, as apostates are κατάρας ἐγγὺς, so those who persevere in the faith are ἐχόμενοι σωτηρίας, their salvation is secure.

10. οὐ γὰρ ἄδικος, &c.] Γὰρ refers, it would seem, to the *reasons* which the Apostle had for this good hope of their salvation; reasons founded partly on themselves, and partly on that God who 'is not unrighteous to forget their work and labour of love;' for they had, it seems, shown such attention to *one* important branch of Christian duty, as justified him in the hope that they would in time add *other* virtues and graces, and thereby obtain the Divine aid and blessing on their endeavours to work out their salvation. See Phil. ii. 13. Jude 24, and 2 Thess. ii. 13.

The best Expositors are agreed that ἄδικος has here the sense *unmerciful*, as δίκαιος has often that of *merciful.* At ἐπιλαθέσθαι supply ὥστε, as in Gal. iii. 1. This is meant to express, *per meiosin*, that 'he will remember to reward them.' See Hebr. xiii. 3.

The words τοῦ κόπου, not found in several ancient MSS., Versions, and some Fathers, have been rejected by Mill and Bengel, and cancelled by Griesbach, Knapp, Schott, and Tittman. Yet *external* evidence is most decidedly in *favour* of them; for the MSS. that have them not are very few in number; and as to the ancient *Versions*, they are no good evidence in a matter which concerns the omission of words that seem superfluous. *Internal* evidence, too, is quite in *favour* of the words, since no good reason can be imagined for their *insertion;* for as to their being interpolated (according to the above Critics) from 1 Thess. i. 3, that is most improbable. On the other hand, for the *omission* of the words the best of all reasons may be imagined; namely, the systematic aversion of those early Critics,—who so often tampered with the text,—to *pleonasms*, or what they accounted such; which would induce them here, as in many other places, to correct what they considered a defect in style. And hence we may account for ἔργου being omitted, and κόπου being retained, in some MSS. and Fathers. Here, however, the two terms, instead of being merely pleonastic, are highly energetic; and of such falsely called pleonasms it has been shown by Longinus that they serve in no inconsiderable degree to impart strength and vigour to the sentiment.

With the Hendiadys in τοῦ κόπου τῆς ἀγάπης may be compared a similar one in Sophocles, Aj. 536, ἐπῄνεσ' ἔργον, καὶ πρόνοιαν ἣν ἔθου, and Euripides, Phœn. 189.

11. ἐπιθυμοῦμεν δὲ, &c.] Meaning to say, that 'he would have them still to evince the same zeal and activity which they had already shown by performing offices of charity and benevolence,' in the arduous concern of making their calling and election sure; comp. 2 Pet. i. 10. Πληροφορίαν τῆς ἐλπίδος, for ἐλπίδα πεπληροφορημένην, meaning, 'a sure hope' (as at x. 22 we have ἐν πληροφορίᾳ πίστεως, 'unwavering faith'), whereby they would be most effectually secured against apostasy.

12. The next words, ἵνα μὴ νωθροὶ, &c., further develop the sense in ἐνδείκνυσθαι σπουδὴν before, and have reference to ἐλπ. preceding; q. d. 'that ye be not sluggish nor faint in your hope:' to rouse which, the Apostle recommends to their imitation the example of those who had evinced those qualities (*faith* and *constancy*) which are best calculated to stimulate hope, and rouse exertion,—namely, Abraham and the Patriarchs, together with all those of his spiritual seed who were inheritors of the promises.

e Gen. 12. 3. & 17. 4. & 22. 17. Ps. 105. 9. Luke 1. 73. f Exod. 22. 11. g Ps. 33. 11. Rom. 11. 29.

γελίας. [e] Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ 13
κατ᾽ οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ᾽ ἑαυτοῦ, λέγων· 14
Ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων
πληθυνῶ σε· καὶ οὕτω, μακροθυμήσας, ἐπέτυχε τῆς ἐπαγ- 15
γελίας. [f] Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, 16
καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.
[g] Ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κλη- 17
ρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ,

— *κληρονομούντων.*] This is a Participle *Aorist*, to be explained, 'who have come into the enjoyment of the promised blessing of salvation,' understanding *κληρον.* as referring partly to the Patriarchs, their pious progenitors, who lived by faith in the promises of salvation through the future Saviour; and partly to those Hebrew Christians, who, imitating the faith and patience of their ancestors, had fought the good fight of faith and endured unto the end, and, being at length delivered from their trials, had entered into the joy of their Lord, promised to all his faithful servants. The plural in *ἐπαγγ.* is used, because the promises in question were extended to the Patriarchs generally, and were given at various times and seasons (see Gen. xii. 3; xxii. 16 & 18; xxvi. 3; xxviii. 13); all, however, centering in the promise of salvation through a Redeemer.

13, 14. Here the Apostle takes occasion, from the foregoing, to excite them to *perseverance*, by enlarging on the certainty of the promises of God, as even confirmed by oath; recalling to their minds the many *examples of faith* presented by their ancestors, especially Abraham, whom he magnifies, though he shows even him to have been inferior to Melchizedec; thus paving the way to represent the dignity of *Christ* as supreme.

13. *τῷ γὰρ Ἀβραὰμ*, &c.] The *γὰρ*, as Mr. Wesley well points out, has reference to a clause omitted; q. d, '[Ye have abundant encouragement to this diligence and faith;] for, or, seeing that, no stronger promise could be made, than that great promise which God made to Abraham, and in him to us.' Εἶχε, meaning, 'had it in his power;' a use of the word frequent both in the Scriptural and Classical writers.

— *ὤμοσε καθ' ἑαυτοῦ.*] 'Sanctissimè promisit,' i.e. pledged his eternal Godhead to fulfil his engagement. So God is said, Jer. xxii. 5, and elsewhere in the Old Test., to swear by *himself*, as having none superior to swear by.

14. *ἦ μὴν.*] A formula of swearing, and also of solemn engagement, often occurring in the Classical writers. Πληθύνων πληθυνῶ σε. An emphatic mode of expression (derived from the Hebrew), signifying, 'I will bestow on thee blessings great and manifold.'

Only *part* of the promise is here quoted, because it was one so well known, that more was unnecessary; but the Apostle's argument is concerned principally with those words, 'And in thy seed shall all the nations of the earth be blessed.'

15. The Apostle here again (as at v. 12. iii. 6. and elsewhere) inculcates constancy in faith; and in order to enjoin it the more strongly, remarks, that it was only through this constancy that Abraham obtained the 'promised blessing;' namely, of a son who should produce a progeny that should become numerous. The preternatural birth of a son under such remarkable circumstances was a sufficient pledge that what had been promised respecting him would be fulfilled. *Other* blessings, too, were connected with the birth of Isaac and the faith of Abraham, which Abraham did not, indeed, obtain by *actual possession;* but by *anticipation*, *confident hope*, and unwavering faith in the promises of God. Compare John viii. 56. (Stuart.)

16. From the promise made by God to *Abraham* the writer takes occasion to speak on the immutability of the Divine counsels and purposes *in general*. See ver. 18. (Kuinoel.) We have here, as Calvin observes, an *argumentum a minori ad majus;* q. d. 'Si homini, qui natura mendax est, juranti habetur fides, quia intercedit confirmatio per Dei nomen; quanto plus fidei meretur Deus ipse, qui æterna est veritas, quum per se ipsum jurat!'

— *τοῦ μείζονος*] i. e. 'by some person greater than themselves [who can avenge falsehood],' meaning God, who is called, John x. 29, *μείζων πάντων.*

— *καὶ πάσης αὐτοῖς ἀντιλογίας*, &c.] The force of the Article at *ὁ ὅρκος* ought by no means to be overlooked, as it is in the common version and some others: and to the sense assigned in others, 'the oath for confirmation,' it is justly objected by Abresch and Bp. Middleton, that that would require *ὁ εἰς βεβαίωσιν ὅρκος*. Render, 'The oath (meaning that implied in *ὀμνύουσι* preceding) is to them the termination of all controversy unto confirmation,' i. e. it causes uncertainty to end in assurance.

17. *ἐν ᾧ περισσ. βουλόμενος*, &c.] Meaning to say, that 'although faith was due to the assertion of the God of truth, even *without* the interposition of an oath, yet in condescension to human weakness, he subjoined an oath to the promise.'

— *τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ*] 'the immutability of his will or purpose.' The use here of the *singular*, rather than the plural, is not without its force; for, as Bp. Sanderson observes (Serm. viii. ad Pop. § 17. p. 657, on Prov. xix. 21), 'while it is no commendation, but rather a disparagement of *men's* devices, that they are *so many*, it is to the honour of *God*, that his counsel is but *one* and unchangeable, and accordingly the great foundation of our Christian hope is immoveable.'

— *ἐμεσίτευσεν ὅρκῳ.*] Of this obscure expression various novel interpretations have been propounded by the recent Expositors. It may suffice to notice that of Bretschneider (preferred by Kuinoel), who assigns to *ἐμεσίτ. ὅρκῳ* the sense *sponsorem esse;* a sponsor being one who

18 ἐμεσίτευσεν ὅρκῳ· [h] ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν h Tit. 1. 2. 1 Tim. 6. 12.
οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν infra 12. 1.
19 οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος. [i] Ἣν ὡς i Lev. 16. 15 infra 9. 7.
ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ k Supra 4. 14.
20 εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, [k] ὅπου infra 8. 1. & 9. 11.

acts the part of a mediator between two parties. Thus he renders, 'promissionis veritatem spospondit juramento;' adducing from Josephus an example of *μεσίτης* in the sense *sponsor*. Yet even this interpretation lies open to no little objection; for as God cannot be a *mediator* between himself and the heirs of the promise, so neither can he be a *sponsor*, in the above sense. There is, indeed, no reason to abandon the sense commonly assigned, 'interposed by an oath,' i. e. (by hypallage) interposed an oath, as the Vulg. *freely* renders; meaning, as Stuart explains, 'that he was made [so to speak] mediator by an oath,—interposed an oath between himself and the other party, the heirs of the promises, i. e. made an oath the means of removing all doubt on their part, whether he would faithfully perform what he had promised.' Thus it corresponds to the *reading* (evidently, however, a mere gloss) of Theophylact, *ἐβεβαίωσε*. I would here compare a passage of Soph. Elect. 47, in which, by the very same *hypallage*, it is said, *ἄγγελλε δ' ὅρκῳ προστιθεὶς ὅτι*, &c. where the Scholiasts very properly explain it as standing for *προστιθεὶς ὅρκον τῇ ἀγγελίᾳ*.

18. *ἵνα διὰ δύο πραγμάτων ἀμεταθέτων*, &c.] In further urging the argument founded on the oath of God above mentioned, the Apostle (for the comfort, we may suppose, of the persecuted Hebrew Christians), in now enlarging on that oath, makes, in reference to it, a sort of *distinction*, which has to many seemed far-fetched, at least according to the sense almost universally assigned to this expression, 'the two immutable things,' namely, the *word*, or promise, of God, of itself immutable (see Rom. x. 29), and the *oath* of God, added in condescension to human infirmity. Yet, admitting the expression to be somewhat strained, and the distinction far-fetched, that is surely no more than what may often be said of Jewish composition, as found in the Rabbinical writers. Nor are examples of such wanting in the best writers of antiquity; but, in fact, the harshness here is not so great as might at first sight appear. We may, with Hyperius, regard the words as the conclusion of a syllogism, wherein (as he says) the writer infers more than was strictly necessary, or than simply followed from the two premises; for he infers that on two accounts, namely, on account of the promise itself, which even alone ought to be sufficient, and yet more because of its confirmation by oath, believers ought to continue stedfast in the faith, &c. The things in question are called immutable, as necessarily obtaining their fulfilment; and the reason for this immutability is suggested in the next words, *ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν*,—a reason founded on the *nature* of God himself, who is, as such, necessarily veracious (see 2 Cor. ii. 18), who can neither be deceived, nor be induced to deceive.

— *ἰσχυρὰν παράκλησιν*.] The term *παράκλησις* has been variously explained, but no sense is so suitable as the one commonly assigned,—*consolation*, which is supported by the authority of the best ancient Versions and the Greek Commentators. This consolation is called *ἰσχυρὰν*, from its being a firm ground for assured hope, as founded on the oath and covenant of God.

— *οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπ.*] There is here a *sensus prægnans*, which may be thus evolved: 'we who run, to take refuge in and grasp at the hope set before us in the Gospel,' as sinking mariners lay hold of a rope thrown out for their deliverance. There is, indeed, a mixture of two metaphors,—a *nautical* (such as is found at 1 Tim. vi. 12, 19, *ἐπιλαβέσθαι τῆς αἰωνίου ζωῆς*), and an *agonistic* one; the latter as alluded to in *προκειμένης*, which has reference to the *βραβεῖον*. This refuge is supposed to be sought by flying from sin, sorrow, and death, in order to obtain the hope of eternal life by Christ. *Ἐλπὶς* here, as often, denotes the *thing hoped for*, though in the next verse it means the *hope itself*.

19. *ἥν*.] Supply *ἐλπίδα*, not (with many) *παράκλησιν*, which is against the scope of the passage; whereas *ἐλπὶς* is closely connected with the continuation of the above nautical metaphor. *Ὡς ἄγκυραν*. Under this emblem it was common to designate hope. Nay, an anchor is found as a symbol thereof. *Ἔχομεν*, for *κατέχομεν*, as in an anonymous writer, cited by Chrysostom: *κατέχειν τὴν ἄγκυραν τοῦ πνεύματος*. There was, too, an ancient proverb, *ἐν πείσῃ* (a sure cable) *καρδίαν τηρεῖν*.

The *object* of the anchorage here spoken of is, to secure us from making shipwreck of our faith and trust in God. And here it is well observed by Calvin, 'Elegans similitudo, dum fidem verbo Dei innixam ancoræ comparat. Nam certe quamdiu peregrinamur in hoc mundo, non stamus in firma terra; sed quasi in medio mari, et quidem valde turbulento fluctuamur.' Thus then the general sense intended is, 'Hold fast the objects of your Christian hope. These will keep you steady in adherence to your holy religion, and preserve you, as an anchor does a tempest-tossed bark, from making shipwreck of the faith.'

— *εἰσερχομένην*.] The best Expositors are agreed that this is to be referred, not to *ἄγκυραν*, but to *ἐλπίδος*. Render, 'which hope gives us an entrance into the inner sanctuary, where God dwells.' The *καταπέτασμα* was the thick veil, or curtain, which separated the Sanctum from the Sanctum Sanctorum, as the one called *κάλυμμα* separated the Sanctum from the Court of the Gentiles. The term is here employed to designate the inner sanctuary, in the *heavenly* Temple, and thus means heaven itself.

20. *ὅπου πρόδρομος*, &c.] Of these words the sense mainly depends on the force of the expression *πρόδρομος εἰσῆλθε*. This the recent Commentators suppose to stand for *προῆλθε*, appealing to Æschyl. Theb. (196. Blomf.) *ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρχαῖα βρέτη*. That passage, however, is unsuitable to the present purpose, since *there πρόδ.* is for *προτροπάδην*, as in Soph. Antig. 108, *φυγάδα πρόδρομον*. Indeed

πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν
Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

a Gen. 14. 18, &c

VII. [a] ΟΥΤΟΣ γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλήμ, 1
ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, — ὁ συναντήσας Ἀβραὰμ
ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας

it may be doubted whether the word ever simply means *one who goes before* any thing; for though in the 400th fragment of the Tragedies of Æschylus we have δέσποιν' Ἑκάτη τῶν βασιλείων πρόδρομος μελάθρων, yet there, I am persuaded, the true reading is πρόδομος, to be taken adjectively, for πρὸ μελάθρων ἱδρυμένος, meaning *the statue*. So Pausan. iv. p. 337, ἔστιν ἐκτὸς τείχους ὁ Θεὸς (the statue of the god) ἱδρυμένος. In short, wherever it means 'one who runs or goes forward,' it is there almost always *implied* that his going forward is to prepare the way for others who stay behind. So Eurip. Iph. Aul. 424, ἐγὼ δὲ πρόδρομος σῆς παρασκευῆς χάριν ἥκω. Hence I see little force in the observation here generally made, that Christ is merely said to be our precursor, to intimate that it is our duty to *follow* him. That is, I apprehend, but a *part* of the truth. What is here said is, I conceive, meant not so much by way of *exhortation*, as of *encouragement*; implying not only that the possibility of entering the heavenly kingdom is *ascertained*, but that *preparation* is made for those that follow. So Christ says of himself, John xiv. 2, πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. Thus then the words may be rendered, 'whither Jesus is entered as a Forerunner for us; and not as a forerunner only, but, having opened heaven, he remains there as our *High Priest*, to *introduce* thither all the faithful into the presence of God.' In the expression ὑπὲρ ἡμῶν we have, as Stuart observes, a reference to Christ's *priesthood*; from which the Apostle takes occasion to show that, as it was lawful for the Mosaic High Priest alone to enter, through the veil, into the inner sanctuary, so *Jesus*, as High Priest of the new dispensation, alone entered the eternal sanctuary above, making expiation of perpetual efficacy for sinners, Heb. ix. 11, 12, 22—26.

VII. The Apostle now resumes a subject which he had before glanced at, v. 6—10, and pursues it to v. 25, where he takes up the topic broken off at v. 10, and completes what he intended to say concerning it, vii. 26—28; *explaining* the passage, which he had referred to, from Ps. cx. 4; and, after removing the doubt, which might seem to hinder him from treating of the sublime doctrines of the allegories and types of Christ, he labours to convince the Hebrews of the authority, prerogatives, and exalted priesthood of Melchizedec. His argument is founded on the oath of God, by which Jesus was constituted a High Priest for ever, according to the order or similitude of Melchizedec. Whatever, therefore, as a priest, this personage was, such must Jesus our High Priest be. Now the superiority of the priesthood of Mechizedec is shown in v. 1—10; and though the Apostle has not expressly stated the *conclusion*, but left it to be supplied by the reader, it is clearly this: that, *as* Melchizedec is superior to the Aaronical priests, and Christ is a priest after the order of Melchizedec, *so* Christ must be far superior to them. (Dind., Iaspis, Stuart, and Holden.)

1. The γὰρ is *resumptive* and explanatory, and may be rendered *enim*, or *nam*. Some Commentators after ἱερεὺς supply ἦν. This, however, not a little interrupts the course of argument, from an examination of which Kuinoel shows that 'the *periodus oratoria* carried on from ver. 1 ends at the words of ver. 3, μένει ἱερεὺς εἰς τὸ διηνεκές; and that these words belong to Melchizedec, and are to be considered as the *predicate*; while all the rest that precedes is subjoined to the *subject*, describing it more at large:' a view, I would add, confirmed by the use of the *Article* at Μελχ., which Bp. Middleton shows would not otherwise have been employed. As to the doubt which has been entertained, whether Μελχ. is to be regarded as an *appellative* (i. e. title of honour) or a *proper name*, the latter is the common opinion, and is, upon the whole, the best founded. At all events a real person is here designated, and not (as some suppose) an imaginary one; yet of those who admit the reality, all are not agreed as to the nature of his person. Many ancients and some moderns have supposed him to have been a *superhuman* person, while others suppose him to be the same as Enoch, or Shem, or Job. There seems, however, most probability in the opinion of Josephus, and several eminent *moderns*, that he was a descendant, not far removed, of one of the sons of Noah; that he was a powerful chieftain, or head of a tribe, among the Canaanites, and, after the custom of the patriarchal ages, was, as head of his tribe, both king and priest.

— Σαλήμ.] Whether this was, or was not, the same as *Jerusalem*, is a disputed question. Kuin., with reason, decides in favour of the former opinion.

— τοῦ Θεοῦ τοῦ ὑψίστου.] The τοῦ before ὑψίστου is not found in the Ed. Pr. and the Textus receptus, though it has place in the Editions of Erasmus, R. Stephens, Bengel, and Mill, and has been adopted by Wetstein; and rightly; such being required by the *proprietas linguæ*, according to which ought to be written either τοῦ Θεοῦ τοῦ ὑψίστου, or Θεοῦ ὑψίστου, as in Joseph. Ant. xvi. 6. 2, ἐπὶ Ὑρκανοῦ ἀρχιερέως Θεοῦ ὑψίστου· but τοῦ Θεοῦ τοῦ ὑψίστου is confirmed by the Septuagint in the passage of Genesis alluded to.

— ὁ συναντήσας Ἀ.] Kuinoel has here ably removed a seeming discrepancy between this account and what is said in Gen. xiv. 17; from whence it may, as he shows, be *collected* that *Melchizedec* did meet Abraham; though the circumstance is only expressly mentioned of the *King of Sodom*.

— τῆς κοπῆς.] Notwithstanding that all our Translators render this *slaughter*, yet its true sense, I conceive, is simply *defeat*. Of such a sense the Hebr. הכות at Gen. xiv. 17 is quite susceptible; and that such is the meaning here is plain from ver. 15 of that passage; for the action at ver. 17 must be the same with that at ver. 15, and that must simply be *defeating*, as is plain

2 αὐτὸν, ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶ-
τον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ
3 βασιλεὺς Σαλήμ (ὅ ἐστι βασιλεὺς εἰρήνης)· ἀπάτωρ, ἀμήτωρ,
ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων,
ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ,—μένει ἱερεὺς εἰς τὸ
4 διηνεκές. [b] Θεωρεῖτε δὲ, πηλίκος οὗτος, ᾧ καὶ δεκάτην
5 Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης! [c] Καὶ οἱ

b Gen. 14. 20.
c Num. 18. 21, 26. Deut. 18. 1. Jos. 14. 4. 2 Chron. 31. 5.

from what follows. So Joshua x. 20 we have *κόπτοντες αὐτοὺς κοπὴν μεγάλην σφόδρα.*

— *εὐλογήσας αὐτόν.*] This many recent Commentators take to mean no more than 'having congratulated him;' but it has been fully proved by Ernesti, Winzer, and Kuinoel, that the word must here have that *more eminent* sense which the ancient Expositors assign to it, as denoting a *sacerdotal benediction.* So that the expression does not simply denote *bona apprecari*, but bona, ut *certò eventura*, apprecari; see Levit. ix. 22. Numb. vi. 23. This is plain from ver. 7, *τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.* It is *implied*, therefore, that what was uttered was *ex autoritate monituque Divino;* in short, such a blessing as that which *Jacob* desired, and obtained of the angel, Gen. xxxii. 29.

2. *ἀπὸ πάντων*] scil. *τῶν ἀκροθινίων*, as is expressed at ver. 4. In vain is it that some recent Commentators attempt to prove this to have been only a courteous interchange of presents between two chieftains. The Apostle's language will admit of no such sense; but plainly *implies* what is *expressed* by Philo, p. 437, that this tenth was given *νικηφόρῳ Θεῷ χαριστήρια τῆς νίκης.* That the proportion in question was *not*, as the above Commentators aver, *accidental*, is clear from what is said by Spelman and Selden on Tithes, who have traced back the custom of dedicating tithes to religious uses to the remotest antiquity.

— *πρῶτον μὲν ἑρμηνευόμενος—εἰρήνης.*] The best mode of taking these words is to consider them as elliptical, and (with Carpzov) to be supplied as follows: *Πρῶτον μὲν ἑρμηνευόμενός ἐστιν ὁ Μελχισεδὲκ κατὰ τὸ ὄνομα αὐτοῦ βασιλεὺς δικαιοσύνης· ἔπειτα δ' ἔστι καὶ βασιλεὺς Σαλὴμ, ὅ ἐστι ἑρμηνευόμενον βασιλεὺς εἰρήνης.*

— *βασιλεὺς δικαιοσύνης.*] This is by some Expositors, and recently Stuart, regarded as merely equivalent to *βασιλεὺς δίκαιος*; while others (as Ernesti and Kuinoel) have, I think, gone far to prove that the expression here designates 'such a king as discharges his functions, whether regal or sacerdotal, so as to make his subjects righteous and holy;' with allusion to that full *justification* which we obtain through the intercession of the great High Priest, JESUS. So *βασιλεὺς εἰρήνης* is shown by Winzer to be an appellation adapted to the great antitype, the 'Prince of peace,' the Reconciler of man to his offended Maker, and who put away the enmity between Jews and Gentiles. Compare Eph. i. 10. Col. i. 18—23.

3. *ἀπάτωρ, ἀμήτωρ.*] Of these controverted expressions one thing may safely be affirmed, that they can by no means be supposed to import that Melchizedec, as a man, was not born and did not die; but, as the best Expositors are in general agreed, their meaning is merely, that, as a man, his birth and death, or father and mother, are not recorded in Scripture. Similar modes of expression are found in the Classical writers. So in Euripides, Ion, 110, we have *ἀμήτωρ ἀπάτωρ τε γεγώς.* *Ἀγενεαλόγητος*, we *may*, with some, regard as explanatory of the two preceding words, denoting 'one whose origin and pedigree are unknown;' but it is better, with many eminent Expositors, to suppose it to have reference to Melchizedec as a *priest;* understanding him to be so called, because, being a Canaanite, and not standing in the public genealogical register as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God. His priesthood, therefore, was of a higher order than Aaron's. Here, then, we have a striking *counterpart* in the antitype Christ, who was likewise *ἀγενεαλόγητος.* The above view of the expression is strongly confirmed by the words at ver. 6, *ὁ μὴ γενεαλογούμενος ἐξ αὐτῶν.*

— *μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔ.*] These words seem meant to be taken in *two* senses, 1. as applied to Melchizedec, and 2. as to Christ, the *type* and the *antitype* respectively. As said of the *former*, they may mean either, 'having no beginning of his [Sacerdotal] days, nor end of his [Sacerdotal] life;' or, according to others, 'having no limited time for the commencement and expiration of his office,' as had the Levitical priests, who were restricted to serve between the ages of 30 and 50. As applied to the *latter*, CHRIST, the words will have their literal sense, denoting eternity, and consequently Deity.

The next words *ἀφωμοιωμένος τῷ Υἱῷ τοῦ Θεοῦ* are not, it would seem, to be referred to what immediately *follows* (since Melchizedec's priesthood ended with his life; while Christ's will only terminate with his Mediatorial reign); but to the words just *preceding*, taken by themselves, and no other assimilation understood, but that of his 'being made, by the Divine decree, a type of that great High Priest, who had neither beginning of days, nor end of life.'

4—7. The argument arising from the fact, that one of Abraham's contemporaries was in some things superior to him, as here stated, serves to introduce with great advantage a most conclusive argument against the perpetual obligation of the Levitical law, and the continuance of the Aaronick priesthood, and that of the covenant made with the nation of Israel at Sinai. (Scott.) We have here set forth the superiority of Melchizedec to Abraham, on the ground that this superiority was acknowledged by Abraham himself, in the act of rendering tithe to him; consequently the inferiority acknowledged *by him* must attach to his *descendants.*

4. *τῶν ἀκροθ.*] *Ἀκροθίνια* at first denoted only the *first fruits* (*ἀπαρχαὶ*) of the spoils

μὲν ἐκ τῶν υἱῶν Λευῒ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν
ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι
τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος
[d Gen. 14. 20. Rom. 4. 13. Gal. 3. 16.] Ἀβραάμ· [d] ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε 6
τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε·
χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος 7
εὐλογεῖται. Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι 8
λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. Καὶ, ὡς ἔπος 9
εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευῒ ὁ δεκάτας λαμβάνων δεδεκά-
[e Gen. 14. 20. f Gal. 2. 21. infra ver. 18, 19.] τωται· [e] ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήν- 10
τησεν αὐτῷ ὁ Μελχισεδέκ. [f] Εἰ μὲν οὖν τελείωσις διὰ τῆς 11

taken in war, but came at length to mean the *whole* of those spoils; and since Josephus and Philo, in relating the story, both of them testify that Melchizedec received the *tenth* of the *whole* of the spoils, the best Expositors have, with reason, supposed that to be the meaning here.

5. *καὶ οἱ μὲν—αὐτῶν.*] Render, 'And those, indeed, of the tribe of Levi, who hold the office of the priesthood, have a direction, by the law, to take tithe of the people; that is, their brethren, though sprung from the loins of Abraham [like themselves].' *Τὴν ἱερατείαν λαμβ.* is said, since, though all the tribe had a right to tithes, *all* were not *priests*, but only the sons of Aaron. The argument goes on the principle (acknowledged by the persons addressed) that the rendering of tithes to another implied inferiority in the payer. With *ἐντολὴν ἔχουσιν* we may compare John xix. 7, *νόμον ἔχομεν.* *Ἀποδεκατόω* generally signifies to *pay* tithes, but here to *cause* them to be paid, to *receive* them, as also in 1 Sam. viii. 15. Nehem. x. 37. *Ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινὸς* is a Hellenistic phrase, found in the Sept., and corresponding to the Classical one *γεννᾶσθαι ὑπό τινος.*

6. *ὁ δὲ μὴ γενεαλ. ἐξ α.*] 'But he (i. e. Melchizedec) who did not trace his origin from them (and consequently might be thought no priest by the Jewish law), yet received tithes;' intimating that his priesthood was of another kind, and in virtue of another authority. There is an emphasis on *Ἀβρ.*; and *εὐλόγ.* contains the *other* argument for superiority; which is plain if the word be taken in the same sense as at ver. 1. The *plural* in *ἐπαγγελίαι* here, and at Gal. iii. 16, as used of *one* promise (that in him should all the families of the earth be blessed), is used either *dignitatis gratiâ*, or rather with reference to the several *repetitions* of the original promise.

7. *χωρὶς δὲ πάσης—κρείττονος.*] The *δὲ* is *argumentative*, and may be rendered *now*. The expression *τὸ ἔλαττον* is reckoned among those examples, so frequently occurring, of the use of the neuter for the masculine; as John vi. 37, *πᾶν*, and 1 Cor. vi. 11, *ταῦτα*, and occasionally in the best writers. In the Scriptures, however, the idiom seems rarely introduced (as it is in the Classical writers) for the mere purpose of *elegance* in style, but almost always on account of some delicate propriety. *Here* the neuter, we may observe, has the advantage of being better adapted to a *general* proposition such as the present; and moreover, by its use, makes the comparison in question (a comparison not a little humbling to the national self-complacence of the persons addressed) less invidiously prominent.

8. A yet further ground of superiority is now urged.

— *ὧδε.*] Meaning, under the Levitical law, which assigned them tithes. *Ἀποθνήσκοντες ἄνθ.* Meaning 'those who exercise their office only in succession,' each succeeding to the other by death, and consequently only life-possessors. *Ἐκεῖ δὲ*, 'but *there*;' meaning, in the case of Melchizedec's priesthood. Of the words following, *μαρτυρούμενος ὅτι ζῇ*, the full sense is, 'one receiveth them, of whom it is testified (namely, Psalm cx. 4) that he liveth [for ever], *μένει εἰς τὸ διηνεκὲς*, as it is said supra v. 3.

9. The argument here urged is, that even Levi himself, though unborn, virtually paid tithes to Melchizedec through Abraham his ancestor. On this argument, however, as it is somewhat precarious, (though proceeding on a principle recognised by those to whom it is addressed,) the writer, by the qualifying expression *ὡς ἔπος εἰπεῖν*, hints that he does not mean to *press*, or particularly insist on it.

10. *ἐν τῇ ὀσφύϊ*, &c.] Meaning, that 'even then, when Melchizedec met Abraham, Levi already (in a certain sense) existed, and through Abraham, paid tithes to the king of Salem, i. e. acknowledged inferiority compared with him.' Here, as often, the conclusion is left to be supplied, and the argument is, Christ is a priest after the order of Melchizedec. Melchizedec is superior to the Aaronical priests; consequently Christ, as a priest, is superior to them. (Stuart.)

11—18. Turning from the type to the antitype, the Apostle now proceeds to prove the superiority of Christ by another mode of argument, which may be stated, with Stuart and Holden, as follows: 'If the Levitical priesthood had accomplished all that was needed (a free atonement and salvation), there would have been no occasion for *another* priest to arise after a different order; namely, after the order of Melchizedec, ver. 11. But if the *priesthood* were changed, there must also be a change of the *law* under which it was appointed, ver. 12. Now that the Levitical priesthood was intended to be changed, is evident from this, that Christ, of whom the things in Psalm xc. 4 were said, sprang from Judah, of which tribe no one was allowed by the Mosaic law to officiate at the altar, vv. 13, 14. And farther, it

Λευϊτικῆς ἱερωσύνης ἦν, (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο,)
τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον ἀνίστασθαι
12 ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; μετατιθεμένης
γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.
13 Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ'
14 ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ. [g] Πρόδηλον γάρ, g Isa. 11. 1. Matt. 1. 2, &c.
ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν· εἰς ἣν φυλὴν Luke 3. 33. Rom. 1. 3.

is still more clear, from God's *oath*, that there was to be another priest, different from, and superior to, the Aaronical priesthood, inasmuch as he was to be after the order of Melchizedec, vv. 15—17, and perpetual: consequently the law of Moses was to be abolished, and to give place to a more perfect dispensation, vv. 18, 19, the High Priest of which must therefore be pre-eminent.'

11. The Apostle now evinces that the Levitical priesthood must yield to the priesthood of Christ, because Melchizedec, after whose order he is a priest, 1. is opposed to Aaron, vv. 11—14; 2. hath no end of life, vv. 15—19, but remaineth a priest continually. (Bengel.) The argument is as follows: 'From what has been said, then, it appears that the *Levitical* priesthood is by no means a perfect institution (i. e. perfectly answering all God's designs and man's wants in its making a perfect expiation for sin); for thus the order of Aaron needed not to have been superseded by that of Melchizedec. Whence it follows that both the priesthood and the law were to give way to a better priesthood, and more excellent dispensation.'

— ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομ.] 'for by it the people were put under the law,' or, had the law given them. So the Pesch. Syr. renders, 'per quod imposita fuit lex.' Many eminent recent Commentators, indeed, interpret the ἐπὶ 'on condition of,' or, 'on account of;' neither of which senses is here suitable. In the Vulgate it is well rendered *sub;* for the Dative here denotes the *foundation* upon which any thing or person rests, and *through* which it is supported: consequently it may signify, as here, simply *sub*, though the *genitive* would have been plainer; as Luke iii. 2, ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα. The same use of the Dative has place in a kindred passage infra viii. 6, ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται, 'was founded on, or *under* the sanction of, *through*.'

Here, then, we have a parenthetical remark, intended to pre-occupy an *objection;* 'since some (as Mr. Wesley observes) might thence infer that perfection was by that priesthood and law.' Now that is, in the words following, shown *not* to be the case; and consequently any plea for the retaining of the law overruled.

— τίς ἔτι χρεία—ἱερέα;] Meaning, 'What need was there for it to be abolished, and another substituted for it, unless for its insufficiency for expiation; which would prove the Levitical priesthood inferior to Christ's,' and consequently to be abolished?

— ἀνίστασθαι] 'to be raised up.' The word is often used of introduction to any public office, especially the Regal or Sacerdotal; see Note on Acts iii. 26. Many recent Commentators take λέγεσθαι as put for ἐκλέγεσθαι, 'to be constituted.' For that signification, however, no sufficient authority has been adduced. It is best rendered, 'to be nominated or styled,' which may *imply* appointment.

12. μετατιθεμένης γὰρ—γίνεται.] Needless perplexity has here been occasioned by assigning to γὰρ the sense *for*. The word has here, I apprehend, a use falling under that extensive class in which the reason referred to is to be gathered from the *context*, or the *subject-matter*. In the present case it may, as often, be rendered *nempe, scilicet, quippe*. By the term μετατιθ. is imported abandonment of the old, and the substitution of a new, law.

The *necessity* here spoken of is, as Rosenmuller remarks, a necessity arising from the condition of human nature; i. e. what Dialecticians call a necessity of consequence; the means of atonement, as Abp. Newcome says, depending on the priesthood. That a change of the priesthood involved a change of the *law*, is not what the writer means to prove; for *that* his readers would admit without proof; but that there *was* this change of priesthood (necessarily involving a change of law) is what he proceeds to establish in vv. 13—17; and that by two arguments; 1. that the High Priest Christ was *not* descended from the tribe of *Judah*, vv. 13, 14; 2. that he was to be a High Priest *for ever*, and consequently no change of priesthood is any longer to be expected. Moreover, as Christ's priesthood differed from the Levitical, so must the law by which it is regulated differ from that which regulated the Aaronical priesthood. See more in Kuinoel and Stuart.

13. ἐφ' ὃν γὰρ, &c.] The γὰρ here, and in the next verse, refers to a clause omitted, and which is well supplied by Mr. Wesley, thus: '[But the priesthood *is* changed from one order and tribe to another;] for he,' &c. Ταῦτα, i. e. his being a priest after the order of Melchizedec, and his having an eternal priesthood. Μετέσχ. Literally, 'had part in, had to do with, i. e. belonged to.' So Diod. Sic. p. 217 (cited by Munthe), μετέχειν τῆς παραλίου. Προσέσχηκε τῷ θυσ. is equivalent to προσεδρεύειν τῷ θυσ. in 1 Cor. ix. 13, where see Note.

14. πρόδηλον, &c.] This is a stronger term than δῆλον, and being synonymous with κατάδηλον in the verse following, it may be supposed to mean, 'prominently conspicuous;' literally, 'plain at first sight;' see Note on 1 Tim. v. 24. In the term ἀνατέταλκεν the best Commentators are agreed that the metaphor is derived from the springing up of *plants*. Certain it is that the Hebr. צמח *(a plant)* is often used in the Old Test. of the Messiah, and that צמח is sometimes rendered by the Sept. ἀνατολή, and sometimes βλάστημα. That ἔρνος and θάλος are, in the Classical writers, used of illustrious persons, is well known.

οὐδὲν περὶ ἱερωσύνης Μωϋσῆς ἐλάλησε. Καὶ περισσότερον 15
ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀν-
ίσταται ἱερεὺς ἕτερος, ὃς οὐ κατὰ νόμον ἐντολῆς ‡ σαρκικῆς 16
γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου· [h] μαρτυρεῖ 17
γάρ· Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν
Μελχισεδέκ. [i] Ἀθέτησις μὲν γὰρ γίνεται προαγούσης 18
ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελὲς, ([k] οὐδὲν γὰρ 19
ἐτελείωσεν ὁ νόμος,) ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι'
ἧς ἐγγίζομεν τῷ Θεῷ. Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας· 20

h Ps. 110. 4. supra 5. 6.
i Rom. 8. 3. Gal. 4. 9.
k Gal. 3. 24. & 2. 16. infra 9. 9. Acts 13. 39. Rom. 3. 20, 21. Eph. 2. 18. & 3. 12. supra 4. 16.

15. *περισσότ. ἔτι κατάδ.*] 'still plainer is it,' namely, that the priesthood of Christ is far superior to that of Aaron, and consequently that the law is to be changed.

— *εἰ κατὰ τὴν ὁμοιότητα*, &c.] 'if [as is the case] another priest,' &c. Meaning to say (as Mr. Wesley well points out) that both the priesthood and the law are changed, because the priest now raised up is not only of another tribe, but of a quite different order. *Κατὰ τὴν ὁμοιότητα* here is equivalent to *κατὰ τὴν τάξιν* before.

16. *ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν.*] Of these words various novel interpretations have been proposed by recent Commentators, all of which are justly rejected by Kuinoel, who, with reason, acquiesces in the commonly received mode of explanation, as best supported by the context. According to this the words may be rendered, 'Who (namely, Christ) was not made such (i. e. a High Priest) by a law of fleshly commandment [like the Mosaic, which was so, inasmuch as its ordinances were frail, looked no further than this life, and therefore temporary, and to be abrogated, Ephes. ii. 15], but through the power of an endless life;' namely, as having in him the power of endless life, i.e. both as Son of God, and also as involved in the promise and oath of God, 'Thou art a Priest for ever,' &c.; see more in Hyperius, Calvin, and Bp. Hall. By the expression *σαρκικῆς* the Apostle may *also* have meant to suggest the inferiority of the old Law in respect of its carnality; and to intimate that the exalted excellence of the new High Priest demanded a corresponding excellence in the law, namely, by passing from a carnal to a spiritual service. On the var. lect. *σαρκίνης* see Note on 2 Cor. iii. 3.

17. *μαρτυρεῖ*] scil. *ὁ Θεός*. The *conclusion*, that the law is also changed, is left to be supplied by the reader. (Stuart.)

18, 19. The Apostle here *repeats* more positively, what he has before said indirectly, respecting a change of the law and the priesthood, and at the same time gives a *reason* for the change. Thus verse 18 is closely connected with the words of the Psalm, v. 17, especially the phrase *κατὰ τὴν τάξιν Μελχ.*; for this order of things was contrary to the Mosaic law. (Kuinoel.)

18. *ἀθέτησις μὲν γὰρ*, &c.] To advert to the *construction* here, the best Expositors are agreed that *ἀθέτησις μὲν* here has corresponding to it *ἐπεισαγωγὴ* at ver. 19; *γίνεται* being repeated; q. d. 'For there is indeed [implied in those words] an annulling of the former ordinances [concerning the priesthood], and an introduction of a better hope.' The *commandment* here spoken of (*ἐντολῆς*) is not to be confined to the *priesthood*, but extended to the whole of the Mosaic law, so as to be equivalent to *νόμος*, as Mark vii. 8, 9. Of this it is said (as a *reason* for its abrogation) that it is weak, and useless for the desired object, expiation; as is made clear by the parallel clause, *οὐδὲν γὰρ ἐτελείωσεν*, &c. Not that the law was weak or unprofitable as to the *end* for which God made it, to lead men to Christ (Gal. iii. 24), but utterly weak for *justification* and *salvation*, and comparatively unprofitable, though answering for a time many important ends. See Gal. iii. 19—24.

With the language here applied to the Law we may compare that used of it in the Epistles of St. Paul to the Romans and Galatians. There, as here, it is shown *how* the Law was weak, and in what sense it was *useless;* evincing, as Carpzov observes, that neither can the moral law make us holy, nor the ceremonial one expiate our sins.

19. *οὐδὲν ἐτελείωσε.*] Meaning, that the Law, by its sacrifices, and the observances of the priesthood, 'provided no real expiation and atonement' for sin. On which signification of *τελειοῦν* see Note at ii. 10, and supra v. 11. *Ἐπεισαγωγὴ* (which signifies literally 'superinduction') is a very rare word, of which only *one* example has been adduced, from Josephus, Ant. xi. 6. 2; though another is found in Thucyd. viii. 92. By the *hope* here spoken of understand the *hope of salvation* held forth in the Gospel, and introduced by Christ,—a hope, as it is added, by which alone we have approach to God. Compare Eph. iii. 12.

— *δι' ἧς ἐγγίζομεν τῷ Θεῷ.*] *Ἐγγίζομεν* is a very forcible expression, the '*drawing near*' being meant to intimate a great point of superiority in the *new* Law over the old one. Under the latter the priests only, not the people, were permitted, in their acts of worship, to draw near to the manifestation of the Divine presence in the Tabernacle; but under the former, by the sacrifice of Christ, all believers are alike permitted to come to the throne of grace, in full dependence on the all-powerful intercession of an ever-living High Priest.

20—23. Here is further proved, by implication, the superiority of Christ, from his having been appointed with the solemnity of an *oath*, while the Aaronical priests were not.

20. *καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας.*] Supply, from what follows, *ἱερεὺς γέγονε Ἰησοῦς*: or, with Kuinoel, *διαθήκης ἔγγυος γέγονεν.* Moreover, *καθ' ὅσον* here has answering to it *κατὰ τοσοῦτον* at v. 22; the intermediate portion (v. 21) being parenthetical, and added for explanation. The whole passage may be literally

21 ([l] οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ l Ps. 110. 4.
μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν· Ὤμοσε
Κύριος καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν
22 αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ·) [m] κατὰ τοσοῦτον m Infra 8. 6.
23 κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. Καὶ οἱ μὲν
πλείονές εἰσι γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι
24 παραμένειν· ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαρά- n Rom. 8. 34. 1 Tim. 2. 5.
25 βατον ἔχει τὴν ἱερωσύνην· [n] ὅθεν καὶ σώζειν εἰς τὸ παντελὲς infra 9. 24. 1 John 2. 2.
δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε o Rom. 8. 34. supra 4. 14, 15.
26 ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. [o] Τοιοῦτος γὰρ ἡμῖν infra 9. 24. 1 John 2. 2.

rendered, 'And [there is this argument too,—that] inasmuch as he was made a priest not without an oath, (for those have been made priests *without* an oath, but he *with* an oath, even that of him who said unto him, "The Lord hath sworn and will not repent," &c.) in just so much is he made the mediator of a better covenant.' Comp. viii. 6.

21. The term here, ὁρκωμοσία, is *not* (as Kuin. considers it) merely equivalent to ὅρκος, but (as Tittman de Synonym. observes) denotes a solemn affirmation, or promise on oath. It is a rare word, though found in Ezek. xvii. 19, and 3 Esdr. viii. 9. The Classical writers use ὁρκωμόσιον, though only in the sense *covenant*, or *treaty* sanctioned by oath.

By the words οὐ μεταμεληθήσεται we have expressed the *nature* of the oath in question, which is such an one as implies that the appointment itself shall *not be reversed*, or (in the words of the Psalmist elsewhere) that the swearer 'will not alter the purpose which hath gone out of his mouth.'

22. With respect to the two terms διαθήκης and ἔγγυος, the former signifies, 1. a disposition or arrangement of any thing; 2. a covenant; 3. when applied to the Jewish law, or to Christianity, it denotes (with allusion to the engagements and conditions involved) a *dispensation*. Ἔγγυος denotes *sponsor*, or surety; a word occurring no where else in the New Test., but found in Ecclus. xxix. 15. 2 Macc. x. 28. The Classical writers use ἐγγυητὴς or ἐχέγγυος. The term is one of extensive signification, and here carries with it a double sense,—namely, of *Surety* and *Mediator;* as is plain from the parallel passage at viii. 6, where the term used is μεσίτης. These senses answer to the two principal parts of Christ's office in the working of man's redemption.

23, 24. We have here stated another and final point of superiority in Christ's priesthood over that of the Levites, founded on the fact that the latter is continually *changing*, and passing into different hands by succession, while the former is *unchangeable* and *perpetual*. This comparison, however, is especially intended to apply to the High Priest's office; Jesus being all along *considered* as ἀρχιερεὺς, though the term ἱερεῖς, and not ἀρχ., seems here to be used in order to *include the ordinary priests* as well as the High Priest. And here, it may be observed, the argument proceeds on the principle that *multiplicity* argues *inferiority*. 'Hence (says Bp. Sanderson, Serm. p. 657,) the Apostle proves the insufficiency of the legal priesthood and sacrifice: the priests were many, and there was a constant repetition of the sacrifice, because of the *mortality* of the one and the insufficiency of the other to take away sins; as, on the contrary, he further on, x. 1—14, proves the sufficiency of the priesthood and sacrifice of Christ from the unchangeableness and *one-ship* both of Priest and sacrifice.'

23. εἰσι γεγονότες] for γεγόνασι, by an idiom not unfrequent in the New Test., and sometimes occurring in the Classical writers, as Thucyd. i. 38, ἀρέσκοντές ἐσμεν. The term πλείονες (as Stuart observes) refers, not to the number of priests existing at any one time (said to have been 1500), but to the numbers formed by repeated succession. Of the High Priests there had been 75 at the destruction of Jerusalem. Of παραμένειν the meaning must be, not 'continue *alive*,' (as is clear from vv. 3. 17. 21,) but 'continue in their *office;*' though μένειν in the *next* verse must have the *former* sense, to signify that Christ is immortal in his nature, πάντοτε ζῶν, as it is said at ver. 25.

24. ἀπαράβατον.] Literally, 'not transmissible,' not having to be transmitted or to pass into different hands in succession, ἀδιάδοχον, as Theophylact explains. Here, then, it is shown that God having by oath constituted Christ 'priest for ever,' his priesthood has not, like Aaron's, any succession in office. He is one and the same to his Church 'yesterday, to-day, and for ever.' Hence is then drawn the *conclusion*, that He alone (and not the Jewish High Priest) is able to fully save from condemnation all who have access to God through him: the *proof* of which ability lies in the words following, πάντοτε ζῶν, 'since he liveth for ever.'

25. εἰς τὸ παντελές.] This expression has been somewhat differently understood by different Expositors. Some, taking it of *time*, assign to it the sense *always*, *for ever;* which is not a little confirmed by the context in the words following, πάντοτε ζῶν. Most Expositors, however, connecting it closely with σώζειν, and taking it for the adverb παντελῶς, render it 'entirely,' (lit., 'to the utmost of their need,') 'in the highest degree;' which latter interpretation is preferable, both as yielding the weightier sense (see Hyperius), and as being more agreeable to the *usus loquendi;* for of εἰς τὸ παντελὲς, as used of *time*, no example has been adduced; whereas, as standing for παντελῶς, it occurs in Luke xiii. 11, and several times in Josephus, the Sept., and sometimes in the Classical writers.

— εἰς τὸ ἐντυγχάνειν ὑπὲρ α.] 'so that he can [always] make intercession for them.' The

ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος
ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·
p ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, 27
πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα
τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας.

p Lev. 9. 7. & 16. 6, 11. supra 5. 3. Zech. 3. 9. Rom. 6. 10.

expression may, however, like ἔγγυος at ver. 22, advert to all the various offices of our great High Priest, as well as his *intercession*; on which see Scott. Kuinoel, indeed, in an elaborate Note on this word, is of opinion 'that Christ, as our great High Priest, is here compared with the Jewish priest in the work of *deprecation*.' This, however, is taking too confined, not to say *low*, a view. *Intercession*, in its fullest sense, must here be intended, which may include both *deprecation* and that sort of intercession which is ascribed to our *Lord* by St. John, 1 Ep. ii. 1. Παράκλητον ἔχομεν πρὸς τὸν Πατέρα, Ἰησοῦν Χρ. Now from the full discussion on the sense of παράκλητος, which will be found in the Note on John xiv. 16, it appears that the word denotes *advocate*, or *intercessor*; which is, I conceive, the principal sense here and at 1 John ii. 1; though that of *helper*, the one ascribed by most eminent Expositors to παράκ. in the above passage of St. John's Epistle, may be *included*.

26—28. As a means of exciting them to *come unto* the all-sufficient and never-failing Helper and Intercessor, the Apostle now adverts to the infinite *superiority* of the High Priest of the *new* to the one of the *old* dispensation, in the *spotless purity* of his character, which is such that he *needs* not to offer sacrifice on his own account: a point on which, perhaps, he was induced to treat, because (as Stuart observes) having at ver. 7 ascribed to Christ the sympathies and infirmities of human nature, he here—to preclude any idea of his partaking likewise of the *sinfulness* of humanity—shows that whereas they were encompassed with infirmities, he was *spotless*; whereas they were ceremonially undefiled, he was morally so. Finally, when it is said that such a High Priest as could effectually be our Intercessor and Helper was *needful* to be such (for that is admitted to be the force of the expression ἔπρεπε) for the purposes of expiation and salvation, we have here strikingly represented the superiority of Christ, who *was* such; and this the words of the Apostle imply.

26. ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμ.] These several terms seem to have allusion to the qualities required (though rarely, if ever, found) in the earthly High Priest. The first of them (ὅσιος) regards the duties to *God*, accompanied with internal purity of mind and nature; the second (ἄκακος) those to *men*, accompanied with purity in the life. Ἀμίαντος signifies *intaminatus*. So at James i. 27 we have καθαρὰ καὶ ἀμίαντος, corresponding to the *integer vitæ scelerisque purus* of the Latin poet. The concluding expression, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, denotes (as Abp. Newcome and Kuinoel interpret) 'differing very far from the rest of men, and consequently not of their number;' in short, one who has no *need* to offer expiation for his own sins (ver. 27), as being χωρὶς ἁμαρτίας, as it is said, iv. 15.

— ὑψηλότερος τῶν οὐρανῶν.] Equivalent to διεληλυθότα τοὺς οὐρανοὺς at iv. 14, and ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς at viii. 1. Thus Jesus is represented as being σύνθρονος. (See John xvii. 5. Eph. iv. 10. Rev. iii. 21). All which phrases denote the most exalted dignity and majesty, not on *earth only*, but in *heaven*; and consequently representing him as infinitely superior to the Jewish High Priests.

27. καθ' ἡμέραν.] Some would here supply ὡρισμένην, or τεταγμένην, understanding this of the day of expiation. The ellipsis, however, is one quite destitute of authority. There is no sufficient reason to abandon the sense commonly assigned, *daily*. And that the High Priest did make a daily offering for the sins of himself and the people, is asserted by Commentators, and seems proved by Philo, who says, ἀρχιερεὺς, κατὰ τοὺς νόμους εὐχάς τε καὶ θυσίας τελῶν καθ' ἑκάστην ἡμέραν. See also Levit. vi. 20. Num. xxviii. 3, 4. On the exact *nature*, indeed, of this sacrifice, some difference of opinion exists. Kuinoel is of opinion that the sacrifice was not *expiatory*, but *eucharistical*, and he thinks that the expression is used *populariter* (as at Mark xiv. 49. Acts xvi. 5), to denote *from time to time*, i. e. 'as often as he was conscious of any private sins, of course including the sacrifice on the day of expiation.' Yet this is running counter to the sacred writer, in whose words it is, at least by implication, asserted, that the High Priest did offer a sacrifice *daily*, and that not a mere eucharistical, but an *expiatory* sacrifice, as is necessarily to be inferred from the words ὑπὲρ τῶν ἰδίων ἁμαρτιῶν, and the force of the sacrificial term ἀναφέρειν (for ἀναφ. εἰς τὸ θυσιαστήριον) which occurs at xiii. 15. And so 1 Pet. ii. 5 we have ἀναφ. πνευματικὰς θυσίας.

— τοῦτο γὰρ, &c.] The true purpose and import of the γὰρ here, and that in the next verse, is, I think, best pointed out by Bp. Jebb, in his Sacr. Lit. p. 385, who brings this passage (vv. 27, 28) under the head of those Parallelisms of the New Test. wherein, when a precept is delivered, an assertion made, or a principle laid down, *co-ordinate reasons* for it are independently assigned, without any repetition of the common antecedent, and without any other indication of continued repetition to the original proposition than the repeated insertion of some causative particle, γὰρ or ὅτι: of which he adduces as examples Matt. v. 11, 12. v. 17—20. vi. 7. 9. 31, 32. vii. 13, 14. Col. ii. 8, the present passage, and Revel. xiv. 15. xv. 4. xviii. 23. xix. 2. On the present passage he remarks, that the division of the proposition here is clear and explicit: (1) Our great High Priest is under no necessity of offering daily sacrifice for his *own* sins, nor (2) for the sins of the people. The two-fold proof of which two-fold assertion is divided into two clauses, each commencing with γάρ: the proofs, however, are arranged in *inverted* order, so as to form an *epanodos*; the 2d assertion being *first* proved,

28 [q] Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας [q Supra 2. 10. & 5. 1, 2, 9.]
ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας, τῆς μετὰ τὸν νόμον,
Υἱὸν, εἰς τὸν αἰῶνα τετελειωμένον.
1 VIII. [a] ΚΕΦΑΛΑΙΟΝ δὲ ἐπὶ τοῖς λεγομένοις· τοιοῦτον [a Eph. 1. 20. Col. 3. 1. supra 1. 3. & 8. 20. infra 12. 2.]
ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς
2 μεγαλωσύνης ἐν τοῖς οὐρανοῖς, [b] τῶν ἁγίων λειτουργὸς, καὶ [b Infra 9. 8, 11, 24. & 10. 21.]
τῆς σκηνῆς τῆς ἀληθινῆς· ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ
3 ἄνθρωπος. [c] Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε [c Eph. 5. 2. supra 5. 1.]
καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τὶ καὶ τοῦτον,
4 ὃ προσενέγκῃ. Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ᾽ ἂν ἦν ἱερεὺς,

and after it the first. The non-necessity of offering sacrifice for his own sins is *first* asserted, and *last* proved,—in order to give prominence to the grand comparison between him and the legal High Priest. He *did* once for all offer sacrifice for the sins of the people: he *never* did, *never* could, and *never* will offer sacrifice for his *own* sins; because he *is*, and *was*, and *shall be* everlastingly PERFECT and FREE FROM SIN.

— ἐφάπαξ.] Meaning *once for all;* as Rom. vi. 10, and infra ix. 12. x. 10.

— ἑαυτὸν ἀνενέγκας.] When we find it expressly stated, that our Lord offered up *himself* as a sacrifice for sin; when he is elsewhere asserted to be 'the propitiation for our sins,' 1 John ii. 2; 'the Lamb of God which taketh away the sin of the world,' John i. 29; when God is said to have 'spared not his own Son, but delivered him up for us all,' Rom. viii. 32; and that by him 'we have received the atonement,' Rom. v. 11; when these and many other such passages are to be found; when every expression, referring to the death of Christ, evidently indicates the notion of a sacrifice of atonement and propitiation; when this sacrifice is particularly represented as the nature of a sin offering;—it may well appear surprising on what ground it has ever been made a question that the death of Christ is indeed pronounced in Scripture to have been a sacrifice of atonement and expiation for the sins of men. (Abp. Magee.)

28. τετελειωμένον.] Render, not 'consecrated,' but, as the best Expositors understand, *perfected* and *exalted* to the height of dignity, so as to be able by his own merits to expiate the sins of the whole world. See the Pesch. Syr. Version, Hyperius, and Capell.

VIII. After having treated on the nature of Christ's priesthood, and its superiority over that of the Levitical priests, the Apostle now proceeds to the consideration of the *duties themselves*,—namely, 'the *nature* of the sacrifice which Jesus offers; the *place* where it is offered; the efficacy which it has to atone for sin; and the difference, in regard to all these points, between the sacrifice offered by Christ, and that which was presented by the Jewish priests.' (Stuart.) In the present Chapter he shows the superiority of the former to the latter on *these* grounds: 1. that Christ, as a Priest, exercises his sacerdotal office in *heaven;* whereas the Aaronical priests only perform theirs on *earth*, with a *typical* and emblematic service. 2. That Christ's *ministry* is more *excellent* than theirs, as corresponding with the greater excellence of the *covenant*, of which he is the Mediator; which covenant it was foretold should in due time be introduced, and by which the *old* covenant was to be abrogated. (Holden.)

1. κεφάλαιον δὲ, &c.] From what has been already said, and from the *fact* of a *new topic* being here introduced, it is plain (as the best Commentators, ancient and modern, are agreed) that the term κεφάλαιον must be interpreted, not *sum* (i. e. summary, or *recapitulation*), but *principal point*, as Chrysostom, Theophylact, and Theodoret explain. So also Suidas: κεφάλαιον ἐκεῖ τὸ μέγιστον λέγεται. Ἐπὶ, as the context indicates, must here have the sense *quod attinet ad, in respect to.*

— ἐκάθισεν ἐν, &c.] See Notes on i. 3, and vii. 26. Here is shown the vast difference between Christ and the Jewish High Priest; the one being *seated on the throne of God* in the heavens, while the others are only *ministers on earth*, in a temple reared by the hands of men. (Stuart.)

2. We have now further developed the idea in the preceding verse.

— λειτουργός.] See Notes on Rom. xiii. 6, and Phil. ii. 25. By τὰ ἅγια (scil. μέρη) is here meant (as at x. 19. xiii. 11) the *Sanctum Sanctorum*, as opposed to the ἅγιον κοσμικὸν at ix. 1; and considering that the term united with it, σκηνῆς, has the epithet ἀληθινῆς (like ἄρτος ἀληθινὸς in John vi. 32), *true and worthy of the name*,—it would seem that that epithet may also be mentally extended to ἁγ.; and that both ἁγ. and σκ. are so called, as being *heavenly*, in opposition to *that made with hands, constituted by Moses*, ix. 11; and therefore truly such, as opposed to the *earthly* ones, which were only *shadows* of the heavenly.

3. It is now shown that Christ discharges the office of High Priest and Minister of the Sanctuary on this ground,—that all the Priests had need to offer a sacrifice. In the next verse we have subjoined the reasons why Christ is and must be a Priest *in heaven.*

— πᾶς γὰρ ἀρχιερεὺς, &c.] Γὰρ has reference to a clause omitted, which may be thus supplied: '[We have a High Priest and Minister of holy things in heaven;] for,' &c. By προσφ. δῶρα καὶ θυσ. are especially meant *piacular* sacrifices, both unbloody and bloody; the piacular sacrifice of *Christ* being compared with the ceremonial sacrifices of the priests. (Kuinoel.) As High Priest, it was necessary that Christ should have some oblation to present. What that is, we learn from vii. 27. ix. 12, namely, *himself;* after presenting which, we are told that he sat down at the right hand of God.

ὄντων [τῶν] ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ
d Exod. 25. 40. Num. 8. 4. Acts 7. 44. Col. 2. 17. infra 10. 1. δῶρα· ([d] οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπου- 5
ρανίων, καθὼς κεχρημάτισται Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν
σκηνήν· Ὅρα γάρ, φησι, ποιήσῃς πάντα κατὰ τὸν
e 2 Cor. 3. 6. supra 7. 22. τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·) [e] νυνὶ δὲ δια- 6
φορωτέρας τέτευχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι
διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέ-
f Supra 7. 11, 18. τηται. [f] Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν 7
g Jer. 31. 31, &c. δευτέρας ἐζητεῖτο τόπος. [g] μεμφόμενος γὰρ αὐτοῖς λέγει· 8

4. The writer now proceeds to show the reason why Christ is a Priest in the tabernacle above, and not in that on the earth. (Stuart.)

— εἰ μὲν γὰρ ἦν ἐπὶ γῆς, &c.] Meaning, that '[Christ does really sustain the character of Priest in heaven;] for if,' &c. The argument is one deduced *ex absurdo*; q. d. 'Christ does not sustain the character of a Priest on *earth* [as *earthly*]; since he was not a Priest here: for on earth he would not have been a *Priest*, much less a High Priest, since he was not of the tribe of Levi, nor of that race which offers up, &c. Consequently the oblation he presents must be in the *heavenly* temple,' meaning heaven.

5. οἵτινες ὑποδείγματι, &c.] i. e. 'who serve unto a ministry [in a temple] which is but an image and adumbration of the Temple in heaven.' So xiii. 10, τῇ σκηνῇ λατρεύειν. Ὑπόδειγμα signifies properly a *sketch* (sometimes called σκιαγράφημα) marked out by a painter, to serve as an *exemplar* for any one to copy, who may fill up the outlines. 'Something (says Mr. Wesley) like the strokes pencilled out upon a piece of fine linen, which exhibit the figures of leaves and flowers, but have not yet received their splendid colours and curious shades.' Σκιᾷ is added, to make the sense more distinct, and with allusion to the *substantial reality* of the other ministry, or temple, in which consists the superiority of its High Priest. Τῶν ἐπουρανίων is equivalent to τῶν ἐν τοῖς οὐρανοῖς at ix. 23.

— καθὼς κεχρημάτισται—σκηνήν.] This is meant to show the propriety of the terms ὑποδ. and σκιᾷ, and alludes to the *directions* given to Moses respecting the construction of the tabernacle, as intimating its emblematical nature. On χρηματίζειν see Notes at Matt. ii. 12. Luke ii. 26.

6. νυνὶ δὲ διαφ. τ. λ.] Meaning, 'But, as things now are (i. e. since Christ is a Priest in *heaven*), his priestly function is very far superior to that of the Levitical priesthood; *as* far as the covenant, of which he is the Mediator, is more excellent than the one introduced by Moses; and *such* it *is*, inasmuch as it is founded on better promises.' Compare supra vii. 22. Μεσίτης signifies 'one who mediates between two parties,' and is equivalent to the expression there used, ἔγγυος. The same term is also employed at Gal. iii. 19, and is applied to Moses, but in a more eminent sense to Christ at ix. 15, and 1 Tim. ii. 5, though μεσέγγυος is the pure Greek term.

As to the *manner* in which this mediation was effected, it is clear from the context, the whole of this Epistle, and, more or less, from all the Books of the New Test., that it was not merely, as the Unitarians aver, by Christ's *interceding* for the remission of the forfeiture of salvation, but by his *rendering satisfaction* for the debt. On this deeply important subject,—the means of recovering what was lost by Adam's transgression,—the reader is referred to Bp. Warburton's Divine Leg., l. ix. ch. vii.

— ἥτις ἐπὶ κρείττοσιν ἐπαγγ. νεν.] By these words it is shown *how* they are better,—namely, since they respect an *eternal*, not a temporal and earthly inheritance, by supplying that expiation and atonement of which the old Covenant was destitute. Ἐπὶ has here the sense *sub*, 'under the sanction of.' See Note supra vii. 11. Νενομοθέτηται. Meaning, 'is promulgated and established with all the solemnity of a law;' the term being used in order to indicate that this was both a covenant and a law. 'The better promises (observes Stuart) follow in vv. 8—13, and the perfection of the second is further disclosed at ix. 9—14. x. 1—22. xiii. 9—14.'

7. The subject of the superiority of the new Covenant touched on at vii. 22, and resumed at viii. 6, is here continued up to the end of the Chapter; and this portion is justly regarded by Kuinoel as parenthetical, since at ix. 1, is introduced the parallel between the two tabernacles, which would have come in after viii. 5, had not the Apostle, on the mention of the *better* promises, stopped to show them to be such, from the inferiority of those which subsist under the old Law.

— εἰ γὰρ—τόπος.] The argument here is, that 'the introduction of a *new* Covenant implies the insufficiency of the *former*.' Ἄμεμπτος signifies literally, 'what could not be justly found fault with,' as being perfectly adequate to accomplish the purposes in view,—the reformation and salvation of men; which, however, does not imply that the Mosaic Law had *positive* faults, but only that it did not contain the provision necessary for the pardon of sin, and the quieting of the conscience, which the Gospel does. See Whitby.

— οὐκ ἂν δευτ. ἐζητ. τόπος.] Here we have (as often in the writings of St. Paul) a sentence composed of *two sentences blended into one*; i. e. 'there would have been no place (i. e. room or occasion) for a better covenant, and [consequently] a better covenant would not have been sought for.' The term ἐζητεῖτο was, it would seem, used with reference to that anxious desire and expectation, which had long filled the hearts of the pious, for the new Dispensation, and which 'the sure word of prophecy' had told them should be promulgated by the *Desire of all nations*. (Haggai ii. 7.) See 1 Pet. i. 10.

Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντε-
λέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα
9 διαθήκην καινήν· οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα
τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου
τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπ-
του· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,
10 κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος. [h] ὅτι αὐτη ἡ h Jer. 31 33, &c. Zach. 8. 8.
διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς
ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου
εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν
ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ

8. μεμφόμενος γὰρ, &c.] Γὰρ has reference to a clause omitted; q. d. '[But there was such a place to be found;] *for*,' &c. It has been disputed whether μεμφόμενος should be joined with αὐτοῖς, or be referred to διαθήκη at ver. 6. The *former* mode is generally adopted by the older Commentators, the *latter* by the more recent ones; who justly urge that the context, and the precision of style, observable in this Epistle, alike require it.

In the passage which follows, this dissatisfaction of God with the old Covenant is *implied;* and therefore it is not unaptly adduced to prove that that covenant, and the religion thereby introduced, was *not* ἄμεμπτος. See vii. 12. The Apostle, indeed, might well adduce the passage, since, in its literal sense, at least, it has been always referred, even by the Jews, to the times of the Messiah. In the words themselves, however, there exist not a few minute discrepancies from the Sept., which the recent Commentators in general ascribe to the writer's citing from memory; but as they are, for the most part, found in some of the *MSS.* of the Sept., they may have been in the text at the time of St. Paul.

— ἔρχονται] i. e. 'are to come;' the Present being here used after the manner of prophecy. Καὶ here answers to the Hebr. ו, for *when*.

— διαθήκην καινήν] i. e., as Mr. Wesley explains, new in many respects (though not as to the substance of it): 1. as being ratified by the death of Christ; 2. as freed from those burdensome rites and ceremonies; 3. as containing a more full and clear account of spiritual religion; 4. as attended with larger influences of the Spirit; 5. as extended to all men; and, 6. never to be abolished.

9. οὐ κατὰ, &c.] Κατὰ here, like the Heb. כ, denotes *similitude*, as in 1 Pet. i. 15, and sometimes in the Classical writers. In the words ἐν ἡμέρᾳ ἐπιλαβ. μου τῆς χειρὸς αὐτῶν there is a Hebraism, for ἐν ἡμέρᾳ ὅτε ἐπελαβόμην τ. χ. α. On the sense of ἐπιλαμβ., see Note on ii. 16. The expression is one to denote the care and tenderness of a parent.

— οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μ.] A mode of speaking *(per meiosin)* equivalent to 'they violated my covenant.' This suggests the *reason* why the new covenant was framed,—namely, because the old one had not been *observed*. By διαθ. are here meant the precepts enjoined in the covenant,—τὰ νενομοθετημένα (see Note on v. 6), and what had been undertaken to be performed. Ἠμέλησα αὐτῶν, 'I disregarded them,' 'took no care of them.' This agrees throughout with the Sept.; but, judging from Symm. and the Vulg., most of the modern Versions would seem to be very dissimilar. And yet there is no discrepancy. The sense assigned by the Versions in question is quite unsuitable to the context, nay, as many eminent Commentators contend, contrary to the *proprietas linguæ*. The best Expositors, both Jewish and Christian, have long been agreed that בעלתי בם should be rendered, 'I was weary of and cared not for them;' which is confirmed by the words of 1 Sam. ii. 30.

10. διαθήκη ἣν διαθήσομαι, &c.] Of the phrase διατίθεσθαι διαθήκην an example is also found in Aristoph. Av. 438. By μετὰ τὰς ἡμέρας ἐκείνας understand 'after the time when the Mosaic dispensation shall be abolished.' See Rev. xxi. 3.

— διδοὺς νόμους, &c.] For διδοὺς the Septuagint has διδοὺς δώσω, and the Heb. simply נתתי, *I will give*. Most Commentators suppose διδοὺς put for δώσω; but it is better to suppose an ellipsis of εἰμι or ἔσομαι. This use of δίδωμι is supposed to be peculiarly Hebraic; yet an example has been adduced from Xen. Cyr. viii. 2. 20, ὁ μὲν οἱ θεοὶ δόντες εἰς τὰς ψυχὰς τοῖς ἀνθρώποις. We have here, I suspect, a blending of two modes of expression. Finally, of the metaphor in ἐπὶ καρδίας αὐτῶν ἐπιγράψω, other examples occur in Rom. ii. 15, and 2 Cor. iii. 3; nor is it unfrequent in the Classical writers. So in Æschyl. Choëph. 447, we have τοιαῦτ' ἀκούων ἐν φρεσὶ γράφου· and in Joseph. Cont. Ap. ii. 18, it is said that the Jews have Moses's νόμους ἐγκεχαραγμένους ταῖς ψυχαῖς. On the full import of this and the foregoing expression see Hyperius, Calvin, and Aretius. Suffice it here to say (in the words of Mr. Wesley), that 'by "putting his laws in their *minds*" is meant, opening their eyes and enlightening their understanding, to see the true, full, spiritual meaning of those laws; and by "writing them on their hearts" is meant, making them to inwardly experience whatever he hath commanded.'

— καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, &c.] A mode of speaking frequent in the Old Testament, and which may be, as Carpzov says, a *formula solemnis*, pertaining to any Divine covenant, importing the giving protection and blessing, on the one

i John 6. 45, 65. infra 10. 16. 1 John 2. 27.
αὐτοὶ ἔσονταί μοι εἰς λαόν. [i] Καὶ οὐ μὴ διδάξω- 11
σιν ἕκαστος τὸν *πολίτην αὐτοῦ, καὶ ἕκαστος τὸν
ἀδελφὸν αὐτοῦ, λέγων· Γνῶθι τὸν Κύριον· ὅτι
πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγά-
k Rom. 11. 27. infra 10. 17.
λου αὐτῶν. [k] ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, 12
καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν
οὐ μὴ μνησθῶ ἔτι. ἐν τῷ λέγειν καινήν, πεπαλαίωκε 13
τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφα-
a Exod. 25. 8. & 26. 1. b Ex. 25. 30. & 26. 1, &c. Lev. 24. 5, &c.
νισμοῦ. IX. [a] Εἶχε μὲν οὖν καὶ ἡ πρώτη [σκηνὴ] δικαιώ- 1
ματα λατρείας, τό τε Ἅγιον κοσμικόν. [b] Σκηνὴ γὰρ κατ- 2

hand, and rendering obedience and worship on the other. See the admirable note of Hyperius.

11. *οὐ μὴ διδάξωσιν*, &c.] Meaning (as the best Expositors are agreed) that 'they will have *no need* to teach,' &c. Instead of the common reading πλησίον, almost all the MSS. and early Editions, and several Versions and Fathers, have πολίτην, as in the Sept., which is adopted by Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz; and justly; such being required by the weight of *external* evidence, though *internal* might be urged for πλησίον. The words λέγων· Γνῶθι τὸν Κύριον are, as Kuinoel says, 'illustrative of the *admonition* adverted to in διδάσκειν;' for thus speaking, it is predicted that there will be, comparatively, no *need* of this under the new and better covenant; since the knowledge of true religion will be so universally diffused as to dispense with it.

12. *ὅτι ἵλεως ἔσομαι*, &c.] Here is adduced the *reason* why all should worship God,—namely, because Christ, by his death, hath obtained full pardon of sin, and hope of eternal felicity. Ἵλεως is properly applicable to *persons*, and consequently ἀδικίαις here stands for ἀδίκοις.

— *μὴ μνησθῶ*.] A refined mode of expressing *forgiveness of sins*. The general sense is, that 'under the *new* covenant a complete atonement will be made for the sins of men, whereby they *may*, under the conditions of that covenant, attain salvation.

13. *ἐν τῷ λέγειν—ἀφανισμοῦ*.] From the prophecy, announcing that a *new* covenant would be formed, the Apostle justly infers the abrogation of the old.

— *πεπαλαίωκε*.] Meaning, 'represents it as antiquated.' This is then followed up with a general sentiment; q.d. 'Now what is grown old, and, by implication, weak and useless, is near dissolution;' implying the inference, that as the old covenant is considered by God as antiquated, it would be succeeded by a new and perfect one; see infra x. 21. The expression ἐγγὺς ἀφανισμοῦ may be supposed to indicate the writer's persuasion that the Jewish Temple worship was destined to experience a speedy destruction, which indeed took place a few years after. See infra x. 37.

IX. Thus far has been evinced the entire inferiority of the priesthood of Aaron, as compared with that of Christ. It has been proved that Christ is High Priest in the temple of heaven; while the Aaronical priests offer sacrifice in a temple which is no more than the image and shadow of the heavenly: finally, that to Christ belongs a far more excellent priesthood, as being Mediator of an infinitely superior covenant. On this subject the Apostle now further enlarges; proceeding, in this and the next chapter, to consider the *nature* and *purpose* of the Temple service. And here, while he speaks with due respect of ordinances of remote antiquity, instituted by God himself, and with evident complacency dilates on the splendour of the tabernacles formed under Divine direction,—yet he shows that there is in the new religion what far overbalances the external magnificence, which so dazzled the eyes of the Jews in the old; nay, what was *truly august; that* respecting merely what is *external*, and requires constant repetition; *this*, what is *internal*, and sufficient once for all. Accordingly the one, though of Divine appointment, was calculated to be merely temporary, and meant to last only till a more perfect and permanent one should be introduced by the promised Messiah; when, having already answered its end, and become useless, it must cease. See more in Calvin.

1. *μὲν οὖν*.] The particle is here *transitive* and *continuative* (as in Acts i. 18. ix. 31. xv. 30. xvii. 30. xxiii. 22), and may be rendered *now* or *therefore*. Σκηνή, not found in most of the MSS., many Versions, Fathers, Commentators, and early Editions, has been cancelled or rejected by almost every Editor from Mill to Scholz; and justly; for, as Kuinoel shows, the context will not even permit it to be *understood*. The best Commentators from Chrysostom to Kuinoel are agreed that διαθήκη is to be understood from the preceding, as in our common version.

— *δικαιώματα λατρ*.] 'ordinances of divine service,' or worship; signifying literally, what God, ἐδικαίωσε, 'was pleased to ordain.' So λατρεία and λατρεύειν are often used, κατ' ἐξοχήν, of Divine service. The Genitive in the *substantive* λατρ. may (as in the case of an *adjective* preceding) be rendered '*respecting*,' of which sense examples may be seen in Winer's Gr. Gr. § 23. 3, though he omits this use after a *substantive*.

— *τό τε Ἅγιον κοσμικόν*.] Of these words the sense has been not a little disputed. Almost all our English translators render, 'a worldly sanctuary.' This, however, Bp. Middleton pronounces to be a sense utterly inadmissible. It would, he says, require either τὸ ἅγιον τὸ κοσ-

ἐσκευάσθη, ἡ πρώτη, (ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα
3 καὶ ἡ πρόθεσις τῶν ἄρτων) ἥτις λέγεται Ἅγια· [c] μετὰ δὲ c Ex. 26. 31, 33. & 40. 3.

μικὸν, or else τὸ κοσμικὸν ἅγιον. So also Professor Scholefield (in his Hints for an improved Translation) remarks that 'both ἅγιον and κοσμικὸν being adjectives, one of them must be taken substantively; and the position of the Article determines that that one must be κοσμικὸν,' which is by Homberg, Bp. Middleton, Wakefield, and Professor Stuart, understood to mean 'the sacred furniture,' vasa sacra, totumque apparatum Leviticum; though that interpretation has been rejected by Dind. and Kuin., on account of the signification being destitute of sufficient authority; and rightly: for though Bp. Middleton adduces that of the Coptic version, which renders *ornamentum*, yet that is *taking for granted* the existence of κοσμικὸν as a substantive, which, without positive proof, must remain a matter of doubt. Indeed, I have myself sought sedulously for an example in the Classical writers of every age, but without success. It is true that in a passage of Leo Grammaticus, cited by Ducange, Gloss. Gr. in voce, I find καὶ ἐνέδυσεν αὐτὸν κοσμικά. But this proof halts on the same foot as the last,—Leo being a writer *infimæ Græcitatis*, who lived long after even the Coptic version was formed; not to say that the passage is evidently corrupt. Instead of ἐνέδυσεν, the true reading, I suspect, is ἀνέδησεν. Thus κοσμικὰ is an *adjective* plural, and signifies *sæcularia;* the sense being, 'and secular affairs enchained him.' So in a Hymn cited by Facciolati in voc. *sæculum*, we have 'et servientem corpori Absolve *vinculis sæculi.*' See also 2 Pet. ii. 19, compared with Luke viii. 14 and Rom. vii. 23, 24. In short, we may suspect that the *substantive* κοσμικὸν never had any existence: especially as even the *adjective* κοσμικὸς is very rare; and it is not likely that the substantive would be formed from so rare a form, but rather from κόσμιος, which was common. Indeed, all the nouns substantive in ικον are rare,—such, I mean, as are *real* substantives, and not adjectives taken substantively; for almost all of them are, like λεξικὸν, *adjectives neuter taken substantively*, by the ellipsis of some noun. In short, the only vestige of the existence of the substantive is in a passage of a Rabbinical writer adduced by Bp. Middleton. Yet *there* may we not suspect (considering that κοσμικὸν no where occurs, and κόσμιον very often in the later Greek writers) that the Rabbi wrote, not קוזמיקון, but קוזמיון? And though Bp. Middleton appeals to other Hebrew words similarly formed from the Greek, as διαθήκη and παῤῥησία, yet those, it must be observed, were words of *frequent* occurrence, quite unlike the one in question,—which, if it did exist at all, was scarcely known to the *Greeks themselves*, and therefore would not be likely to be adopted by a *foreigner*. Of the word κόσμιον, and in the sense *ornament* (namely, of dress), examples occur in the Alexandrine writers, as Judg. viii. 26 (Symm.), Cohel, xii. 9. And so the Glossary Cyrill. has κόσμια γυναικὸς and κόσμια κεφαλῆς. Other examples, too, are adduced by Ducange from Achmet., Oneir., Theophanes, Didymus on Homer, and Liban: insomuch that I strongly suspect the *Coptic Translator*, here appealed to by Bp. Middleton, had in his copy κόσμιον. Certainly the existence of κόσμιον discountenances that of κοσμικόν; since the latter word was not *wanted*. At all events, no *proof* has been adduced of the existence of the substantive κοσμικὸν, at least so early as the time of St. Paul. Hence it is best here to retain the *adjective* use of the word. Nor will it thus be necessary to *read*, as Bp. Middleton says, τὸ κοσμικὸν ἅγιον. We have only to suppose, as we very well may, that the writer intended this, though he did not so express his meaning. Indeed, to rest thus much on such minute points as the omission of the Article, or the disarrangement of that order which strict propriety would require, is peculiarly ill judged when applied to the case of one writing in a *foreign* language, who cannot be expected to know, much less observe, such niceties.

Rejecting, then, the supposition (which Bp. Middleton admits to be not *necessary*) of κοσμικὸν being a *substantive*, and regarding it as an *adjective*, it remains to ascertain what is its real import. First, however, it will be necessary to explain that of τὸ Ἅγιον. Now this must surely mean the *Temple*, δῶμα being understood. And so the Pesch. Syr. Translator renders it '*domus sancta*,' meaning the Sanctum Sanctorum. Of κοσμικὸν, the ancient and some modern Expositors take the meaning to be, 'which belongs to the whole world;' while others, as Grotius, Wetstein, and Middleton, render it *mundane*, i. e. emblematical of the mundane system. Both interpretations are alike harsh and unsupported by the context. The true sense is, I apprehend, that adopted by Calvin, Crellius, Hyperius, Wolf, Estius, Gomar, Casaubon, Beza, Piscator, Bengel, Ernesti, Dindorf, and Stuart, who regard κοσμικὸν as equivalent to ἐπίγειον, χειροποίητον, ταύτης κτίσεως at ver. 11, and so distinguished from the σκηνὴ ἀληθινὴ at supra viii. 2, and the τὰ ἅγια ἀληθινὰ and ἐπουράνια infra v. 23, 24. So Hyperius explains it 'mundanum duntaxat, i. e. externum, temporale, carnale, et nequaquam spirituale.' And Calvin determines the meaning to be, that 'to the old dispensation was annexed all that manner of Divine worship, which consisted in sacrifices, ablutions, and other *symbols*, together with the Sanctuary.'

Here, as a means of arriving at the *scope* of the passage, it is not without its importance to attend to the force of the more minute expressions μὲν οὖν, καὶ, and τό; these all tending to throw light on the general intent of the writer. Now καὶ belongs to πρώτη, and serves to suggest the *indirect parallel*, meant to be instituted between the terrene, or secular, Sanctuary, and the heavenly one; there being here *suppressed* the words necessary to *fill up* the parallel,—namely, '*as* the second covenant has ordinances of worship and a heavenly Sanctuary.' A comparison, I find, also noticed by Calvin, and likewise by Crellius, who remarks: '*Mundanum* vocat respectu illius cœlestis; ita ut mundanum idem quod terrenum vel sæculare sit.' And here the Article τὸ has the force of *reference;* the worldly having, in this indirect parallel, reference to the *heavenly*. Finally, the formula μὲν οὖν has a *continuative*, and slightly *illative* force, and may b rendered *now*. Properly, however, the μὲν here should be separated from the οὖν, since it serves

d Ex. 16. 33. & 25. 10, 16, 21. & 26. 33. Lev. 16. 12. Num. 17. 10. 1 Kings 8. 9. 2 Chron. 5. 10.

τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια ἁγίων,
d χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθή- 4

to form a *protasis*, to which the δὲ at verse 11 (Χριστὸς δὲ) forms the *apodosis*.

Thus, then, we may render: 'Now the *first* covenant, also, had ordinances of worship, and the *worldly* or terrene Sanctuary,' as mentioned in the apodosis at v. 11.

2. ἡ πρώτη.] Meaning (by the frequent use of πρῶτος for πρότερος) the *anterior*, or *outward* part of the tabernacle, corresponding to the היכל or πρόναος in the *Temple*; for the Tabernacle of Moses (like the temple of Solomon, and that of Zorobabel) was divided by a Veil into *two* tabernacles; in allusion to which the whole Sanctuary is called in Psal. xliii. 3, משכנות, Sept. σκηνώματα. Prof. Stuart thinks that 'we should here have expected, according to the rules laid down by Grammarians, that either σκηνὴ would have the Article, or πρώτη omit it;' whence he argues that the Canons of Bp. Middleton on this subject are unfounded. That, however, does by no means appear from the present passage; in which, whatever there may be of irregularity in *other* respects, there is none as regards the use of the Article. We have only a *brevity* of expression common in St. Paul and Thucydides. Σκηνὴ, whether considered as an appellative or as a proper name, did not *require* the Article; whereas πρώτη (sub. σκηνὴ, and ἦν) could not dispense with it; since the writer meant, after mentioning the *tabernacle generally*, to advert to its two σκηναί. And it is *referred* to in the words ἥτις λέγεται ἅγια just after. No difficulty, indeed, would have existed, had the writer expressed his meaning more fully, thus: 'For a tabernacle was constructed [consisting of two compartments]; *the first*, which is called Holy, wherein was, &c., and the *second*, which contained,' &c.

Finally, I would observe, the misconception, as to the sense, of the recent Expositors appears to have arisen from the incorrect punctuation of the modern Editions. I have adopted that which propriety requires, and which is supported by the authority of Beza, Schmid, Piscator, Capellus, and Crellius; by which the words ἐν ᾗ—ἄρτων are regarded as parenthetic. And so they are viewed by Abp. Newcome; though, in order to remove a harshness, he introduces ἥτις λέγεται Ἅγια in the former part of the sentence, after ἡ πρώτη. For the same reason, the Pesch. Syr. renders ἥτις '*and it* is.'

At Ἅγια, here and in the next verse, the Article is omitted, from the word being a kind of proper name. And, moreover, to write, as some Editors do, ἁγία (instead of Ἅγια) is quite incorrect; for the Sacred writers do not denote the Sanctum by ἡ ἁγία, but by τὸ ἅγιον, scil. δῶμα, or (as at vv. 8, 12, and infra xiii. 11) τὰ ἅγια scil. μέρη; or, again, ἅγια (as at v. 24); for the Article was only omitted when the term became a sort of proper name. The same propriety attended the use of the *singular*. Thus Ἅγιον, when applied to the whole Temple, or the Sanctum, was considered as an *appellative*, and consequently a sort of proper name. So Joseph. Ant. iii. 6. 4, we have, ὁ μὲν πᾶς νεὼς Ἅγιον ἐκαλεῖτο· and Bell. v. 5. 2, τὸ γὰρ δεύτερον ἱερὸν Ἅγιον ἐκαλεῖτο.

— λυχνία καὶ ἡ τράπεζα, &c.] On the first of these particulars see Exod. xxv. 31, seqq. and on the two others see Exod. xxv. 31. Ἡ πρόθεσις τῶν ἄρτων we may either, with some, regard as standing for οἱ ἄρτοι οἱ προτιθέμενοι; or, with others, take the expression as standing for οἱ ἄρτοι τῆς προθέσεως (see Matt. xii. 4), the Show-bread (so called as being placed before the Lord), elsewhere denominated לחם הפנים, literally, *presence-bread*. The altar of incense is here not mentioned, because the writer, as he expressly says at verse 5, does not profess to give a full detail.

3. μετὰ δὲ τὸ δεύτερον, &c.] Μετὰ has here (as Hom. Od. ii. 206. and Thucyd. vii. 58.) the sense of *post*, as used of succession in place. This *second* veil was that which separated the Sanctum from the Court, and was called ἐπίσπαστρον.

4. θυμιατήριον.] This is usually interpreted 'the altar of incense;' a sense found in Josephus and Philo: though the Sept. always calls it θυσιαστήριον. And from Exod. xxx. 20. 26. Joseph. Ant. viii. 4. 11. and Philo, p. 512, it is plain that the altar of incense was in the *Sanctum*, not the Sanctum Sanctorum. Besides, its very use shows that it could not have been put in the Sanctum Sanctorum, because to *that* there was access only once a year, by the High Priest alone. (Kuinoel.)

It seems best, with Kuinoel and many other eminent Commentators (as Deyling, Alting, Ernesti, and Stuart), to understand by this expression the *golden censer* which the High Priest took with him on entering the Sanctum Sanctorum, on the day of expiation; (see Levit. xvi. 12, sq.) a use of the word often found in the Sept. and the Classical writers. That this censer was of *gold* (while we know the censers used daily in the Sanctum were of *brass*) would of itself be highly probable, and is proved by Josephus, Ant. iii. 8. 3. Bell. i. 1. 7. A perplexing circumstance, however, still remains to be explained; namely, that as the High Priest only entered the Sanctum Sanctorum *once*, how could this censer be *laid up*, as the ἔχουσα would seem to suggest? Stuart, in his Excursus on the subject, has not noticed this difficulty; merely arguing, that as there is no proof that it was *not* laid up in the Sanctum Sanctorum, we may take it for granted that it *was*. Grotius, Limb., Storr, and Kuinoel, attempt to remove the difficulty by taking ἔχουσα in a modified sense, and supposing that the Sanctum Sanctorum is said to *have* the golden censer, because it was *brought there* once a year, and only *used there*. More probable, however, appears the solution of Zeibech, in a Dissertation on the subject, who is of opinion, that the golden censer was *always* in the Sanctum Sanctorum, by being *left there* by the High Priest until he replaced it the next year by *another*. But may it not be supposed that *another* censer was used, solely for the purpose of conveying the fire to the censer which remained in the Sanctum Sanctorum; and by the use of which it would not have to be removed or replaced at all?

— πάντοθεν] i. e. both outside and inside, as we find from Exod. xxv. 11, Josephus, and Philo.

κης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ
ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ
5 αἱ πλάκες τῆς διαθήκης, [e] ὑπεράνω δὲ αὐτῆς Χερουβὶμ e Exod. 25. 18.
δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν
6 λέγειν κατὰ μέρος. [f] Τούτων δὲ οὕτω κατεσκευασμένων, εἰς f Num. 28. 3.
μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ ἱερεῖς τὰς
7 λατρείας ἐπιτελοῦντες· [g] εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ g Exod. 30. 10.
ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει Lev. 16. 2, 15, 34. infra v. 25.
8 ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· [h] τοῦτο δη- h John 14. 6. infra 10. 19, 20.
λοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν
τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν.
9 [i] Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν i Acts 13. 39. Gal. 3. 21.

Ἐν ᾗ, i. e. 'in the ark.' This, indeed, would seem to be at variance with what is said at 1 Kings viii. 9, that the ark contained only the two tables of stone. Hence various methods of removing the discrepancy have been proposed; while Kuin. and Stuart here decide, with Deyling and Carpzov, that all we have to do is to show this description to be true of the tabernacle constructed and furnished by *Moses* (of which alone the Apostle is speaking), though not of the *Temple of Solomon.* That the pot of manna and Aaron's rod were laid up in the ark of the covenant is, they show, proved from Exodus xvi. 32—34, and Numbers xvii. 10, at least according to the interpretation of the Rabbins and Jewish Interpreters even to the present day. The pot, too, is called golden in the *Sept.*, though not expressly said to be so in the Hebrew; and yet that it *was* so, considering the purpose, cannot be doubted.

5. *αὐτῆς*] scil. *τῆς κιβωτοῦ*, not *διαθήκης*, as some suppose (for thus the sense would be inapposite); and though this is going far back for an antecedent, yet the words *ἐν ᾗ στάμνος—διαθήκης* are, in some measure, parenthetical.

— *Χερ. δόξης.*] From a comparison of the passages where these Cherubim are mentioned, it appears that they were *symbolical emblems of the Divine nature*, denoting the supreme governance of the Deity over all creation, and representing his tutelary presence. The term *δόξης* is by recent Commentators in general supposed to refer to the *splendour* of these figures, which were covered all over with gold; while the earlier ones, more properly, understand it of 'the glory of the Lord' dwelling between and shining around them, as alluded to in Psalm lxxx. 1.

— *ἱλαστήριον.*] This was the כפר, *cover*, or lid, of the ark (or the *mercy-seat*), so called because, by the sprinkling of blood upon it, the *atonement* was effected on the day of expiation.

— *οὐκ ἔστι νῦν λέγειν κατὰ μέρος.*] Meaning, that 'he does not enter into so particular a description as to trace their symbolical allusions.'

6. *τούτων δὲ οὕτω κατεσκ.*] Render, 'Now these things being [thus] set in due order.' Εἰσίασι is best rendered by a *Present*, not, as it is usually done, by a Past tense; since the Present, from its indefinite sense, suits all times, and was here used with propriety, the Temple being yet in being. *Λατρ.* is a general term, including all sacred rites, and not limited to *sacrifices*, as some suppose.

7. *ἅπαξ τ. ἐν.*] Since from Levit. xvi. 12—15 it appears that the High Priest entered the Sanctum Sanctorum *twice* (some say *thrice*, and the Rabbins even *four* times), *ἅπαξ τ. ἐν.* must (as the best Commentators are agreed) mean, 'on one day only in the year;' i. e. on the day of expiation; and, indeed, as the two enterings were in continuity, and forming one and the same service, they might be almost said to enter the Sanctum Sanctorum but *once.* From Philo, p. 591, cited by Kuinoel, we learn that if the High Priest entered on *more* than *one day* in the year, or oftener than twice on that day, he was put to death without mercy.

— *μόνος*] 'alone:' a point on which all authorities concur. The *Heathens* carried this still *further;* sometimes not allowing even the *Priest* to enter the adytum except with his head shrouded.

— *ἀγνοημάτων.*] Meaning all such sins for which expiation was held available; sins of presumption and wilfulness, and the more heinous offences (as murder, adultery, incest, blasphemy), being excluded from expiation.

8. *τοῦτο.*] Some supply *διὰ*, or *κατά*; meaning, 'by this restriction and difficulty of access.' That, however, involves a needless harshness; and it is better, with others, to regard *τοῦτο* as representing the *subject* of what was signified in the instruction,—meant to be intimated by a sort of figurative and spiritual application of the injunctions, or by the inference from them,—which (he means to say) is, that the true approach to God, and access to the real holy of holies, HEAVEN, by the expiation of sin, was not clearly revealed while the Jewish œconomy subsisted. *Τὴν τῶν ἁγ. ὁδὸν* is put for *τὴν εἰς τὰ ἅγια* (scil. *τὰ ἐπουράνια*) *ὁδόν.* So Matt. x. 5, *εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε.* The meaning is, that 'through Jesus alone mankind, whether Jews or Gentiles, have free access to the heavenly mercy-seat, the throne of grace, which had before been obstructed by the impediments of the ceremonial law.' By *τῆς πρώτης σκηνῆς* is meant simply the *first dispensation;* i. e. that under the first Temple. The image in *ἐχούσης στάσιν* is adapted to the *figure* in *σκηνῆς.* The phrase *στάσιν ἔχειν* signifies literally 'to have a standing,' and hence to *subsist*, of which sense examples are adduced from Dionys. Hal. vi. 95.

δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συν-
k Lev. 11. 2. Num. 19. 7, & εἴδησιν τελειῶσαι τὸν λατρεύοντα, [k] μόνον ἐπὶ βρώμασι 10
καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, [καὶ] δικαιώμασι
l Supra 3. 1. & 4. 14. σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα. [l] Χριστὸς δὲ 11
& 6. 20. & 8. 1. παραγενόμενος, ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς

9. ἥτις] scil. σκηνὴ, 'which [dispensation]' impeding free access to God. Παραβ. scil. ἐστι, 'is, or has been, a type or figure;' namely, of the entrance of the more excellent High Priest into Heaven, whereby is obtained free access to God. Εἰς τὸν καιρὸν τὸν ἐνεστ. Render, 'up to the present time;' meaning τὸν καιρὸν τῆς διορθώσεως at ver. 10, which had then begun (see x. 10—14. 19, 22), when there was no longer occasion for the type in question; though, by the continuance of the *Temple service*, and the perverse unbelief of the Jews, it might be said still to exist.

— δῶρά τε καὶ θυσίαι.] Meaning all sorts of expiatory sacrifices. In μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρ. the expression δυνάμεναι is accommodated in gender to the *latter* of the above terms, as being the nearer and more important noun. The full sense is, 'which cannot perfectly tranquillize the conscience of the worshipper [who offers these expiatory sacrifices];' or, what 'never could make full expiation for him so as to satisfy his conscience;' literally, 'cannot make the worshipper perfect in respect to his conscience.' This doctrine, indeed, the Jews had been taught by their Prophets; but, as far as the great multitude was concerned, in vain.

10. μόνον ἐπὶ βρώμασι—ἐπικείμενα.] Of these words, the construction, and (as dependent thereon) the sense, have been not a little disputed, the reading itself being a matter of debate. Here several varr. lectt. exist (especially δικαιώματα for δικαιώμασι); which, however, seem only so many different attempts at *removing* what seemed a harsh construction; namely, δῶρά τε καὶ θυσίαι—δυνάμεναι—ἐπικείμενα: in adjusting which most Commentators take ἐπικείμενα *twice*; i. e. with ἐπὶ βρώμασι καὶ πόμασι, and with μέχρι καιροῦ διορθ., the ἐπὶ being put for ἐν. And, indeed, this would seem the most natural *construction*; but it leads to a *sense* not a little objectionable; for how oblations and sacrifices can be said to *consist* in meats, drinks, and ablutions, it is not easy to see. It would, therefore, seem that ἐπικ. is only to be taken *once*, and that μόνον μέχρι καιροῦ διορθ. ἐπικ. are alone to be referred to δῶρα καὶ θυσίαι; also that the words ἐπὶ βρώμασι καὶ—σαρκὸς are meant to designate *another* class of ritual observances, as being mere ordinances of the *flesh*, and therefore not able to quiet the conscience, or make the worshipper perfect. Thus ἐπὶ must be rendered not *in*, but either *præter* or *cum*; and by δικαιώμασι σαρκὸς we may understand other *similar* observances, as circumcision, &c.; or (as such an ellipsis of ἄλλοις involves a certain harshness) we may rather suppose this clause intended to *qualify* the preceding, and show the true *nature* of the βρώματα καὶ πόματα here spoken of; in which case καὶ before δικαιώμασι σαρκὸς will have the *explanatory* force (as when placed between two nouns in apposition), and signify *nempe*. The word is, however, not found in eight ancient MSS., six Versions and Fathers, and has been cancelled by Griesbach and Scholz.

Of βρώμασι καὶ πόμασι the subject of the context (piacular sacrifices) plainly shows the meaning to be, 'the regulations concerning meats and drinks permitted or forbidden by the Mosaic law.' By διαφόροις βαπτισμοῖς are denoted those ceremonial ablutions,—some respecting the priests, others the Levites, or the people at large,—which are detailed in the Books of Leviticus and Numbers. Hence they are here termed διάφοροι, 'of various kinds,' namely, as pertaining to the different orders of persons, whether Priests, Levites, or others. So Josephus, Bell. ii. 8. 12, says of the Essenes, that they professed to foretel future events by the Sacred Books (doubtless like the *Sortes Virgilianæ*), καὶ διαφόροις ἁγνείαις. These, then, in addition to the preceding class of ritual observances, are said to be ἐπικείμενα, 'enjoined,' and intended to be in force, μεχρὶ καιροῦ διορθώσεως, meaning, 'the period which should introduce a *reformation* of religion, by a change of external forms into vital and spiritual worship, namely, that of the Gospel.' Now to this the term διόρθωσις is especially appropriate; the word signifying, 1. the making straight any thing which has been crooked; 2. the setting right what has been wrong; comp. Is. xl. 3. And so, corresponding to καιρὸς διορθώσεως here, we have at Acts iii. 21, χρόνοι ἀποκαταστάσεως.

Here, then, it is meant (as Professor Stuart expresses it) that oblations and sacrifices are offered up, which cannot fully accomplish what is needful for the purging and quieting of the conscience of him who performs the services in question; being enjoined and in force (together with meats and drinks, and various ordinances pertaining to the flesh) *only* until the time of reformation; a use of μόνον also found at 1 Cor. vii. 39.

11—15. The Apostle now *contrasts* these symbolical and temporary ministrations and ordinances with the effectual services of our Redeemer, who exercises the office of High Priest in a greater and more perfect tabernacle, even in heaven (ver. 11), into which he entered by his own blood; thus procuring eternal redemption for us (ver. 12); for, he argues, if the blood of bulls and goats, offered by the Levitical priests, could effect an outward purification (ver. 13), much more must the blood of Christ purify the conscience, and fit the believer for heaven (ver. 14); for this reason he is appointed the Mediator of the new covenant, that by dying to purchase redemption for sinners, even in former times, believers of all ages might receive the promise of an eternal inheritance (ver. 15). Holden.

11. Χριστὸς δὲ παραγενόμενος, ἀρχιερεὺς τῶν μελλόντων ἀγ.] Of this the complete sense seems to be that expressed by Kuinoel thus: 'cum Christus has in terras venisset, eum in finem, ut, morte superata (δι' αἵματος ἰδίου, ver.

μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, (τουτ-
12 έστιν οὐ ταύτης τῆς κτίσεως,) [m] οὐδὲ δι' αἵματος τράγων
καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς
13 τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος. [n] Εἰ γὰρ τὸ αἷμα
ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς
κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα·
14 [o] πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος
αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν
συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ

m Acts 20. 28 Eph. 1. 7. Col. 1 14 infra 10. 10. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9.
n Lev. 16. 14, 16. Num. 19. 2, 4. infra 10. 4.
o Luke 1. 75. Rom. 6. 13. Eph. 5. 2. Gal. 1. 4. & 2. 20. Tit. 2. 14. supra 6. 1. 1 Pet. 1. 19. & 3. 18. & 4. 2. 1 John 1. 7. Rev. 1. 5.

12), fieret pontifex, cui deberemus bona futura.' He rightly regards *τῶν μελλόντων ἀγαθῶν* as a Genitive of cause, as John vi. 35, *ὁ ἄρτος τῆς ζωῆς*, and Phil. iv. 9, *ὁ Θεὸς τῆς εἰρήνης*. By the *future benefits* here spoken of are (he adds) 'to be understood free access to God (ver. 8), expiation perpetually available (ver. 12. x. 4), peace of conscience (ver. 9. x. 2, 3), and eternal felicity (ver. 15); blessings which, while the Levitical worship flourished, were yet *future*, and reserved for the time of reformation.' These, however, might be called *future*, as commencing in this world, and to be consummated in the next. See Abp. Newcome.

— *διὰ τῆς μείζονος καὶ τελ. σκηνῆς.*] Render, 'by the better and more perfect tabernacle.' To *what* this *σκηνῆς* is to be referred has been debated. To understand it, with some, of the *Christian Church*, lies open to various objections, well stated by Dindorf, Stuart, and Kuinoel. It is the opinion of these, and many other eminent Commentators, that we have here a comparison of Christ with the Jewish High Priest, who, on the day of expiation, passed through the Sanctum into the Holy of Holies, answering to that part of heaven wherein is the immediate presence of God himself. Thus, then, the Apostle will here mean to compare the *visible heavens* (called by the Jews the tent of God),—through which Jesus passed in his ascension to the *highest heaven*,—with the *veil* which separated the Jewish Sanctum from the Holy of Holies; and *σκηνὴ τελ.* will thus denote the exterior parts of the heavenly Adytum. So at iv. 14 Christ is spoken of as *διεληλυθὼς τοὺς οὐρανούς*. The above view, it may be observed, is not a little confirmed by the Article *τῆς*; which alludes, it would seem, to the worldly or earthly *σκηνὴ*, vv. 1, 2. *Χειροπ.* means 'not made by *human* hands,' *οὐ ταύτης τῆς κτίσεως*, 'not of this world or creation, not of earthly, but heavenly fabric,' scil. *ἣν ἔπηξεν ὁ Κύριος*, viii. 2. Finally, *διὰ* is here for *σὺν* or *ἐν*, as in Rom. xiv. 20, and often.

12. *οὐδὲ δι' αἵματος*, &c.] Meaning, 'Neither by the blood of victims, such as bulls and goats, but with his own blood he entered, once for all, into the Holy of Holies, after having obtained eternal redemption for us by his own blood.' The term *ἐφάπαξ* alludes to the High Priest's entering *once* only every year into the Holy of Holies; intimating that whereas *he* entered *once every year*, Christ, the great High Priest, entered *once for all*; see infra x. 10. *Αἰωνίαν λύτρωσιν*, 'eternal,' as opposed to the Levitical *annual* one. *Εὑράμενος*, lit., 'having acquired for himself,' *obtained*. So in Josephus, i. 19. 1, we have *δόξαν ἀρετῆς εὑράμενος*. See my Note on Thucydides, i. 13.

13, 14. Here we have a conclusion *à minori ad majus*.

13. *σποδὸς δαμάλεως.*] See Numbers, xix. 2—9. *Ῥαντίζουσα*, 'sprinkling;' namely, when mixed with running water, thus forming a sort of holy water used to purify the defiled. See Numbers, xix. 17.

14. *διὰ Πνεύματος.*] Of this expression (which is an unusual one) the exact sense and application have been not a little disputed. Some eminent modern Expositors suppose the term *Πνεύμ.* used with reference to the eternal and spiritual nature of Christ; a view adopted by Bp. Bull (Def. Fid. Nic. p. 19), who takes the sense to be, 'æternam Christi Divinitatem, sive divinam Filii Dei personam, unitam humanam naturam in arâ Crucis Deo obtulisse;' adducing, in support of this, a passage from the Epistle of Barnabas, ch. vi., where it is said of Christ, *αὐτὸς ὑπὲρ τῶν ἡμετέρων ἁμαρτιῶν ἤμελλε σκεῦος τοῦ πνεύματος* (the vessel of the spiritual nature of Christ) *προσφέρειν θυσίαν*. Others, consisting of the ancient Commentators in general, and many modern ones (as Calvin, Estius, Whitby, Bp. Middleton, Winzer, Kuinoel, and Stuart), understand it of the *Holy Spirit*, either personally, or through his influences, by which every circumstance of our Redeemer's course is said in Scripture to have been accompanied: an interpretation which seems to deserve the preference. According to the *former*, this text supplies a proof of the *essential Deity of Christ;* according to the *latter*, of the *eternal Divinity of the Holy Spirit.*

— *καθαριεῖ τὴν συνείδησιν*, &c.] A strong expression, to denote the removal of guilt, by a comparison of the washing the surface of any unclean vessel with water, or other liquid, so as to thoroughly cleanse it. Thus it is said, Rev. i. 5, *τῷ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ*. Here, by the term *συνείδησις* is, as Stuart observes, meant, not simply the conscience as a faculty of the *soul*, but the *mind*, meaning the *conscious power* of man. This is said figuratively and by metonymy to be purified, by the removal of the oppressive sense of conscious guilt cleaving to us, like the fatal robe of Nessus, and entailing spiritual death. So infra x. 22 it is said, *ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς*.

By *dead works*, as here opposed to 'the living God,' we must understand such works as pollute the soul, even as dead bodies were thought to do the living body; from which pollution the blood of Jesus alone cleanses the defiled. In the words

p Rom. 3. 25. & 5. 6. 1 Tim. 2. 5. supra 3. 1. & 12. 24. 1 Pet. 3. 18.

ζῶντι; [p] Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστὶν, ὅπως, 15
θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημέ-

following (εἰς τὸ λατρεύειν Θεῷ ζῶντι) we have expressed the *purpose answered* by this washing in the blood of the Lamb, i. e. that we are thus permitted to draw near unto God, and offer him, after this cleansing, an *acceptable* service; as those under the old dispensation were not permitted to approach God before they had gone through a previous ceremonial purification.

15—18. In this obscure passage the difficulty mainly turns on the import of the term διαθήκης. The sense formerly assigned to it, *testament*, is now generally rejected, from its involving something like an absurdity. For how, it is asked, can any one be called the *mediator* of a *testament?* How can a testament need a *mediator?* How can any one be called the mediator of his *own* testament? How can the Mosaic law be called a testament? Who was the testator? And how can it be said that the testator died to render it valid? This, indeed, is so plain, that no Expositors of any note now contend for the sense *testament throughout* the passage; though some (as Limborch and Medhurst, in a Dissertation on the subject, in the Bibl. Hag.) ascribe to it the *double* sense of *covenant* and *testament*, namely, a covenant which partakes of the nature of a testament. It is, however, generally admitted, that in ver. 15 the sense is *covenant* (as viii. 6, κρείττονος διαθήκης μεσίτης, and often elsewhere in this book and other parts of the New Test.); and the only difference of opinion is, whether, at vv. 16, 17, it is to have the *same* sense, or another, namely, that of *testament* (i. e. will). The *former* position is maintained by Pierce, Doddridge, Michaelis, Macknight, Parkhurst, and especially by Professor Scholefield; the *latter* by Calvin, Erasmus, Wolf, Abp. Newcome, Alberti, Bengel, Schleusner, Wahl, Bretschneider, Rosenmuller, Kuinoel, Stuart, Slade, and Mr. Rose on Parkhurst. Those who adopt the *former* view allege that such is likely to be the sense *here*, since it is found in the *preceding verse;* that the Mosaic covenant cannot well be considered as a *testament;* and that accuracy of argument requires the above sense: in order to evince which they trace the course of the reasoning, which is done by Mr. Holden (chiefly from Pierce and Macknight), as follows: 'The expiation of sin by Christ, and the promise of an eternal inheritance, are made sure and ratified by the death of Jesus, the Mediator of the new covenant, ver. 15. Of this we cannot doubt, since all solemn covenants are ratified by the death of a sacrificial victim, vv. 16, 17; and such was the case with respect to the Mosaic covenant, vv. 18—21, under which almost all things were purified by blood, and without shedding of blood there was no remission of sin, ver. 22. It was, therefore, necessary that the heavenly things, of which those under the Levitical law were types and representations, should be purified with better sacrifices, ver. 23; and this Christ effected by the offering of himself once for all, vv. 24—26. Whence it follows, that as men must die, and be called to judgment, so sure is it that Christ died for the redemption of transgressions, and that he will appear a second time on earth to bestow the promised inheritance of eternal life on all true believers, vv. 27, 28.' Professor Scholefield traces the course of argument as follows: 'For this end, viz. that he might purge our consciences from dead works to serve the living God, Jesus "is the mediator of the new covenant," that by his death he might entitle us to the inheritance. For (the strictness of his argument would require him to proceed) in a covenant *the Mediator* must die; else, how does the declaration of ver. 16 assign a reason for that of ver. 15? He became *the Mediator* of the covenant, in order to answer the desired end; and this could not be without his death; for, that the covenant may be valid, there must be the death of the *Mediator* or *mediating sacrifice. In one sense* Moses was the mediator of the old covenant, and so a type of Christ; but not *in that sense* which required the death of the Mediator, which is clearly the sense required in ver. 15, ὅπως θανάτου γενομένου, &c. In *that* sense the sacrifices, whose blood was sprinkled on the people (ver. 19), were the types of Christ; and the points of coincidence between them as the types, and Christ as the anti-type, is, their being *mediating sacrifices* to ratify the respective covenants. Now upon the other view of the subject, the argument would clearly be inaccurate: "Christ is the Mediator of the New Testament, that by his death he might procure us the blessings of the testament; *for* a testament requires the death of the testator." Nay, he ought to have said, the death of the Mediator: so that by that view we have a double confusion introduced into the Apostle's style; in the *general* argument we have *testament* and *covenant* confounded together; in the *particular* argument of this passage we have the *testator* and the *mediator of the testament* confounded together.' Agreeably to the above statement he proposes the following version of vv. 16, 17: 'For where a covenant *is*, there must of necessity be brought in the death of the mediating [sacrifice]. For a covenant is valid over dead [sacrifices]; since it is never of any force while the mediating [sacrifice] continues alive.' This mode of interpretation, however (notwithstanding the ability with which it is supported by the learned Professor), lies open to serious, if not insuperable objections. 1. Such a sense of διαθεμένου is, as he himself frankly admits, quite unsupported by the *usus loquendi;* nay, it would seem that the word never *could* have had any such sense, consistently with its original signification, i. e. to make a disposition or arrangement of any thing; and to understand it not only in the sense *mediating*, but '*the* mediating [*sacrifice*],' is beyond measure harsh. 2. The sense assigned to νεκροῖς is quite at variance with the *usus loquendi;* for the word is one only used of the dead *corpses* of *men*, not of the *carcases* of sacrificed *animals:* not to say that the use of the *plural* for the *singular* would, according to *that* sense, be very harsh, and no reason would appear why the writer should not have written νεκρῷ; whereas, according to the common interpretation, it is quite agreeable to the idiom of the language. Moreover, 3dly, the latter clause (as Mr. Slade observes), if *thus explained*, would imply that

16 νοι τῆς αἰωνίου κληρονομίας.—ὅπου γὰρ διαθήκη, θάνατον
17 ἀνάγκη φέρεσθαι τοῦ διαθεμένου· [q] διαθήκη γὰρ ἐπὶ νεκροῖς q Gal. 3. 5.

there was a custom, at the time when a treaty was made, of appointing some particular animal for its ratification, and afterwards of suspending the execution of the compact, by preserving the animal alive; whereas we do not hear of any such custom: on the conclusion of a treaty, the animal was immediately slain. 'It is (Professor Stuart remarks) yet to be proved that no covenants were valid, except those made by the intervention of sacrifices; and yet such *is implied* in the interpretation in question.' But, waiving the argument as dubious, 'the proposition (as Prof. Stuart says) in ὅπου διαθήκη is too *general* to admit of being limited to covenants of a special nature (as of those ratified by blood).' Finally, I would add, to suppose διαθεμένου and διαθέμενος to be taken in a sense *different* from that contained in διαθήκη, is exceedingly harsh; since the sentence is highly antithetical, and the points of antithesis fall on those very words. To remove this formidable objection, some who support the interpretation in question render διαθεμένου (as does Dr. Burton, after Whitby), 'the covenanting party.' But we may ask (with Prof. Stuart), 'where is the death of a person covenanting made necessary, in order to confirm [or ratify] the covenant?' 'Besides (as the learned Commentator observes) Christ ratified the covenant, not as a *maker*, but as a *mediator*,' agreeably to what is said in the preceding verse.

Upon the whole, I see not how the above interpretation can be admitted; for to run directly counter to the *usus loquendi*, and violate the common idiom of the language, in order to *make* the sacred writer's argument accurate, is a course which no conscientious Expositor of the word of God will think allowable; and in a passage like the present, where the *fitness* of an argument is not the matter in question, it is better to leave the sacred writer's *argumentation* (be it what it may) as it *is*, than to attempt to improve it at the expense of violating the laws of sound interpretation. Here, however, no such great perplexity exists; for there would seem no serious difficulty involved in supposing (to use the words of Mr. Slade) that 'the Apostle takes advantage of the two-fold sense of διαθήκη, intimating that it is applicable to the Christian dispensation, not only as denoting a *covenant* (which is the usual signification of the word in *Scripture*), but also in its *general* acceptation, of a *testament*, the death of a testator being not less requisite to the operation of a will, than the death of a victim to the validity of a covenant.' 'As διαθήκη (says Mr. Rose) means both *covenant* and *testament* (each being a solemn *disposition*), and as covenants in general anciently (and especially that of Mount Sinai) were ratified with blood, the Apostle, in comparing the new διαθήκη with the old, represents it in a double light, a *covenant ratified by blood*, of which the former sacrifices were the types, and a *testament ratified and brought into action by the death of a testator*.' The *occasion* of here introducing διαθ. in a sense deviating from, though closely connected with, that adopted in the preceding verse, is ably pointed out by Prof. Stuart as follows: 'The whole comparison of testaments among men which confer a valid title to an inheritance (vv. 16, 17) seems evidently to spring from the mention of Christ's *death* in the preceding verse, and of the confirmation thereby of the believer's title to a heavenly inheritance. It is as much as to say, "Brethren, regard it not as strange that the death of Christ should have given assurance of promised blessings to believers—should have ratified the new διαθήκη, of which he is the author; other διάθηκαι are ratified by the death of their respective testators, and only in this way."' And then he goes on to show that even the ancient covenant, though it could not be called a διαθήκη in all respects so well as the new one, was still ratified in a manner not unlike the new one, viz. by blood, the emblem of death, vv. 18—22. There is, as Kuinoel observes, a similar play on the double meaning of a word, and a similar *transition (ex dilogia)* in the use of κατάπαυσις supra ch. iii. and iv., and of εὐλογία, 1 Pet. iii. 9; and paronomasias little differing from this are frequent in the Epistles of St. Paul, and both of these are found in the best writers of antiquity, especially Thucydides, Plato, and Philo-Judæus. See Calvin, and especially Crellius, who completely answers those who object to this view, as if it involved something trifling and bordering on a sophism. His elaborate discussion completely establishes the view taken by the above eminent Expositors, especially Mr. Rose. It is moreover confirmed by considering the *scope* of vv. 15—18; the purpose of the writer being (as Kuinoel shows) to clear the doctrine of the *death* of the Messiah from objections and scruples, by showing the *necessity* of it to effect the grand purposes of his mediatorial office, namely, 'the expiation of the sins of the whole world.' It may be added, that vv. 16, 17 are, in some measure, parenthetical, and are intended not so much for *proof*, as for *illustration*, showing that ἡ καινὴ διαθήκη, whether regarded in the light of a testament or of a *covenant*, requires to be ratified by *death*. So Crellius observes that the argumentation is here '*à simili*, sed contractam (ut sæpe fit) non *explicatam*.'

Finally, μεσίτης is here used in that peculiar sense as applied to a *thing*, to denote what we express by a person's *negociating* a business for another party by transacting it with the other party; which, in the present case, was done by Christ's negociating with God the work of reconciling man to his offended Creator. This use of the word is, however, so rare, that no example of it has been adduced. I have, however, noted one in Josephus, Ant. xvi. 2. 2, where it is said of Herod, καὶ τῶν παρ' Ἀγρίππα ἐπιζητουμένων μεσίτης ἦν· καὶ διεπράττετο (I conjecture διεπράττετο τὸ) μηδενὸς ἀτυχῆσαι τοὺς δεομένους.

— ὅπως, θανάτου γενομένου, &c.] Render, 'so that [his] death having taken place for the expiation of the transgressions committed under the first covenant, they who are called might receive the promise (i. e. the promised blessing) of the eternal inheritance.' Compare Rom. iii. 25, 26. Οἱ κεκλημένοι must not be joined with τῆς αἰωνίου κληρονομίας, but be referred to τὴν ἐπαγγελίαν; τὴν ἐπαγγ. τῆς αἰωνίου κληρονομίας being taken for κληρ. ἐπηγγελμένην.

βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.—Ὅθεν 18
r Exod. 24. 5, 6. Lev. 16. 14, 15, 18. οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται· r λαληθείσης 19
γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ
λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος
καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ
s Exod. 24 8. Matt. 26. 28. πάντα τὸν λαὸν ἐῤῥάντισε, s λέγων· Τοῦτο τὸ αἷμα τῆς 20
t Exod. 29. 36. Lev. 8. 15, 19. & 16. 14. διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός. t καὶ 21
τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι
u Lev. 17. 11. ὁμοίως ἐῤῥάντισε. u Καὶ σχεδὸν ἐν αἵματι πάντα καθαρί- 22
ζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται
ἄφεσις. Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς 23

16. φέρεσθαι.] Render, 'be brought in.' In which sense the word occurs in a passage of Plato cited by Kuinoel.

18. 'Aliud argumentum, quo probatur æquum esse, ut novum testamentum, intercedente morte Christi, ratum fiat, a collatione typi ad veritatem: veritas debet respondere typo.' (Hyperius.) To evince the necessity of the blood-shedding of Christ, adverted to at ver. 15, θανάτου γεν., the Apostle shows that, from the first, God ratified his covenant by sacrifice. *Hence* not even the Sinai covenant was ratified without sacrifice or blood. See Exod. xxiv. 1—8.

— ἐγκεκαίνισται.] In this sense, 'to consecrate or dedicate,' the word occurs in 1 Kings viii. 63 (as used of the Temple), καὶ ἐνεκαίνισε τὸν οἶκον (corresponding to the Heb. חנך), and Deut. xx. 5, where it answers to our *handsel*, as used of a *house*; and as the *handselling* of any *building* was anciently celebrated by formal rites, which served to *ratify* the *possession* of the thing, so the word came to simply mean to *ratify*, as applied to *covenants*.

19. 'Instituit probationem propositionis seu antecedentis, idque verbis pluribus, necnon argumentis petitis ex diversis locis.' (Hyperius.) This verse, then, is explanatory and confirmatory of what was contained in the preceding.

— λαληθείσης γὰρ πάσης, &c.] 'for when Moses had recited the whole Law (meaning the formula of the covenant) to the people, as had been prescribed [by God],' &c. By πάσης ἐντολῆς we must understand all the precepts contained in Exod. xxi.—xxiii., as referred to Exod. xxiv. 3. Κατὰ νόμον is by Theophylact, Beza, and the best recent Commentators, well rendered, 'by command of God:' a sense required by the context, and confirmed by the absence of the Article.

— λαβὼν—ἐῤῥάντισε.] Moses, in his account of this transaction, says nothing of the *blood of goats*, nor of the *water* and *scarlet wool*, nor the *hyssop*, nor of the *sprinkling the book* of the Law with blood; circumstances justly supposed to have been derived from ancient tradition, and adverted to by the writer as things well known to his readers. Be that as it may, since similar rites are mentioned in Levit. xiv. 4—6, 49—52, there can be little doubt that they were used on this occasion. The water and hyssop are easily accounted for as necessary, or at least very suitable, to the thing; and that it was usual for water to be mixed with the blood, we learn from Levit. xiv. 49—51. Finally, as to the sprinkling of the *book*, that involves no *discrepancy*, being only an *addition to*, though no *variation* from, the Mosaic account; and as the altar was sprinkled, so might the *book*, as it lay upon the altar.

— πάντα τὸν λαόν.] The expression need not be *pressed on*, but may be taken in a restricted sense.

20. τὸ αἷμα τ. διαθ.] i. e. 'the blood by which the covenant was solemnly established and ratified;' ἐντέλλεσθαι here standing for the preceding συντελεῖν or ἐγκαινίζειν. Πρὸς ὑμᾶς is put for a *dativus commodi*.

The words here cited do not exactly correspond to those of the Sept., but they well represent the *sense*.

21. The dedication of the Tabernacle, here adverted to, is described at Exod. xl. 8, sq. and Levit. viii. 10, sq.; where, however, the *circumstance* in question is not mentioned, and might very well, for brevity sake, be omitted by Moses. It is supposed to have been derived from tradition, and mention of it is made in Josephus and Philo.

22. σχεδόν.] This limitation is employed, because *some* things, i. e. such as could endure fire, were purified by fire, and others which could not, by water. See Levit. xvi. 28. Numb. xxxi. 23.

— χωρὶς αἱμ., &c.] Answering to this is what is said by Josephus, Philo, and the Rabbins, that without *blood* (typical of the remission of sins by the Messiah) no one was absolved from his sins or defilements. On the *reasons*, see Braun, Owen, Dindorf, Kuinoel, and the 9th Book of Bp. Warburton's Div. Leg. The word αἱματεκχυσία does not occur elsewhere; yet we need not suppose it to be, as the Commentators say, *coined* by the writer. It is sufficient to consider it as one among the very numerous words of the Hellenistic Alexandrian and common dialect not preserved in the remains of antiquity.

23. 'Illatio est ex tribus membris probationis, seu repetitio propositionis, sed paulo aliis verbis enunciatæ.' (Hyperius.) The Apostle now, reverting to what was *said* at ver. 21, again treats on the main point,—*the atonement*; subjoining a *conclusion* to be drawn from the whole of the preceding.

— ἀνάγκη οὖν τὰ ὑποδείγματα, &c.] q. d. 'Hence it was necessary that the shadow of heavenly things [the Tabernacle] should be purified

οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι
24 θυσίαις παρὰ ταύτας. [x] οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλ- x Rom. 8. 34. supra 7. 25. 1 John 2. 2.
θεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν
οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν.
25 [y] Οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς y Exod. 30. 10. Lev. 16. 2,
εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ· 34. supra ver. 7
26 ([z] ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου·) z 1 Cor. 10. 11.
νῦν δὲ ἅπαξ, ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρ- Gal. 4. 4.
27 τίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. [a] Καὶ καθ' ὅσον a 2 Esd. 14. 35.
ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο Eccles. 12. 14.

[with or consecrated to sacred uses] with such rites as these [of bulls and goats], but that heaven itself should be purified (i. e. an approach to it be made by purification) by a more effectual sacrifice,' even the blood of Christ. In the expression καθαρίζεσθαι there is, Rosenmuller observes, 'a metonymy, such as we often find, when things partly similar, partly dissimilar, are compared; for as by the legal purification an entrance was afforded to the sanctuary, so, by taking the *effect* as standing for the *cause*, heaven is said καθαρίζεσθαι, instead of saying that an entrance by them is given to that heaven.'

24. Having by these two reasons evinced that the new testament could not have been ratified, except by Christ's dying, the Apostle now proceeds, as he had before begun, to again show by several arguments the superior efficacy and excellence of the sacrifice of Christ, as compared with the legal sacrifices. (Hyperius.) Here, then, the heavenly priesthood of Christ, which had been treated of previously to the parenthetical passage on the *necessity* of his dying, is here resumed and further illustrated.

— οὐ γὰρ εἰς χειροποίητα ἅγια, &c.] Meaning that Christ did not enter into the *earthly* holy of holies, which was only an image of the *heavenly*, but into heaven itself. On these two terms, χειροπ. and ἅγια, see supra vv. 11 and 2. Ἀντίτυπα here is nearly synonymous with ὑπόδειγμα before explained, denoting the *resemblances* relative to Christ both in his mediatorial high-priestly capacity, and as Lord in heaven.

— νῦν ἐμφανισθῆναι, &c.] Ἐμφανισθῆναι is a forensic term, signifying to present oneself before a tribunal or court, either as a plaintiff or advocate. Here, from the context, the *latter* must be the sense intended.

25. The writer now contrasts the offering of Christ with his own blood, with the entrance of the priest into the Sanctum Sanctorum with the blood of *another*, and accordingly declares Christ to have appeared before God, and entered into heaven, *not in order to make a frequent offering of himself*, i. e. not, after having entered into heaven, to again go forth from thence, and descend on earth, and there again be killed as a victim, and rising again, make *repeated* offerings of himself in heaven to God. Herein, then, he shows both the dissimilarity of Christ to the High Priest, and his superiority to him: 1. inasmuch as the High Priest entered into the Sanctum Sanctorum with the blood of *another*,—namely, of the victims, so that the High Priest and the victim were *distinct*; Christ, by his *own blood*, so that the High Priest is identified with the victim; 2. that the High Priest, after having entered the Sanctuary, again went forth from it, and repeated this ingress and egress yearly, so as to enter several times, while Christ entered *once* only. (Limborch.) Here, then, as Hyperius observes, we have an argumentum *à circumstantia*, that Christ only offered his sacrifice *once*, and that once fully sufficed for the expiation of sin.

— οὐδ' ἵνα, &c.] Οὐδὲ here corresponds to οὐ γὰρ at ver. 24, and ἀνάγκη must be repeated; the sense being, 'neither was it necessary that he should present himself *often*, as the High Priest enters the temple every year with *another's* blood.' Ἑαυτὸν is for τὸ ἴδιον αἷμα, supra ix. 12.

26. In this clause (which Hyperius justly considers as *parenthetical*) we have a *reductio ad absurdum*. 'It is shown (says Calvin) what an absurdity would follow, if this one sacrifice of Christ should be not sufficient; for thus he must needs die *often*, death being inseparable from sacrifice. It follows, then, that the virtue of this one sacrifice is eternal, and extends to all ages.'

— ἐπεὶ ἔδει, &c.] At ἐπεὶ there is, as often in the case of γὰρ, an ellipsis of ἄλλως, on which see Note infra x. 2. The term ἔδει may, with Grotius, be understood, not of *necessity*, but of *expediency*; q. d. 'Had there been any greater efficacy in a repeated offering, it would have been expedient that, &c.; but as things now are (νῦν δὲ), as there was no such utility,' &c.

— συντελείᾳ τῶν αἰώνων.] Meaning, 'the close of the Mosaic dispensation.' See Note on 1 Cor. x. 11. Schoettgen supposes the term συντέλεια to be here used, rather than τέλος, by way of marking the *junction* of the two τέλη or periods. Accordingly it is well observed by Bengel and Wesley, that 'the sacrifice of Christ divides the whole age or duration of the world into two parts, and extends its virtue backward and forward, from this middle point wherein they meet, to abolish both the guilt and power of sin.'

27. It is now shown, by a new argument, derived *à simili*, that Christ ought *once* only to offer himself,—namely, because his sacrifice and death were one and the same. And here it is not meant to be affirmed that all men must die (that being undoubted), but only that it is appointed for them *once* to die, and that after death nothing shall remain but judgment. (Dindorf.)

— ἀπόκειται] 'it is laid up,' or reserved, by the appointment of God, as in the case of a sentence passed on a criminal, and of which the

b Matt. 20. 28. & 26. 28. Rom. 6. 9, 10. 1 Pet. 3. 18. 1 John 3. 5. a Col. 2. 17. supra 8. 5. & 9. 9.

κρίσις· [b] οὕτω καὶ ὁ Χριστὸς, ἅπαξ προσενεχθεὶς εἰς τὸ 28
πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας
ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.
X. [a] ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγα- 1

execution is certain, though the period not defined. Ἅπαξ, 'once for all,' as Thucyd. i. 139, *ἐδόκει ἅπαξ περὶ ἁπάντων ἀποκρίνασθαι.*

28. *οὕτω καὶ,* &c.] Here we have the *application*; 'as it is appointed unto *men*,' &c., 'so Christ,' &c.: in which is implied the reason of the above, namely, the fact that the legal sacrifice could not atone for sin. At *προσενεχθεὶς* (which is a *sacrificial* term) supply *εἰς θυσίαν*. In *εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας* we have *another* sacrificial term, which, from its connexion with the cardinal doctrine of the Gospel, the *Atonement*, deserves especial attention. 'Now (observes Prof. Stuart) the phrase to *bear sin* is to suffer the punishment due to sin, or to subject oneself to its consequences, and sometimes to expose others to its consequences; but to *bear the sins of others* is to bear the penalty or suffering due to their *ἁμαρτία*; meaning the *consequences* of sin, as supra v. 26, also Lament. v. 7. Ezek. xviii. 19, sq. Isaiah liii. 4. So נשא at Prov. xix. 19, and *φέρω* at Heb. xiii. 13. *'Αναφέρω* has the same (or even a stronger.—Ed.) sense as, and corresponds to, the Heb. נשא and סבל. So St. Peter (1 Pet. ii. 24) says of our Saviour *ἀνήνεγκε —τὰς ἁμαρτίας ἡμῶν, in his own body*, on the cross; to explain which he adds, "by whose stripes ye were healed." From which, and other passages, it is plain that the sense attached in Scripture to bearing any one's sins, is the actual suffering of the consequences due to sin (or rather those sins. —Ed.). And that such is the sense here, is plain, 1. since the passage can have no other sense; for our Saviour did not take upon himself the *moral* turpitude, nor remove it as *of itself*, but the *consequences* of sin he prevented by his own sufferings. 2. Since the corresponding Hebrew terms חטאת, עון and פשע all mean *punishment* of sin, as well as sin itself.'

The term *πολλῶν* is generally explained by the Arminian Expositors, 'even as many as were born into the world;' by Calvinistic ones, 'as many as truly believe in Christ.' The *former* sense cannot be admitted, as being a manifest *gloss*. The difficulty however is ably met by Bp. Middleton as follows: 'We are told that *οἱ πολλοὶ* is often equivalent to *πάντες*. It is not, however, quite certain that the Apostle here meant to express *πάντων*: the verse concludes with the mention of those "who wait for him," i. e. who wait for Christ's second coming, in humble hope of receiving their reward; and these manifestly are not the whole human race. So also supra ii. 10, it is said that Christ bringeth *many* sons, *πολλοὺς υἱοὺς*, unto glory. See also Matt. xx. 28. xxvi. 28. Mark x. 45. The reason why, in some places, Christ is said to give himself a ransom for *all*, and in others only for *many*, seems to be, that when all are mentioned, it is meant that to *all* he has offered the terms of salvation; and where *many* are spoken of, it is considered that by *all* the terms will not be accepted.'

— *χωρὶς ἁμαρτίας ὀφθήσεται.*] By *ἁμαρτ.* should not be understood, with some, a *sin-offering*. Considering the correspondence of these words with *εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται* at ver. 26, *χωρὶς ἁμαρτίας* must mean 'without having occasion to bear our sins [in order to atonement].' *Εἰς σωτηρίαν may* (as it *is* by some) be referred to *ἀπεκδεχομένοις*; but it seems better referred to *ὀφθήσεται*, whence, as Kuinoel observes, will arise a weightier and more apposite sentiment; q. d. 'that he will not appear as a piacular victim, to expiate sin, but to bestow eternal felicity on his faithful worshippers;' or (as Abp. Tillotson expresses it) will appear, not as a Sacrifice, but as a Judge.

X. As the Hebrews would be very backward in admitting the foregoing conclusion concerning the inefficacy of the Legal expiations, the Apostle proceeds to further argue with them therein. (Scott.)

The scope of vv. 1—18 is to evince the utter inefficacy of the Jewish sacrifices, as contrasted with the perfect expiatory sacrifice made by our great High Priest. This subject the Apostle had glanced at before; vii. 11—19; viii. 7—10; ix. 8. 10. 13, 14; and he now enlarges on it, beginning with declaring, that the Levitical sacrifices could not be a perfect satisfaction for sin (v. 1); for if they had been so, once offering them would have been sufficient (v. 2). But the continual *repetition* of them shows, that sin remained unpardoned, notwithstanding the previous sacrifices offered for it (v. 3); and, from their very nature it is impossible that they should procure the pardon of sin (v. 4). This is also asserted in Ps. xl. which is prophetical of the Messiah (v. 5—7); and from which it is evident, that God designed to abolish his former dispensation concerning the Levitical sacrifices, and to establish another and better one (vv. 8, 9), which offers a perfectly efficacious sacrifice through the offering of the body of Jesus once for all (vv. 10—14); and which is also testified by the Holy Spirit in the Scriptures (vv. 15—18). (Holden.)

1. *σκιὰν γὰρ ἔχων,* &c.] Meaning, that Christ effectually by one sacrifice expiated the sins of many (see ix. 28, and x. 10); for the law, &c. There is here an ellipsis of *μόνον*; the sense being, 'the law having [only] a faint adumbration or outline of future blessings (see ix. 11), and not the full form or image of the things in question.' The term *σκιὰ* signifies an outline or sketch, as opposed to the filled up figure of any thing, so as to constitute a substantial form. So in Philo, p. 218, we have *ἐκεῖνος γὰρ τὰς σκιὰς πλάττει, ὥσπερ οἱ ζωγραφοῦντες.* On the other hand, *εἰκὼν* (to which it is here opposed) denotes the full and complete image of the thing. So Cicero, Offic. iii. 17, we have, 'solidam et expressam effigiem nullam tenemus; *umbrâ* et imaginibus utimur.'

This and other passages (see v. 12, and ix. 9—14) abundantly prove (as observes Abp. Magee) that the sacrifice of Christ was not, as the Socinians aver, a figurative sacrifice, founded only in allusion to the sacrifices of the Law, but a real and proper, a true and effective sacrifice,

θῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν
ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκὲς, οὐδέ-
2 ποτε δύναται τοὺς προσερχομένους τελειῶσαι· ἐπεὶ οὐκ ἂν
ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνεί-
δησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους; b Mic. 6. 6—8. c Ps. 40. 7.
3, 4 ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν· [b] ἀδύνα- & 50. 8, &c. Isa. 1. 11.
5 τον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. [c] Διὸ Jer. 6. 20. Amos 5. 21, 22.

while those of the Law were only faint representations intended for its introduction.

— κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις, &c.] There is here a transposition, for ταῖς αὐταῖς θυσίαις ἃς προσφέρουσι κατ' ἐνιαυτὸν εἰς τὸ διηνεκὲς, &c. The words ταῖς αὐταῖς θυσίαις belong to the following τελειῶσαι, which signifies to 'make a complete atonement for.' See ix. 9, and vii. 11.

2. ἐπεὶ οὐκ ἂν, &c.] Here we have a *proof* of the assertion at v. 1. Instead of the common reading ἐπεὶ ἂν, many of the most ancient MSS., some Fathers and Versions, and almost all the early Editions except the Ed. Princ., have ἐπεὶ οὐκ ἂν with a mark of interrogation at the end of the verse; which reading was preferred by Mill and Wetstein, and has been edited by Bengel, Griesbach, Matthæi, Knapp, Schoettgen, Tittman, Vater, and Scholz; and I think on just grounds; since the word οὐκ might more easily be omitted by accident, than intentionally inserted. And though it may be supposed that the sense is the same according to either reading, yet with the οὐκ and a mark of interrogation, it has far more of spirit and animation; though, from its greater obscurity and difficulty, it was more liable to alteration. It may, however, be doubted whether the sense *be* really the same either way. At least, that yielded by the interrogation is, by Mr. Scott, shown to be the more satisfactory. 'If (says he) any sacrifice has been offered of sufficient efficacy to atone for sin, there would have been no need for a continual repetition of it; and that repetition showed the inefficacy of the most solemn legal sacrifices. On the contrary, when the one sacrifice of Christ had been offered, the legal sacrifices were virtually abolished; no other sacrifice was required; no repetition was necessary; the end was fully answered; nothing, except faith in him, was needful; and the appointed ordinances were no longer *prefigurations*, but *memorials*, of his one all-sufficient atonement.'

'Ἐπεὶ has here, as at ix. 26, the sense 'since otherwise,' by an ellipsis of ἄλλως. Render: 'for otherwise (i. e. if the sacrifices *could* have perfectly expiated sin) would they not have ceased to be offered [as no longer necessary]?' That ἐπεὶ *may* thus commence an interrogative as well as declarative sentence, is certain from Rom. iii. 6, and Aristoph. Nub. 689. This use I have observed to occur especially in sentences where γὰρ or some equivalent particle occurs, and also when accompanied with Verbs in the Imperfect, or Aorists Indicative, thus assuming the sense of the same tenses in the Subjunctive. So at Thucyd. i. 11, we have τὸ γὰρ ἔρυμα οὐκ ἂν ἐτειχίσαντο· and i. 68, οὐ γὰρ ἂν Κέρκυραν βίᾳ ἡμῶν εἶχον· and i. 102, βίᾳ γὰρ ἂν εἷλον τὸ χωρίον· and iv. 54, ἀνέστησαν γὰρ ἂν Κυθηρίους· where Poppo observes that in this case there is an omission of the *protasis hypothetica*. Other examples in the New Test. occur at 1 Cor. xiv. 16, and xv. 29; and in the Old Test. at Job xxxv. 7. And that it is not without parallel in the Classical writers appears (besides the passages above adduced) from Lucian, Dial. Mort. ii. 2; Xenoph. Cyr. ii. 2. 21. See more in Matth. Gr. Gr. § 618; Buttm. Gr. Gr. § 149; and Passow, Lex. in voc. ἐπεὶ, No. 2. Here, however, a Classical writer would probably have written ἐπεὶ οὐχὶ ἐπαύσαντο ἄν;

— διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν, &c.] Meaning, 'because the worshippers, being, once for all, made clean from sin, would have been no longer troubled in their consciences with the remembrance of sins, those being thus expiated.' Or, as Mr. Scott expresses it, 'the worshippers having been once purged from their guilt, would have no more been burdened with such a consciousness of sin as required further sacrifices to take it away.' The term συνείδησις here includes the two senses of *conscience* and *consciousness;* the latter as the result of the former, or the one mutually acting and reacting on the other. See Note supra ix. 14.

3. ἀλλά.] The word has here (as at Acts xix. 2) the sense *imo vero.* The force of the argument here urged, mainly turns on the expression ἀνάμνησις, and the full sense is well represented by Boehme and Kuinoel, who explain: 'Nay, so far are they, by these continued sacrifices, from being *freed* from the consciousness of unexpiated sin, that there is [rather] therein (or only) a *commemoration* of the sins of the people.' So Philo (cited by Carpzov) says of the sacrifices of the wicked, that οὐ λύσιν ἁμαρτημάτων, ἀλλ' ὑπόμνησιν, scil. μόνον ἐργάζονται.

4. Here we have another argument to prove the insufficiency of legal sacrifices to take away sin, derived from the *nature* of the things offered up; which, it is obvious, bear no proportion, either to God, who was to be propitiated, or to man, for whom they were offered, or to sin, which they should expiate. (Hyperius.)

— ἀδύνατον γὰρ, &c.] The γὰρ is confirmatory of the preceding proposition; it being meant, that 'the thing aimed at is impossible, *because* such sacrifices are of no value in the sight of God;' cannot atone for sin (ἀφαιρεῖν ἁμαρτίας), by procuring its pardon, or arrest its punishment. 'The Apostle's argument (observes Mr. Scott) is, that no *sacrifice* could really atone for sin, or bring sinners into a state of acceptance with God unto eternal life, which did not make full satisfaction to his offended justice, and render it honourable to him to remit the punishment of it. But the legal sacrifices were so far from being thus efficacious, that they did not suffice for the individuals, or the generation of Israel, who presented them, even in respect of a

εἰσερχόμενος εἰς τὸν κόσμον λέγει· Θυσίαν καὶ προσ-
φορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι.
ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας. 6
τότε εἶπον· Ἰδοὺ, ἥκω (ἐν κεφαλίδι βιβλίου γέγρα- 7

permanent exemption from temporal judgments; for the most solemn of them, at the day of atonement, was rather an annual *remembrance* of their sins, than a *removal of the guilt* of them; so that they had only a respect to the year which was past, and the same remembrance. As *Divine appointments*, such sacrifices might be a suitable acknowledgment of guilt, and profession of repentance, and reliance on the mercy of God, on account of which he might bear with the Israelites, and give them temporal benefits; and they aptly typified the sacrifice of Christ; but they could not *possibly* render pardoning mercy, in its most plenteous exercise, consistent with the infinite justice and holiness of God; without which nothing could take away sin, according to the Apostle's reasoning in this place.'

5. To prove his doctrine in the most unanswerable manner, the Apostle shows that, however opposed to Jewish prejudices, it is no other than what is recognized in their own Scriptures; adducing, and arguing from, Psalm xl. 6—9, which passages showed that his coming was the *necessary consequence* of the inefficacy of the legal sacrifices, and of the Almighty's purpose of saving sinners.

— *διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει*, &c.] Meaning, 'Wherefore (i. e. in proof of this) in a Psalm which is prophetic of the coming of the Messiah, he is represented by David as saying, on his coming into the world,' &c. The quotation is from the Sept., with only the change of *ᾔτησας* into *εὐδόκησας*; and at ver. 7 there is only a shortening of the words of the Sept. Upon the whole, the discrepancy is not so great as it would appear from the writers on the Quotations, who subjoin *καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου*, though the Apostle plainly did not intend to take *them*. The Sept. Version itself is only a free translation of the Hebrew, and its true sense will better appear when it is pointed (as it ought to be) thus: *Ἰδοὺ, ἥκω· (ἐν κεφαλίδι—ἐμοῦ) τοῦ ποιῆσαι τὸ θέλημά σου, ὁ Θεός μου, ἠβουλήθην, καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου*. In order to properly understand the last clause, it should be observed, that the Septuagint Translators, erroneously indeed, took the תורתך as an *Accusative*, not a Nominative. The most remarkable circumstance connected with the passage in question is, that in the words *σῶμα δὲ κατηρτίσω* the Sept. and the Apostle *both* differ widely from the Hebrew, which is well rendered, 'mine ears hast thou opened.' To remove this discrepancy various methods have been proposed, either by altering the Hebrew to correspond to the Greek, or the Greek to the Hebrew. None of these, however, can be adopted, since the present reading in the *Hebrew* is confirmed by all the MSS. and Versions; and in the *Greek* by all the MSS. both of the Sept. and the Apostle. More attention is due to the methods proposed of reconciling the *sense* of the Hebrew with the Greek, and making them, though different in *words*, coincide in *meaning*; of which the most probable is that of Joseph Mede (Works, p. 897), who translates the Greek thus: 'Thou hast fitted my body [to be thy servant],' namely, in such a manner as servants' bodies usually are; with allusion to the custom among the Jews of boring the ears of perpetual servants. All these methods, however, are, more or less, harsh.

Again, though the words in the Hebrew may, with a reference to Isaiah l. 5, be explained of *obedience*; yet to bring *that* sense to any coincidence with what is contained in the Sept. and the New Test., *σῶμα κατηρτίσω μοι*, is impracticable. Indeed, the best Hebraists are now agreed that the meaning of the *Hebrew* words אזנים כרית לי is, 'me docuisti;' as in Isaiah l. 5, and 1 Sam. xx. 2, the phrase פתח אזן signifies that the Messiah has opened out some profound truth.

Finally, for *σῶμα* here we have the strongest evidence external and even *internal*; such being required by the words *εἰσερχόμενος εἰς τὸν κόσμον* just before. And at ver. 10, in the words *διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰ. Χρ.*, there is an evident reference to the *σῶμα κατηρτίσω μοι* at ver. 5, which must, together with the *εἰσερχ. εἰς τὸν κόσμον* before, be understood of the *incarnation* of the Redeemer, with allusion also to the *expiation* he made with that body offered up as a *sacrifice* for the sins of the world; see ii. 14. ix. 25. x. 10. It may be urged, indeed, that this is not the sense of the *Psalmist*. Granted: but the Apostle is amenable to no blame; for, as Stuart shows, 'the circumstance adverted to in *σῶμα κατηρτ. μοι* is not primary or essential, but only incidental to the argument he is carrying on.' And as the writer had occasion to quote the long passage in which it occurs for *another* purpose, and was obliged to quote it from the *Sept.*, which alone was understood by his readers in general, the words which he there found he was fully justified in retaining; especially as they did not *impede*, but rather promote, the purpose he had in view; namely, by turning the minds of his readers to CHRIST, who, in his incarnation, became the *true expiatory sacrifice*, of which the sacrifices in the law were but types and symbols.

7. *τότε*] 'then.' In the Hebr., אז. The words, however, have so perplexed some Critics that they choose to regard each of them as redundant; but that is *cutting* the knot. It is better to suppose some rather unusual, yet suitable, sense of אז and *τότε*; and we might (with Carpzov, Ernesti, Morus, Tittman, Gesenius, and Kuinoel) render, 'therefore.' Yet no sufficient reason exists to deviate from the usual sense, of *time*; this being rather, as Stuart suggests, to be understood of the time referred to in the preceding context of Psalm xl., wherein are related the wonderful works of God. By the expression *κεφαλίδι βιβλίου* is meant the Pentateuch, and such other parts of the Scriptures of the Old Test. as were then in being. *Κεφαλ.*, 'roll.' So called with reference to the wooden *rollers* about which the sheets of parchment were rolled,

πται περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά
8 σου. Ἀνώτερον λέγων· Ὅτι θυσίαν καὶ προσφορὰν
καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέ-
λησας, οὐδὲ εὐδόκησας· (αἵτινες κατὰ τὸν νόμον προσ-
9 φέρονται·) τότε εἴρηκεν· Ἰδοὺ, ἥκω τοῦ ποιῆσαι, [ὁ
Θεὸς,] τὸ θέλημά σου· ἀναιρεῖ τὸ πρῶτον ἵνα τὸ
10 δεύτερον στήσῃ. [d] Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν [οἱ] d Supra 9. 12. infra 13. 12.
διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ
11 ἐφάπαξ. Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουρ-
γῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες
12 οὐδέποτε δύνανται περιελεῖν ἁμαρτίας· [e] ‡ αὐτὸς δὲ, μίαν e Col. 3. 1. supra 1. 3, 13.
ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς, ἐκά-
13 θισεν ἐν δεξιᾷ τοῦ Θεοῦ, [f] τὸ λοιπὸν ἐκδεχόμενος ἕως f Ps. 110. 1. Acts 2. 35. 1 Cor. 15. 25.

and which had at one end a κεφαλὶς, or sort of carved *head*, which gave name to the whole.

8. On the passage of the Psalm the Apostle now offers some *remarks*, showing, from the words of the Messiah, briefly repeated, that the Levitical sacrifices, from their inefficacy to obtain the full pardon of sins, are abrogated, and the sacrifice of Christ substituted in their place.

9. ποιῆσαι τὸ θέλημά σου.] Namely, by offering myself on the cross, according to thy command, John xiv. 31. The words ὁ Θεὸς are not found in several ancient MSS. and some Versions and Fathers, and have been cancelled by Griesbach and Scholz; but they are well defended by Matthæi and Valcknaer.

— ἀναιρεῖ τὸ πρῶτον, &c.] These words contain a *conclusion* from the foregoing sentence. By τὸ πρῶτον we are to understand the Levitical sacrifices; and by τὸ δεύτερον the will of God as evinced in the sacrifice of the body of Christ.

10. The Apostle now proceeds to *explain* what is meant, in this case, by *doing the will of God*, and what is the efficacy of that obedience. (Stuart.)

— ἐν ᾧ θελ.] 'in conformity with which will' [of God], whereby he was pleased that Christ should be a victim, and which Christ came to fulfil; see vv. 7. 9. Ἡγιασμένοι ἐσμὲν, 'we are atoned for, purified, and made holy,' expiation being made for us, and the pardon of our sins obtained; compare vv. 4. 11. ii. 11. Ἐφάπαξ must be referred, not (as it is by some) to ἡγιασμ., but to προσφ.; compare ver. 14, and supra ix. 26. 28. The full sense is, 'once for all;' a very significant term. 'The Apostle (says Stuart) meets the objection as to dissimilarity in the act of expiation, by showing that being *once* slain as an expiatory offering, was quite sufficient to satisfy all the demands of the case.'

11—18. The Apostle had, in the term ἐφάπαξ, again adverted to a point on which his Hebrew readers might think there was a superiority in the Jewish dispensation; namely, that the expiation made by the High Priest was made *every year*, that of Christ only *once*. Here he again encounters the objection; showing that it was made *once for all*, by an act neither needing nor *admitting* of repetition,—on which our atonement may safely be rested, since it will be for ever availing, and not be *temporary* like the sacrifices of the old dispensation. And here he applies generally to the sacrifices offered daily by the priests the argument by which he had proved the inefficacy of the annual sacrifices of the High Priest in the Holy of holies; namely, that the very repetition of such services evinced their inefficacy, viz., to obtain permanent pardon and complete expiation. Whereas Christ offered but one sacrifice for the sins of the world, yet that was so effectual as not to need being repeated; and, as a proof of which completion he shows he was seated at the right hand of God as Lord of the universe. At ver. 14 he affirms that the repetition *need* not be made, since it has already fully produced the effect, the perfect expiation of those who have an interest in that sacrifice by faith and repentance. Then it is said, that to this efficacy the Holy Spirit has testified, in the before-mentioned account of the covenant of which Jesus Christ is the mediator; namely, that under the *new* covenant, sin should be no more remembered: consequently, since pardon is obtained, no more offering for sin is necessary, 17, 18.

11. πᾶς μὲν ἱερεὺς, &c.] Meaning, in a generic sense, 'the priests generally in their course,' including the High Priest. In ἕστηκε, to which we have opposed at ver. 12 ἐκάθισεν, there is an allusion to the rule which required the Priests to *stand* while in the Temple; involving a tacit contrast between the humble posture of those ministers *standing*, and that of Jesus, who, in quality of Lord, *sits* in the presence of God,—and that at his right hand, and σύνθρονος. See Matt. xxvi. 55.

12. αὐτός.] Instead of this, Griesbach and Scholz edit, from some MSS., οὗτος: a reading, however, evidently proceeding from a grammatical correction; οὗτος being here better Greek than αὐτός; though αὐτὸς was here used rather than οὗτος, *honoris causâ*, as Hom. Il. θ. 4, αὐτὸς δέ (Jupiter) σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον: in which view we may compare the expression αὐτὸς ἔφα, as used by the Pythagoreans of their master. Εἰς τὸ διηνεκὲς is construed by Valcknaer, Dindorf, Böhme, and Stuart with θυσίαν; but by Commentators generally with ἐκάθισε, which is more agreeable to the context.

τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν
αὐτοῦ. μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς 14
ἁγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· 15
μετὰ γὰρ τὸ προειρηκέναι· [g] Αὕτη ἡ διαθήκη ἣν δια- 16
θήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας,
λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν,
καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς·
καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν 17
οὐ μὴ μνησθῶ ἔτι. Ὅπου δὲ ἄφεσις τούτων, οὐκ ἔτι 18
προσφορὰ περὶ ἁμαρτίας.
[h] Ἔχοντες οὖν, ἀδελφοί, παῤῥησίαν εἰς τὴν εἴσοδον τῶν 19
ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν, ὁδὸν πρόσ- 20
φατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τουτέστι τῆς
σαρκὸς αὐτοῦ· [i] καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ· 21

g Jer. 31. 31, &c. Rom. 11. 27. supra 8. 8.
h John 10. 9. & 14. 6. Rom. 5. 2. Eph. 2. 13, 18. & 3. 12. supra 9. 8, 12.
i Supra 4. 14, 16.

13. ἐκδεχ.] 'awaiting.' See i. 13. On the next words see supra ii. 8. Matt. xxii. 44. Acts ii. 35. 1 Cor. xv. 27, 28.

14. τετελείωκεν εἰς τὸ δ. τοὺς ἁγ.] Meaning, 'For by (or at) one offering [that of himself, ver. 9] hath he perfectly expiated those that are sanctified.' By the term τετελείωκεν (on which see supra ix. 9. x. 1, and Notes) is denoted that provision which was made, by the sacrifice of Christ, for perfect reconciliation and justification, unto eternal life; so importing (to use the words of Bp. Beveridge) that 'our High Priest, by the one oblation of himself, once offered, was a complete propitiation, or has made sufficient satisfaction for the sins of the whole world; so that we need no other sacrifice but that whereby to obtain the remission of our sins, and to make reconciliation for us.'

By the expression τοὺς ἁγιαζομένους are denoted not merely (as Hammond and Wetstein explain) obedient Christians, i. e. such as obey the Gospel, and so become entitled to the benefits of Christ's death; but those who are sanctified by faith springing from regeneration, and evidenced by the sanctification of the Spirit unto obedience. See Hyperius and Melancthon.

15, 16. Here Beza, De Dieu, and Storr rightly connect μετὰ γὰρ τὸ προειρηκέναι with λέγει Κύριος a little after. In διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν there is a slight deviation from both the Sept. and the Hebrew, and that in order to make the words better understood and applied by Hebrew readers.

17. καὶ τῶν ἁμαρτιῶν αὐτῶν, &c.] 'Here (observes Rosenmuller) is the *nervus probandi*; the sense being, 'I will remit and not punish them.'

18. ὅπου δὲ ἄφεσις, &c.] The Apostle thus sums up the reason why, under the Gospel dispensation, absolute and final pardon is obtained. (Stuart.)

19. Here ends the *doctrinal* part of the Epistle, the remainder being occupied with admonitory, hortatory, and consolatory matter. And first the Apostle proceeds to the *practical application* of the foregoing doctrines, exhorting his Hebrew readers to constancy in their Christian profession, warning them against apostasy, and pointing to its awful consequences; intermingling, however, encouragement and promises, to excite them to strive for the prize of their high calling in Christ Jesus, by enduring unto the end.

The general sense of vv. 19—25 is well expressed by Hammond and Whitby as follows: 'Such being the sum of my argument, viz. that *as* the High Priest entered into the Holy of Holies with the blood of a sin offering, by passing through the *veil*,—*so* Christians enter into heaven by virtue of the atoning blood of Christ, let us cherish an assured confidence in the faithful promises of God, and persevere steadily in a Christian course, receiving mutual encouragement from each other from the near approach of that day,' &c., meaning the advent of Christ to judgment.

— παῤῥησίαν εἰς τὴν εἴσοδον.] Literally, 'a confidence for the access;' meaning, a confidence (or confident trust) that we shall enter; or, freedom of access. In τῶν ἁγίων we have a Genitive for an Accusative with εἰς. The expression is intended to denote the true Holy of Holies,—*heaven.*

20. ζῶσαν] for εἰς ζωὴν ἄγουσαν, 'which leadeth to salvation.' Ἐνεκαίνισεν ἡμῖν, 'hath dedicated it to us,' i. e. unto our use; lit., 'has first opened it to us.' So Chrysostom explains, 'first formed it, and himself first entered upon it.' In this sense the term occurs at Deut. xx. 5. 1 Kings viii. 63, and 2 Chron. vii. 5, answering to the Heb. חָנַךְ. As, then, to *handsel* any *house* is to open it for the first time for use (thus Deut. xx. 5, it is said, τίς—οἰκοδομήσας οἰκίαν καινὴν, καὶ οὐκ ἐνεκαίνισεν αὐτὴν), so to handsel (ἐγκαινίζειν) any *road* is to open it for access, and dedicate it to use. See Note supra ix. 18.

— διὰ τοῦ καταπετάσματος.] Supply ἄγουσαν. By this somewhat obscure expression (on which see Note at vi. 19) is meant *Christ's body*, which is, by a figure similar to that at John x. 7, and xiv. 6, compared to the veil of the Temple; q. d. '*As* the veil of the Temple had to be removed for the entrance of the High Priest into the Holy of holies, *so* was Christ's body to be removed by death, in order to enter into the true sanctuary, heaven, and open the way to all Christians.'

22 [k] προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πί-
στεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς,
23 [l] καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέχωμεν τὴν ὁμο-
λογίαν τῆς ἐλπίδος ἀκλινῆ· (πιστὸς γὰρ ὁ ἐπαγγειλάμε-
24 νος·) καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης
25 καὶ καλῶν ἔργων· [m] μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν

k Ps. 51. 6. Ezek. 36. 25. James 1. 16. 1 John 3. 21. Eph. 3. 12.
l 1 Cor. 1. 9. 1 Thess. 5. 24. supra 4. 14.
m Rom. 13. 11. 2 Pet. 3. 9, 11, 14.

21. τ. οἶκον τ. Θεοῦ.] Meaning, it would seem, the true sanctuary, *heaven* (for that there is here an allusion to the Jewish Holy of holies, is plain from the words παῤῥησίαν, προσερχώμεθα, and ἐῤῥαντισμένοι), though the expression may also denote, in an *under* sense, 'the spiritual house or family of God on earth, namely, Christ's holy Catholic Church.' So 1 Tim. iii. 15, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ζῶντος ἀναστρέφεσθαι, and supra iii. 6, οὗ οἶκός ἐσμεν ἡμεῖς.

22. προσερχώμεθα] 'let us approach in prayer.' Comp. iv. 16. vii. 19. Ἀληθ. καρδίας is best explained 'a faithful and true disposition of heart.' So Is. xxxviii. 3, ἐπορεύθην ἐνώπιόν σου μετ' ἀληθείας, ἐν καρδίᾳ ἀληθινῇ. See also 2 Kings xx. 3, ἐν πληροφορίᾳ πίστ., 'with a fully assured faith,' such as to exclude any approach to apostasy. I would compare Dionys. Hal. p. 729. 21. Sylb., δόξα ἰσχυρὰ, καὶ οὐ πολὺ ἀπέχουσα πίστις εἶναι. See supra vi. 11. Col. ii. 2. 1 Thess. i. 5. Ἐῤῥαντ. and λελουμένοι are terms belonging to the *Temple-service*; and the rites to which they allude, had a reference respectively to expiation and to moral purity. See ix. 13. There is here, however, a more *particular* allusion,—namely, as Kuinoel suggests, to what is said at Exod. xxix. 21, and Levit. ix. 2. 20, of the vests of Aaron and his sons being sprinkled with blood, in order to their being allowed to enter the Sanctuary. May we not, therefore, suppose that when the High Priest entered the Sanctuary, he entered not only with blood, but also having his robes sprinkled with blood? The words ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συν. πον. (with which compare 1 Pet. i. 2, ῥαντισμὸν αἵματος Ἰ. Χριστοῦ) may be rendered 'sprinkled, as to our hearts, from an evil conscience,' i. e. (laying aside the metaphor, on which see Note at ix. 13, 14,) 'cleansed and freed from whatever dispositions corrupt the conscience, and defile the heart.' With the expression συνειδ. πον. I would compare Joseph. Ant. i. 1. 4, ἐπὶ συνειδότι πονηρῷ.

23. λελουμένοι, &c.] The expression here turns wholly on a comparison with the legal rite of washing for purification; and there is here an allusion to *baptism*, as also in the foregoing expression we have a parallel with a Jewish rite. The Jews (says Prof. Stuart) 'were sprinkled with blood, in order that they might be purified, so as to have access to God: Christians are internally sprinkled, i. e. purified by the blood of Jesus. The Jews were washed with water, in order to be ceremonially purified, so as to come before God: Christians have been washed by the purifying water of baptism.'

— τὴν ὁμολογίαν τῆς ἐλπ.] One would rather have expected ὁμολ. τῆς πίστεως; but the phrase, as it stands, admits of a very satisfactory explanation. It is not necessary to resolve it (with most recent Commentators) into a mere periphrasis for the *Christian religion*. We may regard it as a brief form of expression, of which the full sense intended is, 'Let us abide by the faith we profess, and cling to the hope which it ministers,' or the hope of salvation which we then professed. Compare supra iv. 14. There may, too, be an allusion to the *confession* in baptism. Ἀκλινῆ, 'firm and unwavering.' So Lucian (cited by Wetstein) has ἀκλινῆ τὴν ψυχήν.

— πιστὸς γὰρ ὁ ἐπαγγειλάμενος, &c.] Meaning, '[And this we may well do;] for God will surely keep *his* promises, of all needful present support and future salvation; and therefore we may well perform *our* engagements.'

24. κατανοῶμεν ἀλλήλους, &c.] Of this expression the exact sense has been disputed. The interpretation of some, 'let us take care of,' proceeds on a signification of the word unauthorized. And as to that proposed by others, 'let us consider, bear in mind,' namely, by showing a mutual concern for each other, it is one not sufficiently authorized by the *usus loquendi*, nor indeed quite agreeable to the context. It would seem that as the Apostle has just been exhorting to a sincere and lively *faith*, so here he intends to subjoin an admonition to those *good works*, which are the surest proof of its sincerity, and the fairest fruits of its efficacy (see Gal. v. 6, and Tit. iii. 7), and especially to that important branch of them which consists in works of benevolence; 'for charity (as Dr. Is. Barrow says) being the main point of our religion, and beneficence the chief point of charity, it may well be ranked so high in the divine heraldry of Scripture.' See more in the Note on James ii. 16, 17. Or the same sense will arise, if, with Dr. A. Clarke, and others, we explain, 'Let us excite each other to an increase in love to God and man, and, as a proof of it, to be fruitful in good works; for as the great proof of love to God is obedience to his law, so the great proof of love to man is actually doing him good.' Be that as it may, the admonition is so expressed as to advert to a certain *principle*, which might be serviceable towards producing and maintaining these good works,—that of *mutual emulation*, and the sense of acting under the eyes of *each other*, as well as of God. Accordingly the sense seems best represented by the Pesch. Syr., Chrysostom, Theophylact, and Theodoret, among the ancient Commentators, and Beza, Calvin, Grotius, Estius, Menochius, Wolf, Carpzov., and Kuin., among the modern ones, who take καταν. ἀλλ. to mean, 'let us keep our observation attentively fixed on each other.' So infra xii. 15, we have ἐπισκοποῦντες μή τις ὑστερῶν, &c. How great an incitement to virtue would arise from acting as each in the presence of others, both on the principle of emulation, and that of fear, is obvious. See Thucyd. i. 84. 13. Comp. xii. 1.

25. μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν.] Meaning, 'not forsaking the assembling of ourselves together in public worship,' either, as Mr. Wesley says, 'from a fear of persecution, or from a vain imagination that they were

ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ
μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν. [n] Ἑκουσίως 26
γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν
τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία·
[o] φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν 27
μέλλοντος τοὺς ὑπεναντίους. [p] Ἀθετήσας τὶς νόμον Μωϋσέως 28
χωρὶς οἰκτιρμῶν, ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν, ἀποθνήσκει·

n Num. 15. 30. supra 6. 4. 2 Pet. 2. 20, 21. 1 John 5. 16.
o Ezek. 36. 5. Zeph. 1. 18. & 3. 8.
p Supra 2. 2. Num. 15. 30. Deut. 17. 6. & 19. 15. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1.

above external ordinances.' Several eminent Expositors, indeed, take τὴν ἐπισυναγωγὴν to mean, 'the society of Christians,' regarding the admonition as directed against *apostasy:* a view which has something to *countenance* it in the context, yet not sufficient to *establish* it, especially as there is so much more of aptness in the above sense, assigned by almost all the ancient and the best modern Expositors. The word ἐπισυναγωγὴ is indeed rare, only occurring elsewhere in the New Test. at 1 Thess. ii. 1; but it is found at 2 Macc. ii. 7, in the sense *religious assembly*, and was here employed in preference to συναγωγὴ, by way of distinction from the *Jewish* religious meetings. See Bengel.

Here, then, it would seem that, as *one principal means* of maintaining their faith, hope, and charity, and by a wholesome emulation counteracting that *sluggishness* with which he charges them at ver. 11, the Apostle enjoins a *regular attendance* on the various *assemblies for divine worship*, whether in the public congregation, or in their more private meetings held for social worship. How indispensable this was to the producing the above ends, and how the neglect of this duty would tend to apostasy itself, it is scarcely necessary to observe; nor are we justified in seeking to diminish the force of the implied admonition, by adverting to the peculiar circumstances in which the Hebrew Christians were placed, and the temptation to which it appears they were of themselves too prone,—*apostasy*, or, at least, backsliding. The importance, and even necessity of the duty of Christians assembling themselves together at stated times is such as exists in every age.

— παρακαλοῦντες.] Supply ἑαυτοὺς, which word is *expressed* at iii. 13, παρακ. ἑαυτοὺς—ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν. By παρακ. is meant 'exhorting each other to constancy in the performance of the above and all other religious duties;' there being here, it would seem, a reference to that especial benefit resulting from these meetings, as they were then carried on,—namely, the mutually teaching and exhorting or admonishing each other. And so, I find, Hyperius, in his explanation of παρακαλοῦντες, unites the idea of *teaching*. Indeed, that the two ideas are conjoint, is plain from 1 Tim. vi. 2, ταῦτα δίδασκε καὶ παρακάλει.

— τὴν ἡμέραν.] The full sense is, 'and so much the rather ought ye to mutually exhort and excite each other to the performance of all good works, inasmuch as ye see the day approaching.' *What* day is here to be understood, whether the day, or time, of the *destruction of Jerusalem*, or the day of *judgment*, is disputed. Most modern Commentators adopt the *former* interpretation, which is ably maintained by Prof. Stuart; but though it be true that the day of God's judgments on the unbelieving or apostatizing Jews, in that catastrophe, would be a seasonable deliverance of Christians from their persecutions, yet that was not, I think, intended to be made the *prominent* idea: and when we consider that the expression *the day*, or *that day*, is almost always in the New Test. used of the day of *judgment*, I prefer, with the ancient and several eminent modern Commentators, as Calvin, Hyperius, Wolf, Bp. Fell, and Newcome, to take it of the *advent of Christ to judgment*. See 1 Thess. v. 2. 4. Doubtless the Hebrew Christians united in their minds these *two great events*, the second advent of Christ to the destruction of Jerusalem, and the end of the world, called ἡ συντέλεια τῶν αἰώνων. And so it is said, 1 Pet. iv. 7, πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν, &c. Hence *both* the above senses might here be intended,—the latter as founded on the former.

26, 27. Here is suggested a *reason* why they should beware of whatever tended to apostasy,—namely, that if, after having acknowledged and embraced the truth, they slide back into error, and deliberately apostatize, there would be no hope of pardon and acceptance, but their case would be desperate.

26. μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας.] A phrase nearly equivalent to that supra vi. 4, φωτισθῆναι, but a more expressive one, as being compounded of *two phrases*.

— οὐκ ἔτι περὶ ἁμαρτιῶν, &c.] 'there is no other mode of expiation provided;' and since God will not pardon sin without some satisfaction (else the argument here would be inconclusive), it follows that nought can remain to apostates but a horribly fearful expectation of future judgment unto *perdition*, strongly alluded to in the awful expression πυρὸς ζῆλος, denoting the fiery anger of God, often thus designated in the Old Test. See Ps. xxi. 9. Mal. iv. 1. infra xii. 29, and we may compare the terms διάπυρος and αἴθων in the Greek Classical writers. See Blomfield on Æschyl. Agam. 444.

27. φοβερὰ δέ τις ἐκδοχὴ κρίσ.] With this expression φοβ. ἐκδοχὴ I would compare that of Thucyd. vii. 61, ἐλπίδα τοῦ φόβου. Τις has here great emphasis, being *intensive* of the force of the adjective, as in Eurip. ap. Stobæum, p. 173. 11, δεινή τις ὀργή.

28, 29. Here is an *argumentum à minori ad majus*, to show the heavy wrath, which hangs over apostates, when even Moses' law punished such defection most severely.

28. νόμον Μ.] Evidently meaning the ceremonial law, for a wilful violation of which no persons whatever were exempted from punishment.

29. πόσῳ δοκεῖτε χείρονος, &c.] These words

29 [q] πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν Υἱὸν q 1 Cor. 11. 29.
τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν
ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυ-
30 βρίσας; [r] Οἴδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ r Deut. 32. 35, 36. Rom. 12. 19.
ἀνταποδώσω, [λέγει Κύριος·] καὶ πάλιν· Κύριος κρι-
31 νεῖ τὸν λαὸν αὐτοῦ. φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας
32 Θεοῦ ζῶντος. [s] Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, s Gal. 3. 4. Phil. 1. 29, 30. Col. 2. 1.
ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων·
33 [t] τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο t Phil. 1. 7. & 4. 14.

are meant to place in a strong light the guilt of apostates. The expression *δοκεῖτε* has great energy; and *ἀξιωθήσεται* no little elegance. *Καταπατεῖν*, like the Latin *conculcare*, is a term denoting generally the utmost contempt and insult; in the present case, by representing Jesus, with the Jews, as an impostor.

— *καὶ τὸ αἷμα τῆς διαθήκης*, &c.] Render, 'and who regards the blood of the covenant (i. e. the blood of Christ shed to ratify the new covenant) wherewith he was sanctified (i. e. cleansed from his sins, and set apart to the service of God) as a thing common and ordinary, no more than that of a *man* (and that an impostor), and consequently having no expiatory efficacy.'

— *καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβ.*] Render, 'and hath treated with contumely the Spirit of grace;' i. e. the Holy Spirit, the bestower of grace; viz., by resisting His holy influences, which would have preserved him from apostasy. Thus, supra vi. 4, the persons in question are described as once *μέτοχοι Πνεύματος ἁγίου*. Many recent foreign Commentators, indeed, attempt to lower the sense to 'the mercies of the Gospel;' but it has been convincingly shown by Bp. Middleton that this version is wholly inadmissible. 'Attributes (he observes) are frequently expressed in the ancient Oriental tongues and scriptural phraseology, not, as with us, by means of adjectives, but by the genitives of the names of attributes, made to depend on the noun to which the attribute belongs. The *Holy Spirit* is continually named in the Syr. Version the *Spirit of holiness;* the *gracious throne*, a title of the Almighty, is in this Epistle, iv. 16, *ὁ θρόνος τῆς χάριτος*; and *the all-gracious God* is in 1 Peter, v. 10, *ὁ Θεὸς πάσης χάριτος*; and here *τὸ Πνεῦμα τῆς χάριτος*, *the gracious Spirit*, i. e. the Holy Ghost.' And this interpretation exactly suits the context: that the writer should in the same verse speak of 'trampling on the Son of God,' and of 'insulting the gracious Spirit,' will seem very intelligible and natural to those who admit the personality of the Holy Ghost; and they who do not, ought at least to show that *ἐνυβρίζειν* in Greek has for its object *things*, and even *qualities;* and that to 'insult the mercies of the Gospel' is tolerable sense. Thus, then, to *insult* the Holy Spirit is to reject his holy influences with disdain, to deny their reality, or, it may be, ascribe them to demoniacal agency,—*the sin against the Holy Ghost.*

30, 31. This solemn warning the Apostle follows up by adducing two passages from Scripture, showing the tremendous nature of the punishment threatened; applying to *apostates* what was originally said of the idolatrous Gentiles. To give greater force to the words, he has employed, in the place of the usual formula of citation, a mode of expression adapted to suggest the acknowledged greatness of the Speaker (i. e. God by Moses), in His attributes of infinite power, justice, and truth; see vv. 31. 37. The first passage is from Deut. xxxii. 35; but the words quoted do not entirely agree either with the Sept. or the Hebrew; though the *sense* is faithfully represented; and probably some copies of the Sept. so read in the time of St. Paul. The words *λέγει Κύριος*, not found in some MSS. and Versions, are, with some reason, rejected by several Critics. The second passage is taken from Deut. xxxii. 36, though found also in Psalm cxxxv. 14. The term *κρινεῖ* is by some explained 'will avenge.' But though that sense seems very suitable to the passage of Deut. the context in the *Apostle* seems to require that assigned by many eminent Commentators, 'will condemn and punish his [apostatizing] people;' of course, by an *accommodation* of the sense of the original.

31. *φοβερὸν τὸ ἐμπεσεῖν*, &c.] The term *φοβ.* here answers to the Latin *horribile*. The expression *ἐμπίπτειν εἰς χεῖρά τινος*, denotes to fall into any one's power for evil, as revenge or punishment. The epithet *ζῶντος* may refer either to the *eternity* or the *omnipotence* of God, or may allude to *both*, in order to show how utterly hopeless is the condition of his enemies.

32. To the influence of *threatenings* is now subjoined the argument of *self-interest.* They are reminded of the *supports* that had been provided for them under the trials they had experienced in the former days of their Christian profession; and it is intimated that, as to what they had suffered, and renounced for Christ, the sacrifices would be lost if they should now give way and apostatize. The best comment on this passage is a very similar sentiment at Gal. iii. 3, 4.

— *τὰς πρότερον ἡμέρας.*] *Πρότερον* is here, as often in Thucydides, used adjectively. On the term *φωτισθέντες* see Note at vi. 5. *Ἄθλησιν παθημάτων.* Render, 'a great conflict or struggle with afflictions:' an agonistic metaphor. The *nature* of these sufferings is indicated in the two verses following.

33. *ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι.*] A mode of expression suggested by the foregoing agonistic metaphor, of which the sense is, 'being exposed to open and public insult,' as criminals in a theatre, exposed to the gaze of the assembled multitude, who to cruelty often added contumely. So Tacitus, Annal. xv. 'pereuntibus

u Matt. 5. 12. & 6. 20. & 19. 21. Lu. 12. 33. Acts 5. 41. & 21. 33. 1 Thess. 2. 14. 1 Tim. 6. 19. James 1. 2.
x Matt. 10. 32.
y Luke 21. 19.
z Hab. 2. 3, 4. Hag. 2. 7. Luke 18. 8. Rom. 1. 17. Gal. 3. 11. 1 Pet. 1. 6. & 5. 10. 2 Pet. 3. 8.

δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες. [u] καὶ 34
γὰρ τοῖς ‡ δεσμοῖς [μου] συνεπαθήσατε, καὶ τὴν ἁρπαγὴν
τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώ-
σκοντες ἔχειν [ἐν] ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς
καὶ μένουσαν. [x] Μὴ ἀποβάλητε οὖν τὴν παῤῥησίαν ὑμῶν, 35
ἥτις ἔχει μισθαποδοσίαν μεγάλην· [y] ὑπομονῆς γὰρ ἔχετε 36
χρείαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες κομίσησθε τὴν
ἐπαγγελίαν. [z] Ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος 37

*addita ludibria.*' The best comment on the present passage is one of 1 Cor. iv. 9.

— τοῦτο μὲν—τοῦτο δέ.] Of these *partitive* formulas, examples are frequent in the best writers. Render, 'partly while ye were made partakers with those who were so circumstanced;' namely, by sympathizing with, and, as it were, participating in their afflictions, by assisting them in their distress.

34. καὶ γὰρ τοῖς δεσμοῖς, &c.] The words of this verse are *illustrative* of *both* the above sorts of suffering,—that personally, and that by *sympathy* and *mental* participation (as members of the same body); only they are taken in *inverse* order, per *Chiasmum.* The sense is, 'Ye had, for instance, sympathy with, and succoured me in my bonds.' To this same principle of *sympathy*, which makes us, as it were, *participators* in the evils of our friends, the Apostle has another allusion at xiii. 3, μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι.

Here, indeed, a difference of opinion exists as to the *reading.* Instead of the lect. recepta δεσμοῖς μου, 11 MSS. and several Versions have δεσμίοις, which was preferred by Grotius, Hammond, Le Clerc, Mill, Bengel, Wetstein, and others, and has been edited by Griesbach, Knapp, Schott, and Scholz. The former, however, is ably defended by Heinsius, Capellus, Wolf, Carpzovius, Michaelis, Noess., Matthæi, Macknight, Schleusner, Bp. Jebb, and Rinck; and has been retained by Tittman and Vater; and, I think, rightly; since the external evidence for it is very greatly superior, and the internal not inferior. The recent Critics, I suspect, have been chiefly induced to reject the common reading from the opinion of Valcknaer that it is not good Greek; but as it has been shown by Bp. Jebb, Sacr. Lit. p. 354, Valcknaer's testimony is negatived by his own admission supra iv. 15, συμπαθῆσαι ταῖς ἀσθενείαις, that 'it might be used by the best Greek writers.' And such was the opinion of H. Stephens and Wetstein. That συμπ. can be, and is, used of *things*, even by the writer of this Epistle, is plain from the above passage, and from a passage of Isocrates, adduced by Bp. Jebb, very similar to the one before us: ὥστε καὶ ταῖς μικραῖς ἀτυχίαις ἕκαστος ἡμῶν πολλοὺς εἶχε συμπαθήσαντας, 'so that each of us had many to sympathize even with our small mischances.' 'Now (says he) since it is unquestionably pure Greek to say συμπαθῆσαι ταῖς ἀτυχίαις, where can be the solecism in saying τοῖς δεσμοῖς συμπαθῆσαι? These phrases, indeed, *may* be elliptical: δεσμοῖς μου συνεπαθήσατε [μοι]. συμπαθῆσαι [ἡμῖν] ταῖς ἀσθενείαις ἡμῶν. ἀτυχίαις ἡμῶν συμπαθήσαντας [ἡμῖν].' The ellipsis, however, extends even further than this. The complete phrase is συνεπ. μοι ἐν τοῖς δεσμοῖς μου; and, in the process of abbreviating it, there is an *hypallage.* So also in Phil. iv. 14, συγκοινωνήσαντές μου τῇ θλίψει, there is a similar hypallage for συγκ. μοι ἐν τῇ θλίψει μου. Besides, as Wolf and Rinck observe, the correctness of the common reading is strongly attested by the καὶ (*even*), which, with δεσμίοις, would be unnecessary.

— προσεδέξασθε] 'endured:' a signification found in the Sept., but not in the Classical writers. Ὕπαρξιν, 'wealth, or property:' a signification confined to the later writers. Ἐν, not found in many MSS. and Versions, and almost all the early Editions, has been, with reason, cancelled by Wetstein, Bengel, Griesbach, Matthæi, Knapp, and Scholz. It probably arose from the *Grammatici*, who did not perceive that ἑαυτοῖς is a *Dativus commodi.*

35. μὴ ἀποβάλητε τ. π. ὑ.] 'Abandon not, then, this your confident hope,' namely, the παῤῥησίαν spoken of supra v. 19; implying, as Wesley suggests, that none could deprive them of it but themselves.

— μισθαποδοσίαν.] The word signifies literally 'full payment of wages,' and hence 'recompense;' also, *requital*, whether for good or evil. It is a later Grecism for μισθοδοσία, which occurs in Thucydides, viii. 83.

36. ὑπομονῆς γὰρ ἔχετε χρείαν, &c.] Well is it said, 'Ye have need of patience;' for, 1. we live here in a vale of misery, where we meet with a thousand *petty crosses* and vexations in the common road of our lives, which we have need of patience to *digest;* 2. we are beset, surrounded with a world of *temptations*, assaulting us within and without, which we have need of patience to *withstand;* 3. we are exposed to manifold *injuries*, obloquies, and *sufferings*, which we have need of patience to *bear;* 4. we have many precious *promises* made us in the word of *grace*, of *glory*, and of *outward* things; of some of which we find as yet but slender performance, and of others no visible probability of their *future performance;* these we have need of patience to *expect:* 5. we have many *duties* required of us in our *Christian callings*, and in our *particular vocations* (for the honour of God, and the service of our brethren), which we have need of patience to *go through.* (Bp. Sanderson.)

37, 38. Here a remarkable discrepancy exists between the Hebrew and the Sept. and the Apostle; for while the Apostle's words agree with the Sept., except in the transposition of the two clauses of the latter verse, for better adaptation to his purpose, they both vary considerably from the *Hebrew.* The words ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ follow the Septuagint, except in

38 ἥξει καὶ οὐ χρονιεῖ. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή

adding ὁ to ἐρχόμενος, which, however, it is not improbable, was anciently in the Septuagint text, since otherwise the Framers of that Version would probably have written τὸ ἐρχόμενον; i. e. the prediction. At verse 38 the discrepancy seems very great between the Septuagint and the Hebrew; yet it is, I think, better not to ascribe that (as is done by most Critics) to corruption in the Hebrew text; for it has been shown by Pocock that the Septuagint may very well be reconciled with the present text, there being a change of person to make the sense plainer. It may, however, be thought, with Grotius and others, that the LXX. read עלפה and נכשי instead of עפלה and נפשי. The μου of the Sept., where, according to the Hebrew, it should have been αὐτοῦ, may be accounted for on the same principle as that above mentioned. It would seem, however, that the writer did not adopt the μου; for though it is found in two of the most ancient MSS. and some Versions, yet it seems to have been introduced from the Sept., where it was meant to be taken for εἰς ἐμέ. In the two other places of the New Test. where this passage is quoted (namely, Rom. i. 17, and Gal. iii. 11), the μου is not found.

37. μικρὸν ὅσον ὅσον.] A phrase used by the best writers, to denote (according to our own idiom) 'a very little while,' 'a very short time.' In ὁ ἐρχόμενος we have an usual designation of the Messiah. This *coming* is to be understood of the advent of Christ to destroy Jerusalem, and put an end to the Jewish state.

38. ἐκ πίστεως ζήσεται.] Here are suggested the *means* by which the just shall attain this life; namely, by his persevering and enduring faith and reliance on God; of which the Apostle soon after takes occasion to illustrate the nature, and exemplify the efficacy, by reference to the worthies of the Old Testament.

— καὶ ἐὰν ὑποστείληται, &c.] Here it has been not a little disputed what is the *subject* of the verb ὑποστείληται. Almost all Commentators, from the time of Beza and Grotius, have thought it to be τις; while the ancient and earlier modern Commentators, and a few after their time, as Bp. Pearson (Parænesis prefixed to Sept.), Macknight, Whitby, Abp. Newcome, Dr. A. Clarke, and Professor Turton (in his Text of the English Bible, p. 89), refer it to the *just man* before mentioned. Of course, the advocates for the doctrine of Final Perseverance adopt the *former* mode; the opponents of that doctrine the *latter;* according to which Whitby shows that the doctrine in question is utterly untenable. 'The words (says he) plainly suppose that the "just man," who "liveth" by "that faith," in which, if he persisted, he would "save his soul," may "draw back unto perdition." And this is also evident from the expression, "My soul shall have no pleasure in him;" for they plainly intimate that God took pleasure in him before his drawing back; for otherwise this threat would signify nothing, the Lord taking pleasure in none but "just" men only, and such as "live by faith."' The question, however, is, *which* of the two above-mentioned modes of reference should here be adopted, and in order thereto, whether there can be any principle which may suffice to decide a point of such importance. Now here Professor Turton, at pp. 78—86 of his Text of the English Bible, comes opportunely to our aid in the following able remarks: 'The Apostle (says he) exhorting those whom he is addressing to stedfastness in the faith, employs, with some variation, the words of the Septuagint Version of Hab. ii. 4, which may be rendered, "If *a man* draw back, my soul shall have no pleasure in him; but the just shall live by faith." In this rendering, the words "a man," or "any man," are more than the Greek contains, and are introduced because there is, in the Greek, no reference to any individual before mentioned; but it suited the Apostle's argument to invert the order of the clauses. Indeed, if the latter clause, as used by the Apostle, had stood first in the Prophet, and from its position had had a more general application, there would have been some difficulty in conceiving how any other version than the one now given could ever have been thought of. That the bearing and import of words are frequently changed by their position, is known to all who know any thing of the nature of language; and thus the inquiry is reduced to this,—whether, for the purpose of confirming the faith of the Hebrew converts, the Apostle used a sentence, the signification of which should be determined by its own obvious construction, or by what might happen to be recollected of its form when used by a Prophet, who here seems rather to be *referred to* than *quoted*. This point the reader shall decide for himself. As to the light in which this passage appeared to the older Commentators, Erasmus manifestly did not contemplate the introduction of *quis*, "any man." Zeger explained the drawing back with reference to the just man [as did also that consummate theologian, *Hyperius;* and without any hesitation; see his able examination of the sense. Edit.]. J. Capellus and Grotius examined the Septuagint Version of Habakkuk; and finding τις to be understood there, seemed to think that it must be understood in Hebr. x. 38 likewise. Beza, the great authority for the rendering "but if any man draw back," described the Apostle as inverting the clauses of the sentence, but retaining the Prophet's meaning; and this, so far as I can perceive, is his *ostensible* reason for introducing τις. That, by this rendering, another version was avoided, by no means agreeable to Beza's Theological opinions, there can be no doubt. From Bp. Pearson's *Præf. ad Paræn.* we learn that, in his opinion, the inverted order of the clauses, adopted by the Apostle, at once gave to the verb "draw back" a nominative case "he," the just man, (which also was the opinion of Theophylact,) and that when Beza translated, "But the just shall live by faith; but if *any man* draw back, my soul shall have no pleasure in *it;*" his two methods of excluding the "just man" from being the subject of the latter clause—1. by introducing the words "any man;" and, 2. by transferring God's displeasure from the *person* who draws back (him) to the act of withdrawing (it)—indicate either a want of good faith or an undue concession to theological opinions.'

μου ἐν αὐτῷ. Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώ- 39
λειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

a Rom. 8. 24, 25. 2 Cor. 4. 18.
b Gen. 1. 1. Psal. 33. 6. Rom. 4. 17. 2 Pet. 3. 5.

XI. [a] ἜΣΤΙ δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγ- 1
μάτων ἔλεγχος οὐ βλεπομένων. ἐν ταύτῃ γὰρ ἐμαρτυρή- 2
θησαν οἱ πρεσβύτεροι. [b] Πίστει νοοῦμεν κατηρτίσθαι τοὺς 3
αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπό-

And although Bp. Middleton on John viii. 14 seems to be of opinion that *τις* is here to be supplied, yet, as Prof. Turton observes, 'he was in quest of passages in which *τις* must from necessity be supplied; and it does not appear that he had made himself acquainted with the peculiar circumstances of Heb. x. 38.' I would further observe, that the learned Prelate would be the more induced to receive this proof without too severe examination, as to whether the *τις* *must* here be supplied, because he was in great straits to adduce *any one* unexceptionable example in the New Test. The reader will now be enabled to determine whether the *τις* should be introduced or not. In the *former* case he must suppose that when the Apostle inverted the order of the clauses in the Sept., he intended that the verb *ὑποστείληται* should carry its indefinite *nominative* case *along with it;* in the *latter* he will do so because the *passage*, as it is read in the *Epistle*, is *perfectly clear without it:* and assuredly the common laws of interpretation are decidedly in favour of the latter. I would further observe, that the censure here applied by Bp. Pearson and Prof. Turton to *Beza* should also be applied, in some measure, to *Calvin*, who has on this occasion evinced not a little disingenuousness; for though he did not venture on the *change* introduced by Beza, yet he strove to *suppress* the sense naturally resulting from the words, by rendering *ἐὰν ὑποστείληται*, 'si subductus fuerit;' though such is evidently at variance with the *usus loquendi* both of the Classical and the Scriptural writers. Thus in the Septuagint the term always carries with it the idea of *fear;* and so in Joseph. Ant. ii. 5. 5, and vi. 5. 5, we have *φόβῳ added*, to make the sense stronger. In the Bell. Jud., i. 20. 1, it is used *without φόβῳ* thus: *οὐδὲ τοῦτο ἂν ὑπεστειλάμην εἰπεῖν.* In short, the term in question implies a desertion of one's pledged *faith*, by a metaphor derived from the case of a *soldier* who deserts his post, by shrinking back from danger: which, moreover, seems to have been had in view by St. John, Revel. xxi. 8, where he speaks of 'the fearful and *unbelieving*' (*τοῖς δειλοῖς καὶ ἀπίστοις*), 'for whom is reserved the second death.'

39. Here the ensuing discourse on *faith* is well introduced by what may be considered the connecting link of an indirect exhortation to it; q. d. 'But we [I trust] are not of the number of,' &c. On the terms *ὑποστέλλεσθαι* and *ὑποστολὴ* see Note at Acts xx. 20.

— *εἰς ἀπώλειαν.*] *Εἰς* here indicates *result* or *event.* *Περιποίησις*, being here opposed to *ἀπώλεια*, must mean, not *possession* (as some explain), but *preservation* (i. e. salvation): a sense of the word found in 2 Chron. xiv. 13, and Test. xii. Patr. p. 633, *ἵνα γένηται περιποίησις τῷ Ἰωσήφ.*

XI. Having mentioned *faith* as a peculiar characteristic of those who persevere to the end in Christian religion, the Apostle now proceeds to make his appeal to the Old Test., in order to show that such *faith*, or *confidence* in the Divine promises, has, in all ages, been the means of such perseverance. (Stuart.) Here, then, to lead them to patient and persevering endurance, the Apostle shows that the very *nature* of faith and the character of believers demand this. In order to which, he first describes the *nature*, and then illustrates the *efficacy* of religious faith; proving, by Scriptural examples, that it had always been the grand characteristic of God's faithful servants from the beginning of the world.

1. *ἔστι δὲ πίστις—βλεπομένων.*] *Ὑπόστασις* is best explained, not by *substance* (the sense generally assigned), but, as the best Expositors are agreed, *firm persuasion*, as supra iii. 14. 2 Cor. ix. 4. xi. 17. The Pesch. Syr. Translator well expresses the general sense thus: 'Est autem fides persuasio de rebus illis quæ sunt in spe, ac si jam essent actu.'

— *ἔλεγχος.*] The term is by some explained *evidence;* by others, *conviction* (i. e. the conviction of that which cannot be demonstrated to the senses); by others, again, *firm persuasion.* All which senses, indeed, merge into each other; conviction being the result of satisfactory *moral evidence* of any fact, and that naturally producing *firm persuasion.* Thus, then, faith is both a *disposition* and a *principle.*

From the Apostle's definition, and the *illustrations* by example which he subjoins, it is plain,—as the best Expositors are agreed,—that the faith here meant is not *specifically* faith in *Christ*, but faith in the *genus* (from which the *species*, a Gospel-faith, proceeds), i. e. a firm belief and unshaken confidence in the promises and declarations of God. The faith here spoken of is (as Abp. Magee, Prof. Stuart, and others observe) 'that *firm belief* in God's declarations, which, whether exercised by believing in the Scriptural account of the creation, or in respect to specific objects, or by believing on the *Messiah*, yet is the same disposition of mind in all cases, whereby we believe such things on the testimony of God as firmly as if they were set before us by the evidence of our senses.'

2. The *γὰρ* serves to show the *proof;* q. d. '[This is the very nature of faith,] for by the possession of this disposition the ancient worthies were approved unto [God and man],' &c.

3. *πίστει—Θεοῦ.*] The Apostle now proves, by reference to the creation of the world, that faith regards even things long past, and which do not strike the senses. (Kuinoel.) Here several Expositors connect *μὴ* with *φαινομένων*, assigning as the sense 'ita ut ex iis quæ non essent, ea quæ sunt existerent,' as in 2 Macc. vii. 28, *οὐκ ἐξ ὄντων ἐποίησεν αὐτὰ* (i. e. the universe); but its natural construction is rather with *γεγονέναι*: and from this there is no reason to depart, since the same sentiment will either way

4 μενα γεγονέναι. [c] Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν c Gen. 4. 4, 10.
προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρ- Matt. 23. 35. infra 12. 24.
τυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς
5 ἀποθανὼν ἔτι * λαλεῖ. [d] Πίστει Ἐνὼχ μετετέθη τοῦ μὴ d Gen. 5 24. Ecclus. 41. 16. & 49. 16.
ἰδεῖν θάνατον, (καὶ οὐχ εὑρίσκετο, διότι μετέθηκεν
αὐτὸν ὁ Θεὸς,) πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύ-

arise, and that founded on Gen. i. 1. It is meant that 'through faith we clearly apprehend, that the world we see was not made out of apparent materials, from matter which had existed from eternity, but was produced out of nothing; so that, at his fiat, the material creation was brought into existence, and formed into the things we see.' So Rom. iv. 17, *Θεοῦ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα*, and Philo, de Creatione, *τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι.* See John i. 3, and compare 2 Pet. iii. 5.

4. *πίστει πλείονα—Θεῷ.*] 'By virtue of faith Abel,' &c.; implying that it was his *faith* which made his offering more acceptable. Some, indeed, are of opinion that his offering was more acceptable as being of *animals*, not of the fruits of the earth; but it would seem that the offering itself was made from the superiority of his *faith*. Not only did Abel evince a more decided devotion to his God, by offering victims of the choice of the flock, but (as is shown by Abp. Magee on the Atonement, p. 52) there is great reason to suppose that 'his faith was especially superior, as being not directed to *God alone* (recognizing his existence, authority, and providence), but also to the *Great Redeemer* promised immediately after the fall (Gen. iii. 15), whose expiatory death was typified by animal sacrifices; by offering which Abel evinced his faith in the great sacrifice of the Redeemer prefigured by it; and thus he obtained that acceptance from God, and witnessing of his offerings, which was refused to Cain.'

— *ἐμαρτ. εἶναι δίκ.*] Literally, 'he was borne testimony to [by God] to be,' &c., i. e. testimony was borne by God that he was such. *Δίκ.* is an epithet constantly applied to Abel in the Scriptures, Philo, and Josephus. The words *μαρτυρ. ἐπὶ τοῖς δώροις αὐτοῦ* are explanatory of the preceding. Ἐπὶ here signifies *respecting*, as at viii. 1. Μαρτ., 'bearing his [approving] testimony.' The nature of the term and the language of Scripture (Gen. iv. 10) point at some visible *token* of approbation, though what that was we are not told in the Old Test. But the Jewish Expositors and the most eminent Christian Commentators are agreed that it was signified by *fire from heaven* consuming Abel's victims, while Cain's fruits of the ground remained untouched. How ancient this opinion is, appears from the circumstance being inserted by Theodotion in the words of his Version of Gen. iv. 4, where, instead of *ἐπεῖδεν*, we have *ἐπεῖδεν καὶ ἐνεπύρισεν.* For the latter words were doubtless an *insertion*, though probably not made by Theodotion without authority, however it might originate from *tradition* only.

— *καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ.*] Of these words the sense depends upon the *reading*, which is disputed. Instead of the Vulg. *λαλεῖται* 20 MSS., most of the Versions, and many Fathers have *λαλεῖ*, which is preferred by Grotius, Mill, Valcknaer, Dindorf, Kuinoel, and Böhme, and edited by Bengel, Griesbach, Knapp, Schott, and Scholz; while the former is retained by Wetstein, Matthæi, Vater, and Tittman. But notwithstanding all that has been urged by them in favour of the common reading, *λαλεῖ* is certainly preferable, not only as being the more *difficult* reading, but as yielding the only sense worthy of the writer; for that of 'is celebrated' were frigid, and not very appropriate, since, as Kuinoel observes, Noah, Abraham, and others had equal claim to celebrity. On the contrary, the other sense (namely, that, though dead, yet he by his faith, as it were, speaketh, bidding us follow his example, and inculcating a like faith in God as 'the rewarder of those who diligently seek him,') is highly suitable, and recommended by its simplicity and gravity. The figure by which the dead are said to speak, and admonish others by their own example, is found in the best writers, especially the Poets and Orators. So Virg. Æn. vi. 618, 'magnâ testatur voce per umbras: Discite justitiam moniti, et non temnere Divos.' Perhaps this mode of expression may have been suggested by the still bolder figure (similar to some found in the Greek tragedian Æschylus) at Gen. iv. 10, *φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρός με ἐκ τῆς γῆς*, with which compare infra xii. 24, *αἵματι ῥαντισμοῦ κρείττονα λαλοῦντι*, &c.

5, 6. Abel's faith the Apostle justly *infers* from his having a testimony of approbation from God; since without faith it is impossible to have such approbation. To this faith the Apostle ascribes his being '*translated*, so as not to experience death.' The import, however, of the words *μετετέθη*, &c., has been not a little disputed. Most foreign Commentators for the last half century have been of opinion that neither Moses nor the Apostle meant to say that Enoch was taken to heaven alive, but that he was removed thither by a sudden death, probably by lightning. The arguments urged are detailed and reviewed by Kuinoel, who, very properly, rejects that notion, and accedes to the opinion of the ancient and most modern Commentators, that both writers meant to represent Enoch as removed to heaven alive. Indeed the words of the Apostle, *τοῦ μὴ ἰδεῖν θάνατον*, admit of no other construction; and though what is here said appears to rest on the words of the Sept. (the *καὶ οὐχ—Θεὸς* being a citation, justificatory of what is said in the foregoing clause,) yet the expression *οὐχ εὑρίσκετο*, taken in conjunction with *μετέθηκε*, is so strong as to admit of scarcely any other interpretation: and the Hebrew terms are quite as remarkable; for, as Kuinoel observes, while Moses constantly uses the term וימת in recording the death of the other patriarchs, of Enoch alone he employs the term לקח (accurately rendered by the Sept. *μετέθηκε*), which is no where used of

ρηται εὐηρεστηκέναι τῷ Θεῷ· χωρὶς δὲ πίστεως ἀδύνατον 6
εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ,
ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.
e Gen. 6 13. Ecclus. 44. 17. Rom. 3. 22. Phil. 3. 9. [e] Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, 7
εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου
αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν
f Gen. 12. 1, 4. Acts 7. 2. δικαιοσύνης ἐγένετο κληρονόμος. [f] Πίστει καλούμενος Ἀβ- 8

removal by death, but only employed to describe the *translation of Elijah.* Again, οὐχ εὑρ. is a faithful version of the Hebrew ואיננו, '*and* he was not,' with which Kuinoel compares '*nec* deinde in terris Romulus *fuit*,' in Livy, i. 16. That the Septuagint Translators affixed such a sense to the words, cannot be doubted, especially as Josephus and Philo did the same. Also that the author of Ecclus., who lived at a much earlier period, so understood לקח in both the above passages, appears from chap. xlviii. and xlix. 14, where, if the term ἀνελήφθη could be thought doubtful, the context proves it to mean what we understand by *translation.* Such, too, has been the way in which the words have been understood by the best Jewish Interpreters from the earliest periods.

6. πιστεῦσαι γὰρ δεῖ—γίνεται.] Meaning, 'Sincere worship of God implies a firm belief in his existence and moral government, and that he will reward those who study to do his will, and, by implication, punish those who disobey it. Faith in his existence must *precede* worship of him. And who would worship a Being who remained an unconcerned spectator of what passes on the earth, and with whom is no retribution?' Προσέρχεσθαι in this sense, to denote divine worship, is frequent in the present Epistle, and indeed may be said to be peculiar to this Book, since it occurs no where else in the New Test. nor in the Septuagint, though something approaching to it is found in Jer. vii. 16, μὴ προσέλθῃς μοι περὶ αὐτῶν.

7. πίστει χρηματισθεὶς, &c.] 'It was by faith that Noah, being admonished by a divine revelation concerning things not yet seen, and only to be viewed by the eye of faith,' &c. By τῶν μηδέπω βλεπομένων is meant the Deluge and the events subsequent to it; the expression being used with allusion to the definition of faith at ver. 1, ἔλεγχος οὐ βλεπομένων. Εὐλαβηθεὶς is by some eminent Expositors interpreted 'metuens diluvium.' And so our common Version, 'moved with fear.' Here, however, the idea of *fear* seems scarcely to the purpose; and it is better, with Ernesti, Carpzov, Wakefield, Newcome, Rosenmuller, Kuinoel, and Stuart, to understand the expression to mean 'a reverential regard to the Divine commands,' as communicated by the sacred oracle. And in this sense the word occurs at Acts xxiii. 10. Finally, πίστει must (as Kuinoel shows) be referred to εὐλαβηθεὶς κατεσκεύασε (as πίστει at ver. 8 to ὑπήκουσε, not to καλούμενος).

— κατεσκεύασε κιβωτὸν] 'built an ark.' Thus obeying the Divine order, 'Make thee an ark of gopher-wood.' And when we consider the length of time it took, the *immense* labour it must have required, to effect the thing, we may appreciate the value of Noah's obeying in faith. The labour must have been enormous, in the then state of the arts, to build a ship, or rather a floating edifice, of the form of a parallelogram, 300 cubits long, 50 cubits broad, and 30 cubits high; far exceeding in size the largest ship of the line ever built. It was called תבה, or κιβωτὸς, (or, as Josephus terms it, λάρναξ,) with allusion to its *chest-like* shape, doubtless chosen as far easier to build than one of a round form, and which is even yet, in a great measure, preserved in the form of the Chinese *junks.*

As, then, by this wonderful occurrence, i. e. Noah's building so vast a structure, we see established the strength of his faith, so by that event connected with it, an universal Deluge—(of which the truth has been attested by all nations, 'the savage and the sage,' wherever written records have been preserved, tradition been maintained, or rites commemorative of the Deluge and the deliverance of Noah and his family by an ark been celebrated) we see established the very *fact*, which the Infidel denies,—the *existence of a Divine Revelation;* namely, that the Deity *has* condescended to make known his will to man; since Noah's conduct surely implies *foreknowledge* of the Deluge, and that could only be founded on a *communication* from God to man; to refuse admitting the evidence of which, must consequently expose the infidel to the same condemnation, as that by which Noah's faith condemned the unbelieving world, and expose him to the same destruction that overwhelmed *them.* On this whole subject see more in Mr. Taylor's Note in Calmet's Dictionary, art. *Ark.*

— δι' ἧς.] Several eminent Expositors, ancient and modern, refer this to κιβωτόν; q. d. 'by the building of which ark.' But it is better, with others, to refer it to πίστιν, the principal subject in view, though not the nearest antecedent.

— κατέκρινε τὸν κόσμον.] Namely, 'inasmuch as any one may be said to condemn others, who, by his own deeds, shows what they ought to have done, and thus convicts them of blame for not having so done.'

— τῆς κατὰ πίστιν δικ. ἐγένετο κληρονόμος] for ἐκληρονόμησε, 'became possessed of,' &c. By the expression here, ἡ δικαιοσύνη κατὰ πίστιν, is meant 'acceptance with God, the felicity of those who are justified by faith.' See Rom. i. 17. So at Rom. iv. 9, Abraham is said to have been justified by faith, viz. in the declarations of God respecting the land of promise and the Redeemer; of whom the promise was confirmed in the *renewal* of the covenant made originally with Noah, to whom the doctrine of justification by faith in a Redeemer was, no doubt, made known.

ραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἤμελλε λαμβά-
νειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται.
9 Πίστει παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν,
ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγ-
10 κληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· [g] ἐξεδέχετο γὰρ
τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημι-
11 ουργὸς ὁ Θεός. [h] Πίστει καὶ αὐτὴ Σάῤῥα δύναμιν εἰς κατα-
βολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας [ἔτεκεν],
12 ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον. [i] Διὸ καὶ ἀφ᾽
ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα

g Supra 3. 4. infra 12. 22. & 13. 14. Rev. 21. 2.

h Gen. 17. 19. & 21. 2. Luke 1. 36. Rom. 4. 19.

i Gen. 15. 5. & 22. 17. Rom. 4. 18.

8. *καλούμενος*] 'being called upon, invited, bidden.' See Gen. xii. 1, compared with Acts vii. 3. At *ἐξελθεῖν* supply *ὥστε*. The words *μὴ ἐπιστ. ποῦ ἔρχ.* are meant to *illustrate* his faith, and have been wrongly supposed to mean that he was in ignorance about the land or its qualities; for that is inconsistent with Gen. xii. 1. We may regard the words as a popular mode of expression, denoting that he threw himself wholly on Divine providence.

9. *παρῴκησεν εἰς τὴν γῆν*] for *εἰσῆλθεν εἰς τὴν γῆν, καὶ παρῴκησεν ἐκεῖ*. *Ὡς ἀλλ.*, for *οὐκ ἰδίαν*, 'as if it were a land in which he had no concern.' *Παρῴκησε* is for *πάροικος* (i. e. *ἀλλογενὴς*) *ἦν*, in opposition to *ἐπιγενής*. The words following, *ἐν σκηναῖς κατ.*, are meant to *prove* and illustrate the preceding term *παρῴκ.*; designating the life of the *Nomades*, or rovers of the desert, in every age. Now the building of a *house* would have implied a *property* in the land; not so the setting up of a *tent*. In those early periods, when population was thin, even foreigners seem to have been allowed to *fix tents*, and bring cattle to graze, where the land was not occupied by the natives.

— *μετὰ Ἰσαὰκ καὶ Ἰακὼβ—αὐτῆς.*] These words are to be referred to all that has preceded in the verse. Here *μετὰ* is meant to mark, not *time*, but *parity of circumstances; signifying as well as, in the manner of* (by a use of the word found also at Phil. iv. 3); so denoting community both of circumstances and of disposition; q. d. 'as also did Isaac and Jacob after them, to whom the same promise belonged.' Here, then, his so living is mentioned to evince his faith; q. d. 'It was by faith in the promise of God, that he was content to go and live in a foreign land, and sojourn as a foreigner there, though fully assured that it was to be the inheritance of his posterity.'

10. *ἐξεδέχετο γὰρ—ὁ Θεός.*] q. d. 'No wonder that he believed in God's temporal promises; for he fully expected, i. e. looked forward to,' &c. Compare Gen. xlix. 18. Ps. xl. 1. Is. xxv. 9. xxvi. 8. xxxiii. 2. Rom. viii. 19. 23. 25. Phil. iii. 20. 1 Cor. i. 7. These words, then, are meant to show the *principle* on which he was content so to live,—namely, that of *faith* (agreeably to the description at ver. 1); even the patient hope of the *city* which *hath foundations*, (as opposed to the *wandering life* adverted to at ver. 9,) the heavenly Jerusalem mentioned at xii. 22, and often in the Apocalypse described in glowing imagery, such as the Jews applied to the new Jerusalem, which they supposed was to descend from heaven—imagery also employed by the sacred writers, but intended to designate the *new* Jerusalem in *heaven*, i. e. heaven itself.

The expression here, *θεμελίους ἔχουσαν* is, of course, to be understood in a figurative sense, as equivalent to that at xiii. 14, *μένουσαν*, denoting a community never to be dissolved, namely, the Gospel plan of salvation, the *θεμέλιος τοῦ Θεοῦ* at 2 Tim. ii. 19.

— *ἧς τεχνίτης καὶ δημιουργὸς ὁ Θ.*] These terms are used by way of adaptation to the foregoing metaphor, though they have in themselves a great propriety, being often in ancient writers used of God as Creator of the universe.

11. *αὐτὴ Σάῤῥα.*] 'Sarah herself.' *Αὐτὴ* is used with allusion to that which, from circumstances, seemed physically impossible, and the consequent incredulity which she had at first harboured, when the thing was announced to her, and which was even entertained by Abraham; though the reproof of the Lord and due reflection brought both to a firm belief.

— *εἰς καταβολὴν σπέρματος.*] This may be regarded, with many of the best Expositors, ancient and modern, as a *brief* mode of expression, simply denoting, in a popular manner, the act of conception. Some, indeed, as Ernesti, Kuinoel, &c., render it, 'for the foundation of a family,' 'in order to found a family:' a sense, however, frigid in itself, and little suited to the words following, especially if *ἔτεκε* be *cancelled*, as these Critics contend it should, and as has been done by Griesbach and Scholz; though when it is considered how very frequently the two stages, of conception and parturition, are introduced by the sacred writers, where *one* might have sufficed, the cancelling is ill judged; for which, indeed, there is next to no authority, and *internal* evidence is against it. Possibly, however, the word may not be genuine, and the writer may have meant, under the idea of *conception*, to be implied its consequent parturition; by a similar inartificial and popular mode of expressing the idea of conception, as that in Levit. xii. 2, 'When a woman shall conceive,' תזריע, *ἐὰν σπερματισθῇ* (Sept.), and Numb. v. 28 (speaking of a woman who has been tried for adultery and found pure) she shall be declared innocent, ונזרעה זרע, *καὶ ἐκσπερματίσει* (for *ἐκσπερματισθήσεται*) *σπέρμα*, (Sept.) where the sense, as is universally agreed, is, 'she shall conceive [and bring forth children].'

12. *ἑνὸς*] 'from one person [only],—namely, Abraham.' *Καὶ τ. νενεκ.*, 'and he [as it were]

τοῦ οὐρανοῦ τῷ πλήθει, καὶ * ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος
k Gen 23. 4. & 47. 9. τῆς θαλάσσης ἡ ἀναρίθμητος. [k] Κατὰ πίστιν ἀπέθανον 13
1 Chron. 29. 15. οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόῤῥωθεν
Ps. 39. 13. & 119. 19. John 8. 33. αὐτὰς ἰδόντες, [καὶ πεισθέντες] καὶ ἀσπασάμενοι, καὶ ὁμο-
λογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.
οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζη- 14
τοῦσι. Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ᾽ ἧς ἐξῆλθον, εἶχον 15
l Exod. 3.6. Matt. 22.32. Acts 7. 32. ἂν καιρὸν ἀνακάμψαι· [l] ‡ νυνὶ δὲ κρείττονος ὀρέγονται, τουτ- 16

dead,' namely, as to propagation. See Note on Rom. iv. 19. Ταῦτα, for τοῦτο, and that for οὗτος. The Classical writers often so use καὶ τοῦτο, (as the Latin ones do *idque*, '*and that*;') very rarely ταῦτα, though some examples are adduced by the Commentators.

— καθὼς τὰ ἄστρα—θαλάσσης.] *Oriental* and popular hyperboles, though such are found also in the Western writers. So Aristoph. Lys. 1260, we have ἦν γὰρ τὤνδρες οὐκ ἐλάσσως τᾶς ψάμμας, τοὶ Πέρσαι.

Here, for the common reading ὡσεὶ ἄμμος, many ancient MSS., some Fathers, and early Editions have ὡς ἡ ἄμμος, which has been adopted by Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz; and justly; for propriety of language at once requires the Article (as in the passage of Aristophanes), and rejects ὡσεί. We may suppose in this, as in many other cases, η to have passed into ει.

— τὸ χεῖλος.] Meaning *margin*, by an idiom occurring also in the Classical writers, and found both in the Hebrew שפה and the Latin *labrum*.

13—16. These verses are introduced to confirm what was said at ver. 10 on the nature of the faith of the Patriarchs,—that it regarded not an earthly, but a heavenly country, the same as that which Christians expect. (Kuinoel.)

13. κατὰ πίστιν ἀπέθανον οὗτοι πάντες.] Some learned Commentators interpret the *promises* alluded to in this chapter as *temporal*; and are consequently reduced to the necessity of confining the expression οὗτοι πάντες to *some* of the persons that had been named; or of referring it to *all* Abraham's descendants, of whom mention has been made in the preceding sentence. Now it is obvious, as Whitby remarks, that *all* the descendants of Abraham did not *die* in faith; and how, on the other hand, any particular individuals of those before named can be selected by an expression which comprehends *all*, it is not easy to discover; and if *all* who had been before named are referred to (as is unavoidable), then the promises cannot have been temporal, there being some to whom no temporal promises were made, as Abel and Enoch. As to the difficulty arising from the declaration, that the persons enumerated had *died in faith*, when it is known that Enoch did *not die*, but was translated; this is easily removed by considering that the stress is not laid upon the *death* of those believers, but upon their having *retained their faith through life*. (Abp. Magee.) So Chrysostom observes that the words are to be understood of those that went before, q. d. all that did die.

The words καὶ πεισθέντες, not found in most of the MSS., Versions, early Editions, and many of the Fathers, have been rejected by almost all Critics, and cancelled by Bengel, Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz. It is plain from the Greek Commentators that the reading is a mere gloss on ἀσπασάμενοι following, of which (from the many examples adduced by Wetstein, Kypke, Loesner, and Kuin.) the sense appears to be, 'having hailed them, joyfully anticipating their fulfilment.'

— ξένοι καὶ παρεπίδημοί ε. ἐ. τ. γ.] Render, 'foreigners, and sojourners on earth;' i. e. in this world as compared with heaven.

14—16. The course of argument here may be thus traced: 'The Patriarchs professed themselves to be strangers, and thereby showed they were desirous of *some* country as a permanent abode. Now if they had *sought* a *country* in those parts, or had regarded their native or ancestral land as their true country, they might have found means to return thither. But they did *not* consider Canaan as their country, nor did they return to Chaldea; therefore they desired not an earthly, but a better, even a heavenly one.'

16. νυνὶ δὲ, &c.] Meaning, 'But as things now are, since they so spoke and acted, it is plain that they rested only on the promises of God respecting the possession of Canaan, as a *country*, by their *posterity*; as they did of the attainment by themselves of another country, even a heavenly.' For νυνὶ, many MSS., and some Fathers and early Editions, have νῦν, which is edited by Bengel, Griesbach, Tittman, and Scholz; but without sufficient reason; for though νῦν is used in this sense in other parts of the New Test., yet νυνὶ is stronger in sense than νῦν, and is more suitable when, as here, used in antithesis, after εἰ has preceded. Thus it is found at Rom. vii. 17. Heb. vii. 6, and sometimes in the Classical writers. It is true that we have νῦν δὲ used in antithesis at 1 Cor. xiii. 13. Thucyd. iii. 43, and after εἰ at Luke xix. 42. Yet as νυνὶ occurs in antithesis supra viii. 6 without any varr. lect., I have thought proper, with Wetstein and Vater, to retain the common reading, found also in the Ed. Princ.

That heaven is man's proper country was indeed acknowledged by most of the heathen philosophers who believed in a future state. So, too, *Scaliger*, in his Epitaphium, says, 'Profecto vera patria viro forti cœlum est: quippe hic *peregrinamur* boni, mali in exilio sunt.'

— διὸ οὐκ ἐπαισχύνεται, &c.] 'therefore (i. e. since they had such undoubting faith in the Divine promises) God does not (i. e. did not) disdain (meaning, per meiosin, *vouchsafes*, see Note on ii. 11) to be called *their God*;' an expression implying the ideas of protection, preservation, and benefitting.

ἐστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, Θεὸς
17 ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν. [m] Πίστει [m] Gen. 22. 2, &c.
προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος· καὶ τὸν Ecclus. 44. 21.
18 μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, [n] πρὸς [n] Gen. 21. 12. Rom. 9. 7.
ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα· Gal. 3. 29.
19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεὸς,
20 ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο. [o] Πίστει περὶ μελ- [o] Gen. 27. 27, 29.
21 λόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἡσαῦ. [p] Πί- [p] Gen. 48. 5, 15, 16, 20.
στει Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησε· & 47. 31.
καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

— *ἡτοίμασε γὰρ αὐτοῖς πόλιν.*] Meaning, '[And he shows himself such,] for he hath prepared and destined for them a city,' or permanent abode (as opposed to the *σκηναὶ* at ver. 9), even a heavenly one. On *ἡτοίμ.* see Note on Matt. xxv. 34.

17—19. On these verses see a Discourse by Bp. Coneybeare, vol. ii. p. 243, seqq., in which, after settling the meaning of *faith* in this Chapter, he adverts to the remarkable *example* of it in the person of Abraham, who was therefore dignified with the title of *Father* of the faithful. He points out the instances in which he was tried, and the reasons and grounds on which he built his confidence; and finally *applies* what has been said of Abraham to the case of *Christians* under the Gospel Dispensation.

17. *προσενήνοχεν.*] This is one of the many instances of verbs being simply expressed, when the *will* or *endeavour* to perform the action is alone meant: an idiom (as appears from the examples adduced by the Commentators) as old as the time of Homer. In the present case the action was all but done, and was only hindered by the Divine command. It had, therefore, the same merit as if done; and has been always regarded by the Jewish writers, from Philo downwards, as a complete sacrifice. *Πειραζόμενος*, 'when he was put to the proof as to his faith.'

— *καὶ τὸν μονογενῆ—ἀναδεξάμενος*] 'and he offered up his only son, who had received the promises;' or rather, he who had received them into his heart in full faith; for it would seem (as Grotius suggests) that *ἀναδεξ.* is more significant than *δεξ.* would have been. This clause is (as Stuart observes) designed to augment the force of the description of Abraham's case.

18. *πρὸς ὃν ἐλαλήθη.*] Render, 'to whom, or, concerning whom it had been said,' &c. Meaning, 'that Abraham, to whom it had been said by God, "In Isaac shall there be named a posterity to thee."'

— *ἐν Ἰσαὰκ κληθ. σ. σπ.*] As much as to say, 'the seed which is promised thee must descend only from Isaac.'

19. *λογισάμενος ὅτι—ὁ Θεός.*] The full sense intended is, 'as reflecting that, though Isaac should die, yet the promise of posterity by him would be sure, inasmuch as the same Omnipotence, which at first brought him into being, could even raise him from the dead.' Here *αὐτὸν* must be supplied from the clause following.

— *ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.*] These words, not a little obscure, have been variously interpreted. Many eminent Expositors, ancient and modern, have taken *ἐν παραβολῇ* for *ἐν τύπῳ*, or *ἐν συμβόλῳ*, scil. *τῆς ἀναστάσεως*: an ellipsis, however, too harsh to be admitted; and, as Ernesti observes, Isaac is no where called a type of Christ in *that respect;* nor could he be. The expression may rather be supposed to mean, '*simili modo*,' 'with similitude;' though on the *point* of similitude here intended there is a difference of opinion. Some, as Newcome, Hammond, Whitby, and Stuart, referring the words to the miraculous birth of Isaac, explain, 'Abraham believed that God could raise Isaac from the dead, because he had, as it were, *obtained* him from the dead;' i. e. because he was born of those 'as good as dead:' an interpretation, however, not a little harsh, and, moreover, inconsistent with the *usus loquendi* as respects *κομισ.*; *κομίσασθαι* never signifying simply to *obtain*, but to *receive back*, either in the way of *recovery* of what is lost, or in *return* for what has been given. Hence I prefer, with Calvin, Limborch, and Kuinoel, to interpret, 'Abraham believed that God could recal his son to life; wherefore (because of this faith) he also *in like manner* (i. e. as it were raised from the dead) received him back [safe];' for Isaac was in a manner dead,—i. e. in his father's opinion and his own,—and was restored to his father, as it were from the gates of the grave. Compare 2 Cor. i. 9, 10.

20. *πίστει*] 'by faith,' viz. in the revelations made to him respecting his sons' future condition, firmly trusting that the blessings he was invoking would have their effect; and though those blessings turned out different from Isaac's intention, yet they were not the less delivered in *faith* that they would be fulfilled: nay, by Philo they are regarded in the light of *predictions.*

21. *ἀποθνήσκων.*] Render, 'in dying,' i. e. 'when about to die;' a sense required by the facts, as recorded in Genesis.

— *προσεκύνησεν ἐπὶ τὸ ἄκρον, &c.*] Here we have, as often in this Book, a citation from the Septuagint; consequently the present passage decides nothing as to the question whether the Hebrew מטה should be rendered 'staff,' or 'bed's head.' The word will bear either sense, according to the pointing; and Doddridge, Macknight, Stuart, and others, adopt the *former.* I rather agree with Rosenmuller, Gesenius, and Kuinoel in preferring the *latter*, which is supported by the Masoretic pointing, and by all the ancient Versions except the Sept. Nor is this sense liable to any serious objection, if we understand מטה not of the head of a *bed* such as we

q Gen. 50. 24. [q] Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ 22
r Exod. 1. 16. & 2. 2, 11. Acts 7. 20. ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. [r] Πίστει 23
Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ
s Exod. 2. 10, 11. Ps. 84. 11. διάταγμα τοῦ βασιλέως. [s] Πίστει Μωϋσῆς, μέγας γενόμενος, 24
ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ· μᾶλλον ἑλό- 25
μενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον
ἔχειν ἁμαρτίας ἀπόλαυσιν· μείζονα πλοῦτον ἡγησάμενος τῶν 26

use, but the upper part of a long pillow or divan, something like our *Grecian sofa*. Certainly, the sense *bed's-head* is far more suitable than that of staff, since, at the time in question, Israel was, doubtless, confined to his bed. On this, then, it appears he was reclining with his arm, and towards this, in aiming at the kneeling posture appropriate to worship, he would necessarily be turned. The *worshipping* here spoken of may be supposed to have been an act of devout thankfulness to that God, who had protected him through life, and ordained that his bones should rest in that land of promise, whither he, with the eye of faith, looked forward to the removal of his posterity.

From what is said in the passage of Genesis, it appears that Jacob's *blessing* his sons took place not at the time of his worshipping towards the bed's head, but *afterwards;* not, however, as Michaelis imagines, a *considerable* time after; for the Hebr. אחרי and the Greek μετὰ ταῦτα are often used of a *short time* after any event; and that it could not be *long*, is plain from the words of Gen. xlvii. 29, 'the time *drew nigh* that Israel must die.' Admitting, however, that the circumstances *were distinct*, yet it will not follow that there is any *discrepancy* between the accounts of Moses and the Apostle. We may regard the words καὶ προσεκύνησε—αὐτοῦ as forming a clause quite distinct from the preceding; and suppose that πίστει is meant to be repeated. Render, 'by faith, too, he worshipped, &c.' Thus all difficulty vanishes; for we cannot regard the transposition of the order of time as any, such being frequent in Scripture. And here it is of very little consequence, since, from the air of the Mosaic account, it is evident that the two circumstances were within a very short time of each other; and as the *principle* of faith was equally conspicuous in *both*, they are therefore mentioned conjointly.

22. πίστει—ἐνετείλατο.] These words seem meant to be explanatory of what was said at vv. 20, 21, and to more fully develop their sense. It was *faith*, the Apostle shows, that was the moving principle both in the εὐλογία and the προσκύνησις. And the words ἐμνημόνευσε περὶ τῆς ἐξόδου τῶν υ. Ἰ. (where ἐμνημ. must be understood of *prophetical* mention, probably from inspiration at the time) are intended to *illustrate* the expressions περὶ μελλόντων, as περὶ τῶν ὀστέων α. ἐνετείλ. to point to the *circumstance* which led to the προσκύνησις. That the same injunction should have been *again* given at the last solemn blessing was natural. On the *former* occasion, it seems, the Patriarch did not give the *chief* reason for the injunction; but did so in the latter, when he spoke περὶ μελλόντων.

23—28. Here the Apostle illustrates the principle of faith, as operating on *another* great Founder, as it were, of the Jewish nation; and introduces the chief instances of *his* faith, by adverting to that of his *parents*, as evinced in so confidently committing to the care of Providence the child whom, from a persuasion of his being destined to something great, they had, at their imminent peril, preserved for three months.

23. τῶν πατέρων α.] Of this use (exceedingly rare) of πατέρες to signify both *parents* (occurring also at Eph. vi. 4), an example is adduced by Wetstein from Parthenius. In the same manner *patres* occurs in Latin. See Facciol. Lex.

— διότι εἶδον ἀστεῖον τὸ παιδίον.] This is not meant as the *chief* reason why they preserved the child. It was their *faith* and implicit reliance on the blessing of Providence upon their endeavours to save the child, that *principally* induced them thus to conceal him. The other was only an inferior reason; though it has been thought that, from his remarkable comeliness, they augured he would turn out something extraordinary; *beauty* being by the ancients regarded as a mark of the Divine favour. It is, however, the opinion of Josephus and Philo, that the expression ἀστεῖος is to be understood, not of personal beauty, but of a certain *august* air which announced the probability of future greatness.

24. μέγας γενόμενος.] Meaning, 'when he had attained to man's estate;' a sense of μέγας found in the best writers, from Homer downwards, and here required by the original Hebrew.

— ἠρνήσατο λέγεσθαι.] It is not necessary to understand by this a *formal refusal*. The expression may merely be supposed to denote that he was *not disposed* to be so called, which is attested by the whole of the narration in Exodus. It seems he *had been* regarded as son of Pharaoh's daughter. In his disavowal of this he was actuated by his resolution to renounce his splendid prospects, and devote himself to the deliverance of his countrymen; and not being the real, he did not choose to be the *adopted* son of Pharaoh's daughter.

The next two verses show the *extent* of the sacrifice; Moses being there represented as exchanging the wealth, luxury, and sinful pleasures of a court, then the wealthiest and most magnificent, though the most corrupt, in the world, for the oppression and insult which, when he professed himself an Israelite, he must have to encounter.

25. πρόσκ. ἔχ. ἁμαρτ. ἀπόλ.] Adverting to one of the chief reasons for this preference,—the *everlasting* blessings which God can bestow, as contrasted with the *fleeting* pleasures of sin.

‡ ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέ-
27 βλεπε γὰρ εἰς τὴν μισθαποδοσίαν. [t] Πίστει κατέλιπεν Αἴ- t Exod. 10. 28, 29.
γυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ & 12. 31, &c. & 13. 17, &c.
28 ἀόρατον ὡς ὁρῶν ἐκαρτέρησε. [u] Πίστει πεποίηκε τὸ πάσχα u Exod. 12. 3, &c.
καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ & 21. 22.
29 πρωτότοκα θίγῃ αὐτῶν. [x] Πίστει διέβησαν τὴν Ἐρυθρὰν x Exod. 14. 21, 22.
θάλασσαν, ὡς διὰ ξηρᾶς· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι,
30 κατεπόθησαν. [y] Πίστει τὰ τείχη Ἱεριχὼ ἔπεσε, κυκλωθέντα y Jos. 6. 20.

26. *ἐν Αἰγύπτῳ.*] For this several MSS. and Versions, and some Fathers and early Editions, have *Αἰγύπτου*, which has been edited by Griesbach, Matthæi, Schott, Tittman, and Scholz, who regard the common reading as a gloss. But how *Αἰγύπτου* should *require* a *gloss*, it is not easy to see. It is more probable that *Αἰγύπτου* is a *correction*.

— *τὸν ὀνειδισμὸν τοῦ Χριστοῦ.*] This expression has been variously explained. The ancient and most modern Expositors take it to mean, 'contumely similar to that which Christ suffered;' remarking that the Genitive often denotes comparison, or similitude, as Luke xi. 29, *τὸ σημεῖον Ἰωνᾶ·* 2 Cor. iv. 10, *ἡ νέκρωσις τοῦ Ἰησοῦ·* 2 Cor. i. 5, *τὰ παθήματα τοῦ Χριστοῦ.* To this, however (which seems too confined a view of the sense), I prefer that adopted by others, as Bp. Hall, Doddridge, Scott, and Kuinoel, who interpret, 'the reproach which he, together with the people of Israel, suffered for the expectation of Christ;' i. e. a Redeemer who should arise from among them; see 1 Cor. x. 4. 9. Both senses, indeed, may be conjoined; and we may suppose, with Bp. Bull, that 'the reproach of the Israelites is called the reproach of Christ, not only for the similarity between it and that which Christ also suffered (or from its being a type thereof), but *also*, and chiefly, because that people was the people of Christ, and so their reproach was his.' See Exod. iii. 6, 7.

— *τὴν μισθαποδοσίαν.*] Namely, the future reward of faith and constancy to be expected in heaven, of which the possession of Canaan was but a type.

27. *πίστει κατέλιπεν Α., μὴ φοβ.*] The best Expositors are agreed that the Apostle is speaking, not of Moses' flight to Midian, but of his departure from Egypt the *second* time, when he led forth the Israelites from Egypt. And though, in the former case, he had been in great fear, in the latter he was fearless, not heeding the minatory words of the King on his leaving, 'See my face no more;' nor the vengeance with which the tyrant was sure to visit the Israelites for their departing in spite of him.

— *ἐκαρτέρησε*] 'bore up.' In this elegantly elliptical use (corresponding to that of our verb to *bear up*) the word occurs in the best Classical writers. So Thucydides, ii. 44, *καρτερεῖν δὲ χρὴ καὶ ἄλλων παίδων ἐλπίδι·* Euripid., Alcest. 1074, *ῥᾷον παραινεῖν, ἢ παθόντα καρτερεῖν·* and Rhes. 148, *ὄψει με καρτεροῦνθ', ὅταν δέῃ.* And so in Virgil Æn. i. 207, we have '*Durate*, et vosmet rebus servate secundis.' Thus, then, it is meant that he courageously encountered the hazards of disobedience to the earthly and visible King, as keeping in view his paramount duty to that Monarch who is *invisible*, the Lord of heaven and earth. See 1 Tim. i. 17.

28. *πεποίηκε.*] Almost all Expositors take *πεπ.* to mean 'he celebrated;' but Böhme and Kuinoel, 'he instituted;' observing that a term of latitude is adapted, to suit both *τὸ πάσχα* and *τὴν πρόσχυσιν τοῦ αἵματος.* It is plain that this was done 'in faith;' i. e. in full confidence of the preservation promised, and also in faith of a higher kind; the rite being not only a memorial of Israel's deliverance, but also a typical prefiguration of our salvation by the death of Christ, and through faith in his blood: see Owen, Macknight, and Scott; and compare 1 Cor. v. 7. *Τὴν πρόσχυσιν*, i. e. the sprinkling of blood mentioned in Exod. xii. 7. 22; lit., 'a pouring out upon,' as Exod. xxiv. 6.

29. *τὴν Ἐρυθρὰν θάλασσαν.*] Said by the best Commentators to be so called from the red tinge, imparted by the weeds with which it abounds, insomuch that it is called in Genesis ים־סוף, 'the weedy sea.' And so the Pesch. Syr. Translator calls it. Rosenmuller, however, is of opinion that it ought to be called the sea of *Madrepores*; those occupying the bottom: a view also adopted by Laborde, Travels into Palestine, p. 264, who quotes Giovanni Finati as saying, 'that the water of this sea is so transparent that he amused himself with observing the peculiarity of the depths below him, where *weeds and corals* grow to such a size as almost to have the appearance of groves and gardens.' These particulars, however, serve to confirm the *former* view quite as much as the latter.

— *ἧς.*] Here many supply *θαλάσσης*; others, *διαβάσεως*; but I prefer, with Kuinoel, to understand *ξηρᾶς*, meaning, 'cujus sicci periculum facturi, an transitum esset præbiturum.' *Πεῖραν λαμβ. τινὸς* is a phrase common in the best writers, but also found in the Sept., as Deut. xxviii. 56.

30. *πίστει τὰ τείχη*, &c.] Meaning, 'It was by faith that the walls of Jericho fell, after having been compassed about seven days;' the period foretold by God at which the city walls should fall. Now this was permitted to happen *ἐπὶ πίστει*; i. e. on account of the faith of Joshua and his army in the assurances of God: and therefore to that faith the fall of the city may in a certain sense be ascribed. Indeed, the whole affair was supernatural; for the Israelites were merely to march round the place for seven days, blowing the trumpets, but abstaining from attack. That the walls did *fall* without any physical cause is a *fact* which cannot be explained away by any Philological device of those who seek to remove the supernatural.

ἐπὶ ἑπτὰ ἡμέρας. [z] Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο 31
τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ᾽ εἰρήνης.
[a] Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος 32
περὶ Γεδεὼν Βαράκ τε, καὶ Σαμψὼν καὶ Ἰεφθάε, Δαυΐδ τε
καὶ Σαμουὴλ καὶ τῶν προφητῶν· [b] οἳ διὰ πίστεως κατη- 33
γωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπ-
αγγελιῶν, ἔφραξαν στόματα λεόντων, [c] ἔσβεσαν δύναμιν 34
πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλι-

z Jos. 2. 1. & 6. 23. James 2. 25. a Jud. 4. 6. & 6. 11. & 11. 1. & 12. 7. & 13. 24. 1 Sam. 1. 20. & 12. 17, &c. & 13. 14. & 17. 45. b Jud. 14. 6. 1 Sam. 17. 34. 2 Sam. 8. 1. & 10. 19. & 12. 29. Dan. 6. 22. c Jud. 7. 21. & 15. 15. 1 Sam. 14. 1, &c. & 20. 1. 2 Sam. 7. 12. 1 Kings 9. 4. & 19. 1, &c. 2 Kings 6. 16. & 20. 7. 1 Chron. 22. 9. Job 42. 10. Psal. 6. 9. & 89. 20, &c. Isa. 38 21. Dan. 3. 25.

31. πίστει.] Meaning, implicit faith in the declarations of God, that Jericho would be taken.

— ἡ πόρνη.] Many Commentators have so stumbled at this term,—employed here and in James ii. 25,—that they have attempted to affix to it some signification varying from the common one; either *idolatress*, or *hostess*. Now the former is quite inadmissible in a plain narration like that in Josh. ii. 1. vi. 17; and the latter, though somewhat countenanced by Josephus and the Chaldee paraphrast, is untenable; for, as the best Hebraists are agreed, זונה will bear no such sense, since it cannot come from the root זון, to *feed*, but from זנה, to 'commit whoredom;' see Stuart. Kuinoel, indeed, suggests, that were we even to adopt that sense, 'it would come to the same thing; since, in ancient times, those hostesses were generally harlots.' But that, I apprehend, only applies to much *later* times. At this early period *inns* were scarcely in use at all. It was the frequency of travelling that, in later times, rendered inns necessary; and the multitude of travellers at such places tended to produce vice. It is best, however, to retain the usual sense of the word, and, with Macknight, to suppose that Rahab is here so called, because she had *once* been so; viz. before she had been brought to the knowledge of the true God, and had been received into the body of the holy people, Josh. vi. 25; after which she, it seems, was still called by her former appellation, though she had reformed her life. So at Matt. xvi. 6, Simon is called the Leper, because he had formerly been such; and Matthew was called the Publican for the same reason.

Εἰρήνης is by the best Expositors interpreted 'kindness, courtesy, hospitality.' But the term may also have allusion to some form of address used on receiving any one to one's house; such, we may suppose, as 'Come in peace!' to correspond to the usual one for salutation at parting, 'Go in peace!' a salutation which (as *peace* included security, tranquillity, and good of every kind) would be an implied assurance of kind treatment.

32—35. Here the Apostle briefly sums up some remaining examples of faith, by the mention (though not in the order of time) of the persons most remarkable for it. The *principle* of faith, he intimates, was conspicuous in them all, though its *fruits* were various; and the writer proceeds to enumerate the distinct effects of each person's particular faith. All, therefore, that is meant seems to be this, that the *subsequent* particular circumstances are true in regard to one or other of the persons in question; of whom *some* (as Joshua and David) subdued kingdoms; *others*, as Abraham and David, received promises. In some it was evinced by courageously attempting the subjection of kingdoms far above their strength to master; in others, 'by living soberly, righteously, and godly,' and faithfully discharging their public duties as rulers, through faith in Him 'who will render to every man according to his works.' With the *actions* which especially evinced their faith, the Apostle intermixes a reference to the *reward* of that faith, in the attainment of the *temporal* blessings promised by Jehovah; and amongst the rest, success in their public measures, whether of war, or legislation and government in general.

32. ἐπιλείψει γάρ με διηγ. ὁ χρόνος, &c.] A form of expression such as frequently occurs in the best writers; though it is worthy of remark that in none of the many examples adduced have we, as here, χρόνος simply. Thus in Athen. v. p. 220, we have ἐπιλείποι δ᾽ ἄν με πᾶς χρόνος εἰ, &c. In numerous other cases ἡμέρα is used, as also *dies* in the Latin; see Liv. Hist. xxviii. 41. Cicero, de Nat. D. iii. 32. The most elegant use of this form of expression is found in Virgil, Æn. i. 372, sq. imitated from Homer, Od. ii. 379. Finally, though I have never seen any instance of χρόνος thus used by itself in the *Greek* writers, yet of *tempus* in Latin so used an example occurs in Cicero pro S. Roscio, 32, 'Tempus, perdite, citius quam oratio deficeret:' a sense, I apprehend, the very one here intended to be expressed.

33. εἰργάσαντο δικαιοσύνην.] In the term εἰργ. we have involved a notion of what is *habitual*; as in Matt. vii. 23, οἱ ἐργαζόμενοι τὴν ἀνομίαν.

33, 34. ἔφραξαν στόματα λεόντων, &c.] These several expressions are partly *general*, and intended to show *how* it was that the promises were obtained: of which character is ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, which is by Owen supposed to be used with reference to Isaiah xxxviii. 8; but it is probably to be taken of *political* or *military* strength, the words following, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, carrying the idea still further, and being meant to intimate, that 'faith animates to the most heroic enterprises, both civil and military.' And both expressions apply to Joshua, Barak, Gideon, Samson, Jephtha, and others. Of the former the literal sense is (by an idiom fre-

35 ναν ἀλλοτρίων. [d] Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς
νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι
τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·
36 [e] ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ
37 δεσμῶν καὶ φυλακῆς. [f] ἐλιθάσθησαν, ἐπρίσθησαν, ‡ ἐπει-

d 1 Kings 17. 23. 2 Kings 4. 36. 2 Mac. 6. 19, 28. & 7. 7, &c. Acts 22. 25.
e Jer. 20. 2.
f 1 Kings 21. 13. 2 Kings 1. 8. Matt. 3. 4.

quent in the Classical writers), 'from being weak, became powerful.' The words following, *παρεμβολὰς ἔκλιναν ἀλλοτρίων*, seem meant as a *climax* on those preceding; *ἔκλιναν* here standing for *ἐνέκλ.* (as in Hom. Il. ε. 37.) The sense may be literally expressed, 'made their ranks give way;' i. e. routed their troops. Here, as often in the Classical writers, *παρεμβολή* denotes, not *camps*, but the *armies* which fill the camps.

The other expressions in verse 34 are *special;* the *first* adverting to the cases of Daniel, Samson, and David; the *second* to that of Shadrach, Meshach, and Abednego, who may be said to have 'quenched the power of the fire,' because their firm faith in the protection of the God of Israel caused that it should have no power over them, but, as far as regarded them, be quenched. The *third*, *ἔφυγον στόμ. μαχ.*, may refer to the frequent and wonderful escapes of David from the sword of Saul. The expression is regarded as a Hebraism, and occurs at Josh. viii. 24. Yet it is sometimes found in the Classical writers, as Soph. Aj. 651.

35, 36. The Apostle now passes (by a natural association of ideas) from the case of those who were *delivered from danger*, through faith, to that of those who *endured evils* of every kind under its support; in which there is an allusion to 2 Kings iv. 18—37. 1 Kings xvii. 17—24. In all these cases *πίστει*, or *διὰ πίστεως*, may be supplied from the preceding; and indeed it is plainly *implied.* In this and the next two verses the Apostle passes from the earlier periods to the later times of the Hebrew nation, and from persons in public to those in private stations, in order to show that the duty of faith quite as much pertained to one as the other.

35. *ἐξ ἀναστ.*] Render, 'by a resurrection.'

— *ἐτυμπανίσθησαν.*] On the exact nature of the punishment here denoted, no little difference of opinion exists. Many understand *ἐτυμπ.* to mean, *generally*, 'were tortured to death;' while others suppose a *special* sense; though *what* that is, they are not agreed. The import of the expression will best appear by considering its *derivation;* namely, from *τύμπανον*, which signified, 1. a beating-stick; 2. a beating-*post*, which was of the form of a T, and thus suggests the *posture* of the sufferer. Moreover, from this beating being inflicted sometimes with sticks or rods, sometimes with leather thongs inclosing pieces of lead, hence *τυμπανίζω* came to be equivalent to *σφαιρίζω*, *ἐκδέρω*; nay, even *ἀποκεφαλίζω* or *ἀναιρέω*; because in general (when the poor sufferer was not already dead by this kind of *knout*) the punishment ended with beheading him, or beating out his brains with a club. When the Lexicographers explain *τύπτειν* by *κρεμᾶν*, they had an allusion to the hanging posture in which the position of the poor wretch brought him; for his feet did not touch the ground; see Note on Acts xxii. 25. Here the Apostle is supposed to allude to the torture applied to Eleazar, 2 Macc. vi. 19.

— *οὐ προσδεξάμενοι τὴν ἀπολ.*] 'not accepting the proffered deliverance,' i. e. at the price of apostasy: a rare sense of *ἀπολύτρωσις*, but occurring in Luke xxi. 28.

— *κρείττονος ἀναστ.*] Meaning, 'resurrection to another and a better life.' So Josephus, Bell. ii. 8. 10, recounting the various tortures inflicted on the Essenes, in order to induce them to abandon their religion (*στρεβλούμενοι*, &c.), adds, that 'they heeded them not, but *εὔθυμοι τὰς ψυχὰς ἠφίεσαν, ὡς πάλιν κομιούμενοι.*'

36. *ἐμπαιγμῶν καὶ μαστ. πεῖραν ἔλ.*] See 2 Macc. vii. 1. The phrase *πεῖραν ἔλαβον* is for *ἐπειρῶντο*, 'experienced,' 'felt the force of.'

37. The punishment of the *τύμπανον* was, as we have seen, *generally* unto death; but the various punishments next mentioned (*ἐλιθάσθησαν, ἐπρίσθησαν—ἀπέθανον*) are decidedly of that character. Of these the first, *stoning*, had been in use from the early ages, and was at first appropriated to crimes involving profanity. The prophet Zechariah, and, as some say, Jeremiah, died this death. The second, that of *sawing in two*, was an atrocious punishment also of a very early date, as being mentioned in 2 Sam. xii. 31, and elsewhere, and which Isaiah suffered. Vestiges, too, of this are found in the *heathen* writers; as Herodotus, ii. 139, *συμβουλεύειν—τοὺς ἱρέας —μέσους διαταμέειν.* It is, indeed, even yet in use in the East, being recently employed by Tharawaddae, the usurper of the Birman throne.

With respect to the expression following, *ἐπειράσθησαν*, some regard it as an interpolation, or a var. lect. of *ἐπρίσθ.*, or a gloss on that word. Others suppose it an error of the scribes for some other word; and about a dozen different conjectures have been proposed, not one of them in the least countenanced by the MSS. How it should be a *gloss*, or why an *emendation* of *ἐπρίσθ.*, it is not easy to see; for so plain a term as that required not the *one*, and that the *other* should find its way into all the MSS., were unaccountable. Kuinoel coincides in the opinion of those who would *cancel* the word; for which there is alleged the authority of three MSS. and some Versions and Fathers: a testimony, however, very inadequate; for in so few as *three* MSS. the omission may surely be imputed to accident; besides that, a term so difficult would be *likely* to be cancelled by those who, like the above Critics, were ready enough to remove what appeared to them inexplicable. And it was, no doubt, omitted in the *Versions* because the Translators could not explain it. As to the *Fathers*, they, in citation, only *passed it over;* and, therefore, we cannot infer that they had it not in their copies. Indeed, in almost all the cases they *elsewhere* introduce the word. For these several reasons, then, it is best to retain the word.

In order to ascertain the exact import of the term, it must first be determined whether it here

ῥάσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν
μηλωταῖς, ἐν αἰγείοις δέρμασιν· ὑστερούμενοι, θλιβόμενοι,
κακουχούμενοι· (ὧν οὐκ ἦν ἄξιος ὁ κόσμος!) ἐν ἐρημίαις 38
πλανώμενοι καὶ ὄρεσι, καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.
[g] Καὶ cὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ 39
ἐκομίσαντο τὴν ἐπαγγελίαν· τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι 40
προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

XII. [a] ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς, τοσοῦτον ἔχοντες περι- 1
κείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα,

g Supra v. 2. a Rom. 6. 4. & 12. 12. 1 Cor. 9. 24. 2 Cor. 7 1. Eph. 4. 22. Phil. 3. 13, 14. Col. 3. 8. 1 Pet. 2. 1. & 4. 2. supra 10. 36.

bears a *general* or a *special* sense. Against the *former* (viz. tried or tempted to apostasy) it is urged, that that sense had been *before* expressed, and that it is not likely so accurate a writer would pass from very *special* terms to one so *general*; and, therefore, Sykes, Semler, and Ernesti take it, by a change of genus for species, to denote 'being *put to the torture*:' a view in itself not improbable, considering that the writer seems here to have intended only to *exemplify* some of the most cruel kinds of punishment. As in like manner in Æschylus, Eumen. 180, we have οὗ καρανιστῆρες ὀφθαλμώρυχοι Δίκαι, σφαγαί τε—ὑπὸ ῥάχιν παγέντες· and in Lucretius, iii. 1029, 'Carcer, et horribilis de saxo jactus eorum, Verbera, carnifices, robur, pix, *lamina*, tædæ.' As, however, no authority exists for the above sense, it is best to adopt the figurative and general one first mentioned, to which the objection that has been urged is far from being formidable, considering that irregularities as great may be found in the acknowledged writings of St. Paul. Thus we may (with Crellius, Limborch, J. Capell, Hasæus, Wells, Macknight, Carpzov, and Stuart) take it to mean, that they were assailed by temptations to apostasy,—or at least simulation,—by the motives both of hope and fear, especially the former, sometimes insinuated under the prospect of exquisite tortures; a sort of trial like the fiery darts of the Evil one, in bearing which even great and good men have yielded, and which might, therefore, be reckoned among the heavy trials of the people of God.

Finally, in the expression following, ἐν φόνῳ μαχ. ἀπέθανον, which literally means, 'they died by slaughter of the sword,' there is a blending of two phrases, such as I know no example of elsewhere. From the trials of faith in those who had to encounter *death* or *torture*, the Apostle now passes to the less violent, but scarcely less severe, fate of the unhappy persons who, after having escaped out of the hands of their tyrants and persecutors, were, as wretched outcasts, exposed to every variety of woe.

— περιῆλθον ἐν μηλωταῖς, &c.] By the terms μηλωταῖς and αἰγείοις δέρμασι we may understand rude *garments* formed of sheep or goat skins with the wool on, which, Carpzov shows, were worn by the very poorest class, and are still used in Russia and elsewhere.

— ὑστερούμενοι, ϑλιβόμενοι, κακουχούμενοι.] Terms designating every variety of pinching want and dire distress, while the words following, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, &c., advert to the other miseries of their condition, as *houseless wanderers*.

38. ὧν οὐκ ἦν ἄξιος ὁ κόσμος, &c.] Of this remark the true intent is doubtless that suggested by Dr. Owen (or rather Calvin, who originally pointed it out); namely, to anticipate a possible objection, that the persons in question were thus *outcasts*, because not *worthy* of human society! Contrariwise, it is asserted, the world itself was not worthy *of them!* alluding, as Hyperius observes, to the obstinate rejection of the ungodly. In like manner it may be said that the Jews were not worthy of John the Baptist, Christ, and the Apostles.

— σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.] By the former are meant *caverns*; by the latter, *caves*. These were, it would seem, not only used for sleeping in at night, but sometimes for abode by day. And Palestine abounds in caverns very well adapted for the habitation, however dreary, of numerous persons; as is clear from the account of what befel Josephus and the Jews after the capture of Jotapata, in the persecution under Antiochus. See Antiq. xii. 8.

39. μαρτυρηθέντες.] See Note supra ver. 2.

— οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, &c.] Of these words, and those which follow to the end of ver. 40, the sense mainly depends upon the import of the expressions τὴν ἐπαγγελίαν and κρεῖττόν τι, of which the former must, from the context, be understood of the promised blessings of a Redeemer; and the latter, of the fulfilment of that promise—the *Gospel dispensation*. Thus the general sense is: 'They all received *not* the promise [held out to virtue], neither *perfectly* in the temporal world, nor *at all* in the spiritual one of the Messiah. No: God was pleased, in the exercise of his providence for us, to destine that they should not attain the perfect fruition of the Divine promises, till the time when they should enjoy them in common with us.' On this sense of τελ. (in which there is an agonistic metaphor) see Note on ii. 10.

XII. 1, 2. Having pointed out the *nature*, and shown by examples the *efficacy* of faith, the Apostle now proceeds to exhort his Hebrew converts to bring the same principle into action in the *Christian* faith; inculcating stedfast perseverance even under the greatest trials, and comforting them with the assurance, that the evils they were suffering were not marks of God's wrath, but rather paternal chastisements, intended for their good in the end. He founds his exhortation on a view which seems to have been suggested by the foregoing *agonistic* allusion, and of which the imagery in vv. 1 & 2 is a continuation. Thus he represents the persons whom he is ad-

καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν
2 προκείμενον ἡμῖν ἀγῶνα· [b] ἀφορῶντες εἰς τὸν τῆς πίστεως

b 1 Cor. 1. 8 Ps. 110. 1. Luke 24. 26. Phil. 2. 8, &c. 1 Pet. 1. 11. supra 1. 3, 13. & 2. 10. & 8. 1.

dressing as placed in a *race-course*, of which the *spectators* are the innumerable company of the Worthies of the old Dispensation just adverted to; who, by their words and actions, testified how far the objects of *their* faith were raised above worldly considerations.

In developing this figure, the Apostle adverts to *three circumstances* respecting the runner, in order to deduce from thence the exhortation he had in view: 1. That he carefully cast aside *every* encumbrance to his progress, not only ridding himself of unnecessary clothing, but (by means of previous training) of all superfluous flesh. 2. That he patiently endured the toil necessary to fit him for the race. 3. That he kept his eye fixed on the goal, where the βραβευτὴς sat ready to determine the contest, and distribute the prizes. On each of these particulars a few remarks will be necessary, and especially to point out the *application*. First, the term ὄγκος signifies weight, load, *encumbrance*; and as ὄγκος τοῦ σώματος, or τῶν σαρκῶν, or such like, often occur in the later writers, there is reason to think the allusion is chiefly to the weight of *flesh*, though also to that of *clothes*. In the *application*, the expression may be understood, in a general way, of whatever disposition (as sensuality or worldly-mindedness) bows the soul down to earth, and consequently impedes it in running its spiritual race. Thus, then, it is meant, that 'as one running in a race would be cumbered by a heavy load of useless flesh or superfluous clothing, so is the Christian, by sensuality and worldly-mindedness, equally hindered in running the race set before him.' To this purpose it is well said by an heathen moralist, 'Quin corpus onustum Hesternis vitiis animum quoque prægravat una, Atque *affigit humo* divinæ particulam auræ.' And Philo similarly observes, in a fine passage cited by Carpzov on Rom. vii. 5, ὅσαι δὲ τὸν σαρκῶν φορτὸν ἀχθοφοροῦσι, ἄνω βλέπειν εἰς τὰς οὐρανίους περιόδους ἀδυνατοῦσι.

In the words following, καὶ τὴν εὐπερίστατον ἁμαρτίαν, the above metaphor is abandoned; not, indeed, as some suppose, from inadvertence, but to suggest the *application*; and as ὄγκον was meant in a *general* sense, so here τὴν εὐπερίστατον ἁμαρτίαν points to one *particular* evil disposition which they should strive to throw off. The sin in question (or rather the *disposition* to it) *may*, with the best Expositors, be supposed to be that of *unbelief* (the want of the πίστις before inculcated), or *timidity* in professing the Gospel; which would constantly tempt them to apostasy, either actual or virtual, and to which their peculiar circumstances especially exposed them. Thus it will not be difficult to fix the sense of the disputed expression εὐπερίστατον, which, being an ἅπαξ λεγόμενον, is best understood from the context. Now, although, from its etymology, it *might* bear almost any one of the various senses assigned by Commentators, yet from the context it will admit only one of the two following: either, 1. that of Chrysostom and most Expositors, 'which doth so *easily beset* us;' or, 2. that of Grotius, Crellius, Capellus, Kypke, and Kuinoel, 'the sin which especially *winds around* us, and *hinders* our course;' namely, unbelief and a disposition to apostasy, thus said to *wind round*, with allusion, it is supposed, to the long Oriental garments, which in such exercises were cast aside. Of these two interpretations, the former is not a little objectionable, from the confusion of metaphor it introduces, and from the term εὐπερίστατον having thus to be taken in an *active*, instead of a passive, sense, — quite against the analogy of the language, as seen in εὐπερίχυτος and other similar forms. Whereas, according to the latter interpretation, the word will have the very sense in which the *noun* περίστασις is used by Max. Tyr. (as cited by Kypke), τὰς περιστάσεις πάσας (all impediments) ἀπεδύσατο, καὶ τῶν δεσμῶν ἐξέλυσεν αὐτόν. And how applicable is this sense, it is scarcely necessary to observe; sins being most fitly compared to *burdens* and *bonds*, by which man is 'sore let and hindered in running the race which is set before him.' See Note on Gal. vi. 2. 5. Perhaps, however, the evil disposition here adverted to is, not *unbelief*, but rather that *sluggishness*, νωθρεία, with which the Hebrew Christians are often upbraided in this Epistle, either directly or indirectly. See supra v. 11.

— δι' ὑπομονῆς τρέχωμεν τὸν προκ., &c.] The term ὑπομονὴ is here meant to denote *endurance* and *perseverance*. The expression ἀγὼν is used to intimate the *struggle* necessary to be maintained with various evil passions and propensities,—a struggle only to end with *life*, so multiform are the temptations of the world, the flesh, and the devil, which beset us both in body and mind. So, by a similar form of expression, it is said in Philo, p. 203 (cited by Carpzov), τὸν προτεθέντα ἀγῶνα τῶν θείων καὶ Ὀλυμπίων ἀρετῶν.

2. ἀφορῶντες εἰς τὸν—Ἰησοῦν.] Thus far the Apostle has, for the confirmation of the Hebrew Christians, set before them the examples of those worthies of former times who had, by the strength of their faith, done and suffered so much; 'scarcely any thing,' as Bp. Sanderson observes in a Sermon on ver. 3, 'being so calculated to stir up men to the performance of duty as the *examples* of such as have performed the same before them with *glory* and *success*; for, besides that this leads them to emulate their glory, it cheers them with hopes of like *success*, and effectually removes that which is the common excuse of sloth and neglect of duty,—the pretence of *impossibility*.' 'Thus far, then, (adds Bp. Sanderson) he brings to their view this cloud of witnesses, as also witnesses of their success or failure. But now *through* this cloud, as a *medium*, he bids them look at a *higher example*,—the Sun of Righteousness. An example recommended to them, 1. from the *completeness* of Him who is at both ends of the race, at once the ἀγωνοθέτης and the βραβευτὴς,—he that gives the law at the start, and he that gives the prize at the goal, —the Author and Finisher of our faith. 2. From the *manner* of his sufferings; not patiently alone *enduring*, but also courageously *despising* them. 3. From the *issue* and consequents of his sufferings, which were in lieu of the pain, *joy*; of the shame, *glory*. So that if they desired to *reign* with him, they must first *suffer* with him.'

ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν· ὅς, ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ * κεκάθικεν. Ἀναλογίσασθε 3
γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

c 1 Cor. 10. 13. supra 10. 32—34.

[c] Οὔπω μέχρις αἵματος ἀντικατέστητε, πρὸς τὴν ἁμαρ- 4

— τὸν τῆς πίστεως ἀρχηγόν.] Ἀρχ. here signifies *author* and *exemplar;* Christ being so termed, as calling forth our faith by his promises in the Gospel, and exemplifying it in his person. In like manner the βραβευτὴς (to whom Christ is here compared) was almost always one who had himself been victor, and who therefore presented in himself an example to the candidates for the prize.

— τελειωτὴν] *Rewarder:* a term used with allusion to the βραβευτὴς, or person who distributed the prize. So, by a similar metaphor, it is said in Philo, p. 74 (cited by Kuinoel), πότε οὖν, ὦ ψυχὴ, μάλιστα νεκροφορεῖν σαυτὴν ὑπολήψῃ; ἆρά γε οὐχ ὅταν τελειωθῇς, καὶ βραβείων καὶ στεφάνων ἀξιωθῇς; or the expression may mean, 'one who brings us through to the goal;' by an allusion to the *trainer* of the athletæ at the games.

— ἀντὶ τῆς προκειμένης, &c.] The term ἀντὶ here has been variously interpreted; but no sense, as Kuinoel proves, is so suitable to the context as the one commonly assigned, *because of*, which he, in conjunction with Wetstein, shows to be one naturally arising out of that use of ἀντὶ, by which it denotes the *price* of any labour or service. Of this use examples occur at Eph. v. 31. Luke i. 20, and Joseph. Bell. i. 8. 6. Indeed the idea of *reward* is inherent in the very term following, χαρᾶς, which implies exaltation at the right hand of God, and a glorious reigning with him: an idea suggested by the words further on, ἐν δεξιᾷ τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν.

— σταυρόν.] Meaning the death of the cross. Αἰσχύνης καταφρονήσας. With this Wetstein compares from Herodian ii. 10. 10, κρύους καὶ θάλπους καταφρονῶν.

— κεκάθικεν.] This (instead of ἐκάθισεν) I have thought proper to edit, with the best Critics, from Bengel to Scholz; such being found in all the best MSS. and all the early Editions except the Erasmian, which first gave ἐκάθικεν, by an error of the press, afterwards unwarily corrected by the Editor to ἐκάθισεν.

3. The Apostle now, as Hyperius observes, accommodates the above example to the particular case of the Hebrews themselves; here (as Calvin says) further enforcing the above exhortation by a comparison of Christ with those that are Christ's; q. d. 'Compare him who suffered such things [though the Son of God] with yourselves.'

— ἀναλογίσασθε τὸν τοιαύτην, &c.] 'Consider Him [high and holy as he is] who experienced so great an opposition of the ungodly against him.' 'The term ἀναλογίσασθαι imports (as Bp. Sanderson well observes) not the bare *consideration* of a thing by itself alone, but also by weighing and comparing it with some other things of like nature, and observing the analogies or proportions between it and them.' Ἀντιλογία (as Kuinoel shows) may be understood to denote opposition generally, both in words and *deeds.* And so we have ἀντίλεξις used in Joseph. Ant. xviii. 1. 3. And Kuin. (with Chrysostom, Carpzov, Dindorf, and Rosenmuller,) assigns that sense here; yet contumely and calumny must be *chiefly* intended. The full import of the expression is well pointed out by Bp. Sanderson, ubi supra.

— ἵνα μὴ κάμητε, &c.] We have here a continuation of the agonistic metaphor; these two terms κάμητε and ἐκλυόμενοι being both *è palæstrâ.* It is, however, not quite agreed whether ταῖς ψυχαῖς should be construed with κάμητε, or with ἐκλ. Kuinoel decides in favour of the *latter* mode, citing from Plutarch ταῖς διανοίαις ἐκλελυμένοις· but that the words would be as suitable to κάμ., is certain from a passage of Diod. Sic., vol. ix. p. 220, ἤδη κάμνοντες ταῖς ψυχαῖς. We may, indeed, suppose that they were meant for *both* κάμ. and ἐκλ.

4. The writer now employs a fresh argument for courageous endurance of the afflictions laid upon them; here meaning to *shame* them for the want of resolution which, contrary to the express injunction of God, they began to evince under present evils, and those not of the most serious kind.

— οὔπω μέχρις αἵματος, &c.] The best Expositors are of opinion that we have here a continuation of the agonistic metaphor at ver. 1. There would rather, however, seem to be a resumption of that at x. 32, sq., πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων—θεατριζόμενοι, though it may have been *suggested* by that just occurring at ver. 1. *Here* the metaphor is plainly derived *è palæstrâ*, by an allusion to the *pancratium.* There is supposed to be a contest, yet of that nature which is rather preludial than actual; though the contest in question would seem to suppose some *persons* against whom it was carried on. Accordingly certain eminent Expositors suppose τὴν ἁμαρτίαν to be put (abstract for concrete) for τοὺς ἁμαρτωλοὺς, meaning the heathen or Jewish persecutors, who, though they had inflicted many evils upon them, had not yet proceeded to the shedding of their blood. Yet this sense, besides being scarcely apposite, involves no little harshness; for *how* the *oppressed party* could be said to *oppose* persecutors who had so much power over them, as to render resistance useless, it is difficult to imagine. Indeed the above idiom is one which ought never to be called in without an absolute *necessity*, which is not the case here; for we have only to suppose (with Crellius, Estius, and Kuinoel) a *prosopopœia* in ἁμαρτία, by which (as at Rom. vi. 16) sin is *personified* as an *adversary* assailing us with temptations to fail in our duty, whether in faith or practice; and as in the *pancratium* here alluded

5 τίαν ἀνταγωνιζόμενοι· [d] καὶ ἐκλέλησθε τῆς παρακλήσεως, d Job 5. 17.
ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· Υἱέ μου, μὴ ὀλιγώρει Prov. 3. 11, 12. Rev. 3. 19.
παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχό-
6 μενος· ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει· μαστιγοῖ
7 δὲ πάντα υἱὸν ὃν παραδέχεται. [e] Εἰ παιδείαν ὑπο- e Deut. 8. 5. 2 Sam. 7. 14.
μένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν Prov. 13. 24. & 19. 18.
8 υἱὸς ὃν οὐ παιδεύει πατήρ; [f] Εἰ δὲ χωρίς ἐστε παιδείας, f Ps. 73. 15. 1 Pet. 5. 9.
ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ, καὶ οὐχ υἱοί. g Num. 16. 22.
9 [g] Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευ- & 27. 16. Eccl. 12. 1, 7.
τὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῷ μᾶλλον ὑποταγησόμεθα Isa. 57. 16. Zach. 12 1.

to, until blood was drawn, the contest was not thought serious, so here the writer means to say that, in the struggles which they had hitherto had to sustain against the temptations to *apostasy*, or to *backsliding*, presented by the malice or the arts of their adversaries, they had not yet been called to the severest trial, that of *sealing their faith with their blood.* They had only been tempted or tried by the *lighter* evils, of confiscation, or ignominious punishment, or persecution generally. Surely, then, it were most base to turn their backs, as it were, in the *prelude* to the contest, and not resolve to bear the heat and burden of the day, to faint where they ought to persevere, and to stop short where it is their duty to 'endure unto the end.'

5. καὶ ἐκλέλησθε — διαλέγεται.] In these words we have reprehension joined with exhortation. The passage here cited is from Prov. iii. 11, 12, and agrees with the Sept., except that the μου, corresponding to the Heb. בני, is not found in the Sept. Παιδεία, in the sense *chastisement*, is not used in the Classical writers, but it occurs in Ecclus. xviii. 14, and παιδεύειν in the Sept.

— μηδὲ ἐκλύου] 'be not disheartened.'

7. εἰ παιδείαν ὑπομένετε, &c.] Here we have a *conclusion* drawn from the above Scripture, though with the omission *(per asyndeton)* of a conclusive particle. As, however, εἰ seldom *begins* a sentence, the ancient scribes stumbled at it, and supposing it to be connected with the preceding words, wrote εἰς, the ς arising from the ϖ following. Such is, I apprehend, the true origin of the εἰς, which has been half approved by Griesbach, and received into the text by Matthæi, though most rashly. Finally, εἰ is required by the course of reasoning, and by the antithetical εἰ at ver. 8. Ὑπομένετε, 'ye bear patiently.' Προσφέρεται ὑ., 'treateth you:' a signification common in the best writers.

— τίς γάρ ἐστιν, &c.] Meaning to say (as Stuart explains) 'how can ye expect, although ye are *children*, not to receive any chastisement?' The sense of the whole passage is well expressed by Iaspis and Kuinoel thus: 'Hence, if ye have to conflict with trials and tribulations, you may thence infer that you are the objects of God's fatherly love and care; but if you are exercised with no afflictions, you have reason to fear that God neglects you, as men do their illegitimate children, of whose education and morals they take no care, leaving them χωρὶς παιδείας.' By 'all,' ver. 8, are meant all true sons of God, and beloved by him. The ἄρα is well rendered by Kuinoel 'inde sequitur.'

9, 10. Here is adduced *another* reason why their tribulations, suffered for religion's sake, should be borne with patience, and that by a comparison of the discipline of a human parent with that of God. Ver. 9 contains an *argumentum à minori ad majus;* and in ver. 10 it is proved that the discipline of God is far better, and more beneficial than that of human parents. (Kuinoel.)

9. εἶτα.] The word is best rendered *atqui, jam vero.* Τῆς σαρκὸς, the best Expositors, ancient and modern, are agreed, stands for σαρκικοὺς, *natural*, as in Rom. ix. 8, τὰ τέκνα τῆς σαρκός. Here, then, as before, we have an *argumentum ad hominem.*

— ἐνετρεπ.] Meaning, 'we reverently submitted to their behests.' Οὐ π. μ. ὑποταγησόμεθα, &c., 'shall we not then obediently suffer what is inflicted by τῷ Πατρὶ τῶν πνευμάτων?' A peculiar expression, and variously explained. Some, regarding the sentence as quite antithetical, and repeating ἡμῶν from the preceding clause, interpret, 'Father (i. e. Creator and Vivifier) of our souls.' A view of the sense adopted by most of the earlier modern Expositors, and, of the later ones, by Doddridge, Macknight, Stuart, and Scholefield.' Yet to this it may be objected, that God is the Creator of the *body* as well as the soul (and so at Numb. xvi. 22, God is addressed as ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός); and indeed the sense thus arising is scarcely suitable to the argument. By others, the expression is taken as a *Hebraism* for *spiritual Father*, as opposed to our fleshly fathers. And so Kuinoel quotes Quintilian ii. 9, as calling preceptors 'parentes non quidem corporum, sed mentium.' This, however, presents too limited a view of the expression, of which the true purpose may rather be supposed to refer to the work of *regeneration*, effected by the Divine Spirit, whereby faithful Christians are said to be 'begotten again' of God, 1 Pet. i. 3; 1 John v. 18. So Wolf well remarks, 'that we have here a reference at once to the original *corruption* by sin, derived to us from our first parents, and that *regeneration* which we receive from our heavenly Father.' Thus, then, as Calvin observes, 'while God is the Father both of our souls and bodies (and to God alone, properly speaking, belongs the name of Father, though, by a sort of concession, that be applied to men); yet as in creating our souls He uses not the instrumentality of men, and also by the power of his Spirit He in a wonderful manner renews

τῷ Πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; Οἱ μὲν γὰρ πρὸς 10
ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ ἐπὶ
τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.
h Is. 33. 17. James 3. 18. [h] Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, 11
i Isa. 35. 3. Job 4. 3, 4. Ecclus. 25. 23. ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς
γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. [i] Διὸ τὰς παρει- 12

them, He is peculiarly κατ' ἐξοχὴν styled the Father of spirits.' Certainly, He alone who formed us in his image, can by his Spirit renew in us that defaced image.

— καὶ ζήσομεν] for ἵνα ζήσωμεν. So the Pesch. Syr. Translator renders, 'ut vivamus.' Not that the καὶ is absolutely (as Kuinoel considers it) used in the sense of ἵνα. It is rather put elliptically for καὶ οὕτως ζήσωμεν; and so corresponds to the preceding καὶ ἐνετρεπόμεθα. Render, 'and thus live;' i.e. attain everlasting happiness; according to that peculiar sense of the word also found in the Latin *vivere;* as in the well-known epigram, 'dum vivimus *vivamus.*'

10. Here the words πρὸς ὀλίγας ἡμέρας are to be repeated in the second member of the sentence. In the former case referring to the period of childhood; in the second, to the brief space of our sojourn on earth. Comp. 1 Pet. i. 6. Moreover, corresponding to κατὰ τὸ δοκοῦν αὐτοῖς in the first member, we have in the second, ἐπὶ τὸ συμφέρον scil. ἡμῖν. This expression, κατὰ τὸ δοκ. αὐτοῖς, (with which may be compared a similar one in Thucyd. i. 84, παρὰ τὸ δοκοῦν ὑμῖν) is to be understood not only of the arbitrary infliction of punishment, but also, by implication, of the neglecting to direct punishment to its chief end, the reformation and the final good of the offender; the aiming rather to excite *fear*, which is only the *means*, than endeavouring to promote that which is the real *end* of correction, *moral improvement*,—in short, the seeking an end of their own, or at least the gratification of their own ill-humour.

— εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.] Corresponding to what is said, 2 Pet. i. 4, ἵνα γένησθε θείας κοινωνοὶ φύσεως. These words are explanatory of the expression just before, συμφέρον; and while recognising the power of adversity to exercise and strengthen virtue, doubtless also allude to that regenerating influence of God's Spirit (referred to in the preceding verse), whereby adversity is sanctified to the spiritual good of the faithful.

11. πᾶσα δὲ παιδεία, &c.] Πρὸς τὸ παρόν. Meaning, 'the time while suffering under it.' Χαρᾶς may be considered as a Genitive of quality, put for an adjective. The expression δοκεῖ is very significant, nay emphatical, importing that adversity, however for the time it seem to be not joy, but rather grief, yet in reality it is, in its *effects*, 'all joy.' (James i. 2.)

— εἰρηνικόν.] A peculiar use of the word, of which consequently the exact sense has been disputed. Some explain the expression *pacatum*, or *pacificum;* i. e. as bringing with it the peace with God which springs from faith: an interpretation, however, not a little harsh. Others, as Theophylact, Calvin, Estius, Bengel, Macknight, and Scott, interpret *tranquil*, *peaceful*, lit. *peace-bearing;* with allusion to the *result* of such salutary chastisement, in producing peace of mind and peace with God (see Phil. iv. 7. Col. iii. 15), as opposed to the tumultuous impatience and rebellious murmuring too often felt and expressed during the period of *correction*. Others, again, as Kuin., Schleusner, Bretschneider, and Wahl, take the expression to mean (by an idiom derived from the Heb. שלום, which denotes whatever is in any way beneficial) *wholesome*, with reference to its effects in bestowing happiness. Yet this sense, though agreeable to the context, is quite unsupported by authority, and indeed too vague and indefinite. Still less admissible is that assigned by Grotius and Bos, *jucundum*, such being at once destitute of authority, and in itself frigid and jejune.

Of these several interpretations the second is, I apprehend, the best founded; according to which the sense may be well expressed in the words of Hyperius, 'qui pacem affert certam ac stabilem, et quidem non externam modo, sed quâ habent pacem apud Deum in conscientiis, ac certo sciunt Deum esse pacatum et propitium.' See Rom. v. 1. In δικαιοσύνης we have a Genitive of explication; q. d. 'even of righteousness.' Not, however, understanding thereby (with Kuinoel and others) rectitude, or probity, but that righteousness which has regard to *God* and his Law, and that not merely external (see Phil. iii. 6, 9), but *internal*, when the heart is right with God; so denoting piety towards God, *godliness:* a sense which the term not unfrequently bears in the New Test. So, Matt. v. 10, we have μακάριοι ἐστε οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης. And as peace and righteousness are here combined, so at James iii. 18, it is said, καρπὸς τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται, &c.

Finally, as πρὸς τὸ παρὸν denotes the time of *suffering*, so does ὕστερον the period of experiencing its *benefits*, when we find that 'it is good for us that we have been afflicted,' (Ps. cxix. 71) and when we can say, with David, 'I know, O Lord, that thy judgments are right, and that thou of very faithfulness hast afflicted me;' or, in the words of a great Poet,

'For all we bless thee, most for the severe.
Great source of good alone, how kind in all!
In vengeance kind! Pain, Death, Gehenna save.'

12. On the above arguments respecting the uses of affliction, the Apostle now founds an impressive *exhortation to constancy* in the faith; and, as at the beginning of this hortatory part of the Epistle (x. 19, sq.) he had treated of the superiority of Christ's priesthood, and held out to view the severe punishments to be inflicted on apostates, since not even *contempt* of the Mosaic Law went unpunished; so now, on concluding at v. 12 the more *general* part of his hortatory portion of the Epistle, he finally excites them to perseverance in the faith. In the first place he treats

μένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορ-
13 θώσατε· [k] καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν k Prov. 4. 26, 27.
14 ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. [l] Εἰρή- Gal. 6. 1. l Rom. 12. 18.
νην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμὸν, οὗ χωρὶς 2 Tim. 2. 22. Matt. 5. 8. 2 Cor. 7. 1.
15 οὐδεὶς ὄψεται τὸν Κύριον· [m] ἐπισκοποῦντες μή τις ὑστερῶν m 2 Cor. 6. 1. 2 Pet. 1. 10.
ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω Deut. 29. 18. supra 3. 12. Gal. 5. 12.

on the difference between the old and the new dispensation, showing the superiority of the latter over the former; and thence (at ver. 25) argues, that if despisers of the *Mosaic Law* suffered the severest punishment from *men*, much less shall apostates from the *Gospel* escape punishment from God. (Kuinoel.)

— *τὰς παρειμένας—ὑμῶν.*] These words are taken from Is. xxxv. 3, though forming, not a regular citation, but only an *accommodation* of a passage of Scripture to the present purpose. The exact nature of the metaphor in *παρειμ.* and *παραλελ.* has been disputed. Some suppose an allusion to the effects of disease, especially of paralysis, on the body: a view not a little harsh and frigid. It has been proved that both *παραλύεσθαι* and *παρίεσθαι* are used to denote the effects of *fatigue* and over-exertion on the body. So Eurip. Alc. 203, *παρειμένη δὲ χειρὸς ἄθλιον βάρος·* and at Jerem. vi. 24 we have *παρελύθησαν αἱ χεῖρες.* and *μὴ ἐκλυέσθωσαν αἱ χεῖρες.* Thus, though there *may* be, as many have supposed, an *agonistic* allusion; yet this is rather, I apprehend, meant to convey a graphic allusion to the effects of *mental* anxiety and dejection, by their effect on the *body*, when a man's soul sinks within him: in which light Bp. Sanderson seems to have viewed the expression in the following paraphrase: 'Support the hands that hang loose, and have not strength enough to lift up themselves; and bind up the feeble knees that are not well knit up in the joints, and are unable to bear up the body.' 'If, then, (says he) our spirits within us should be so shattered and disjointed through distrust in God, or, by entertaining fears and irresolution, be so enfeebled, that it is not able to stand out when fiercely assaulted, but yields the fort to Satan and his temptations; i. e. if, when persecution or tribulation arises, we forsake our standing, and shrink from the rules of true religion and good conscience, this is the *ἔκλυσις* and *κέκμησις* here spoken of.'

13. *καὶ τροχιὰς ὀρθὰς,* &c.] The words are taken from Prov. iv. 26, *ὀρθὰς τροχιὰς ποίει σοῖς ποσὶ, καὶ τὰς ὁδούς σου κατεύθυνε.* The meaning (withdrawing the metaphor) is, that 'they should avoid or remove every obstacle which might impede them in running their Christian course; whether of self-indulgence on the one hand (what is called, Luke xxi. 34, the being overcharged with surfeiting, &c.), or of a slavish fear on the other;' the whole, as Stuart observes, conveying the idea that to go straight forward in their Christian course, regardless of any afflictions to which this may subject them, is the only way of safety for those who are in danger of halting.

14. The Apostle now proceeds to remind them of various duties to which their Christian profession, and the times in which they lived, rendered it necessary that they should pay a particular regard. (Stuart.) Exhortations to peace and to holiness are well introduced after that to perseverance in the faith, since the former would much contribute to produce and promote the latter.

— *εἰρήνην διώκετε.*] So at 1 Cor. xiv. 1, we have *διώκ. τὴν ἀγάπην.*

— *καὶ τὸν ἁγιασμόν.*] The term *ἁγιασμὸς* in general signifies purity of heart and life, conformity to God (Levit. xix. 2), and to the holy example of Christ. But, from what follows, ver. 16, it is evidently meant (as the ancient and the best modern Commentators are agreed) to denote purity of *morals*, and that which forms the principal part of sanctification, the abstaining from fornication. So it is said, 1 Thess. iv. 3, *τοῦτο γάρ ἐστι τὸ θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν,* &c.; and at ver. 8 the two terms *ἀκαθαρσία* and *ἁγιασμὸς* are opposed.

— *οὗ χωρὶς οὐδεὶς ὄψεται τὸν K.*] Meaning, by a Hebrew idiom, 'shall be admitted to the happiness of heaven, the abode of God and Christ.' 'It is (says Dean Tucker) the very end and essence of the covenant of grace, that God might purify unto himself a peculiar people zealous of good works. The whole of the Gospel is uniform as to this point, and is summed up in this short but expressive sentence, "Without holiness no man shall see the Lord."'

15. *ἐπισκοποῦντες μή τις,* &c.] Literally, 'seeing to it;' i. e. looking diligently, both to themselves and to others. At *μή τις ὑστερῶν* supply *ᾖ.* By *τῆς χάριτος τοῦ Θεοῦ* is usually understood the *Christian religion;* the caution being thus supposed to be against *apostasy.* Yet such a sense is forbidden by the term *ὑστ.*, unless that be taken, in a very unusual sense, for *deficere.* Hence it is better to understand the expression to denote the special mercy and favour of God in giving us his sanctifying grace; and, from the close connexion of this clause with the preceding one, *καὶ τὸν ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον,* we may suppose the two sentiments to have a mutual affinity; the admonition being, that 'no one fail of,' i. e. by not improving, lose that portion of sanctifying grace given from above, whereby alone he can be enabled to fulfil the injunction to 'perfect holiness in the fear of God,' 2 Cor. vii. 1. 2 Thess. ii. 13. In a similar sense *ὑστερεῖν* occurs at Rom. iii. 23, *ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ,* 'the favour and approbation of God.'

Viewing the scope of the whole passage, it will appear that the words *μή τις ὑστερῶν—πολλοὶ* contain the *general* sentiment intended to be expressed; and the two following clauses, *μή τις πόρνος, ἢ βέβηλος,* &c., certain *particular* ones, serving the purpose of *exemplification,* and meant to make the warning in question more *pointed.* Thus as the words *μή τις ῥίζα πικρίας,* &c., are meant (as appears from the passage of Deut. xxix.

n Gen. 25. 33. Eph. 5. 3. Col. 3. 5. 1 Thess. 4. 3.
o Gen. 27. 34, &c.
p Exod. 19. 12, &c. & 20. 18. Deut. 5. 22

φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί· [n] μή 16
τις πόρνος, ἢ βέβηλος ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς
ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ· [o] ἴστε γὰρ ὅτι καὶ μετέ- 17
πειτα, θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη·
μετανοίας γὰρ τόπον οὐχ εὗρε, καίπερ μετὰ δακρύων
ἐκζητήσας αὐτήν.
[p] Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυ- 18

18 here adverted to) of the crime of apostasy, or of heresy, or profaneness in general; so what follows, μή τις πόρνος, ἢ βέβηλος, is directed against sensuality or worldly-mindedness in general; the *person* thus profligate and profane being compared with Esau, because, as *he* sold his birthright for a mess of pottage, so such an one sells the favour of God for gratifications the most fleeting and worthless.

In thus explaining the expression ῥίζα πικρίας at once of apostasy and heresy, and of a corrupt life, I am supported by the authority of Theodoret, who thus annotates: ῥίζαν δὲ πικρίας καὶ πονηρὰ δόγματα καὶ τὸν διεφθαρμένον ὠνόμασε βίον.

With respect to the *nature* of the metaphor in these words, μή τις ῥίζα πικρίας—ἐνοχλῇ, we have here, I apprehend, one of the many *agricultural* allusions found in the New Test.; the infection of 'evil communication' being compared to that of bitter and noxious *weeds* finding their way into a garden, which strike their roots deep and wide, so as to be with difficulty eradicated, and spread so fast as to *infect* the ground in every direction; an allusion *dropped* in the term following, μιανθῶσι, which denotes, in a *general* way, the pernicious influence in question. And here we may compare similar sentiments, conveyed under different metaphors, at 1 Cor. v. 6—13. xv. 31—34. 2 Tim. ii. 14—18. iii. 6—9. The expression ἐνοχλῇ signifies, 'should *annoy*,' 'give trouble to.'

In order to avoid the confusion of metaphor in ἐνοχλῇ and μιανθῶσι, Grotius, Whitby, Mill, and Valcknaer would, for ἐνοχλῇ, read ἐν χολῇ, which is supported by the Hebrew text in the passage of Deut. xxix. 18, here referred to. But since seven MSS. of the Septuagint (including the Alexandrian) read as in the Apostle's text, it is little probable that the other reading was the general one in his age. Indeed, the researches of Mr. Jackson, cited in Holmes's Septuagint, go far to prove that such was a true rendering of the Hebrew, according to the copies used by the LXX., and that the Masoretical reading of our present copies is wrong. Be that as it may, such seems to have been the reading of the *Septuagint*, whether the true one or not matters little, since the words in question are not a regular *quotation*, but only (as at ver. 12) an *application* of the passage to the case in point; and the above reading being suited to the Apostle's purpose was adopted by him.

16. μή τις πόρνος, &c.] These words (as we have before seen) are illustrative of the preceding; and, as Calvin observes, having first exhorted them to 'holiness, without which no man shall see the Lord,' the Apostle now warns them against such things as are contrary thereto, *fornication* and *profaneness*. So meaning to say, 'lest, for instance, any of *you* be a fornicator, or profane person generally, as was Esau.' '*Fornication*, (as Macknight observes) from the great propensity of mankind to it, being here especially mentioned, as an *instance* of the vicious sensuality which excludes men from heaven.' In subjoining ἢ βέβηλος the Apostle, as Calvin well points out, 'descends from what is *particular* to what is *general*,—from fornication, which is *one* of the things contrary to holiness, to profaneness, which is the *general* opposite of holiness.'

By the term βέβηλος is denoted one who treats sacred things with contempt, who has no sense of religion, and lives without God in the world; who despises spiritual blessings, from being wholly carnal and sensual, and therefore will readily barter his heavenly inheritance for one wretched sensual gratification, as that of gluttony. Hence, as Hyperius observes, 'it is here meant that all those are profane, who being given up to *any* sensual appetites, lightly esteem spiritual goods, preferring carnal things to spiritual.' Compare Rom. viii. 6 (which passage serves to confirm the foregoing view), and the Note of Calvin, and also that of Bp. Beveridge in D'Oyly and Mant.

17. ἀπεδοκιμάσθη] 'he was (i. e. his request was) rejected.'

— μετανοίας γὰρ τόπον, &c.] The best Expositors are agreed that the term μετάνοια here signifies a changing of any one's intention (as in Thucydides, iii. 36. 5, ὑστερείᾳ μετάνοιά τις εὐθὺς αὐτοῖς, καὶ ἀναλογισμὸς, &c., and Josephus, Bell. i. 4. 4, ἐμισοῦν τὴν μετάνοιαν αὐτοῦ, καὶ τοῦ τρόπου ἀνωμαλίαν), and that τόπος here denotes *means*; the general sense being, 'he found no means of inducing [Isaac] to change his intention, or alter his words.' So Wisd. Sol. xii. 10, we have κρίνων δὲ καταβραχὺ ἐδίδους (read ἐδίδως) τόπον μετανοίας, and at Clemens Alex. i. 7, μετανοίας τόπον ἔδωκε. According to the more common interpretation, by which the term μεταν. is understood of *Esau*, the αὐτὴν will have to be referred, somewhat harshly, to εὐλογίαν.

18—21. In again pressing on his readers the duty of perseverance in faith and holiness, the Apostle dwells on the superior excellence of the Christian religion; contrasting the condition of worshippers under the Old and the New law, which he designates by the two *mountains*, Sinai and Sion; illustrating the subject from the narration at Exod. xix. 20, sq., and with reference also to Deut. iv. 11. v. 5. The latter dispensation, he shows, is not, as was the Mosaic, severe, onerous, and minatory; but holds out salvation, and infuses joy, hope, and confidence. Hence, however, he argues that its very superior excel-

19 μένῳ πυρὶ, καὶ γνόφῳ καὶ σκότῳ καὶ θυέλλῃ, [q] καὶ σάλπιγ- q Exod. 20. 19.
γος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο Deut. 5. 5, 25. & 18. 16.
20 μὴ προστεθῆναι αὐτοῖς λόγον· ([r] οὐκ ἔφερον γὰρ τὸ δια- r Exod 19. 13.
στελλόμενον· Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβολη-
21 θήσεται [ἢ βολίδι κατατοξευθήσεται]· καὶ — οὕτω s Gal. 4. 26.
φοβερὸν ἦν τὸ φανταζόμενον,—Μωϋσῆς εἶπεν· Ἔκφοβός Rev. 3. 12. & 21. 2, 10. Phil. 8. 20.
22 εἰμι καὶ ἔντρομος·) [s] ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ Deut. 33. 2. Jude 14.

lence would render its rejection proportionably more criminal and perilous to reject it.

18. *οὐ γὰρ προσεληλύθατε*, &c.] The *γὰρ* has reference to the caution at ver. 15, *μὴ ὑστερεῖν ἀπὸ τ. χάρ. τ. Θ.* Προσέρχεσθαι is a term denoting religious service and worship generally; though it may designate, as here, *embracing* a religion. Of the expression ψηλαφ. the sense has been disputed. Many Expositors explain it, 'touched [from heaven],' scil. ἐν πυρὶ, by lightning, with which, as the narration of Moses shows, the mountain was struck. But it is observable that the term ψηλαφάω signifies, not to *touch*, but (what were quite unsuited to the idea of *fire*) to *feel of*, to *handle*. Hence it is better to retain the ancient and common interpretation, by which ψηλαφωμένῳ is taken for ψηλαφητῷ, in the sense *ad contrectabilem*, 'which could be handled;' and so will be equivalent to αἰσθητῷ and ἐπιγείῳ, denoting 'the material and corporeal, or palpable and tangible mount, in opposition to the incorporeal, spiritual, and heavenly one,' the *heavenly Sion*, ver. 22. So Quintil. (cited by Kuinoel) says, 'jus, quod sit incorporale, *apprehendi manu non posse*.' Κεκαυμ. π., 'and that burnt with fire.' See Deut. iv. 11.

The words following advert to the *tremendous circumstances* attending the promulgation of the law at Mount Sinai, and which struck such terror into those present at it; circumstances whose august dignity must not be lowered by attempts at minute explanation; and where (as in similar passages at 1 Cor. xv. 52, and 1 Thess. iv. 16) it becomes the inquirer to 'pull off his shoes from off his feet, as being on holy ground.'

19. *παρῃτήσαντο μὴ προστεθῆναι*, &c.] On this use of *μὴ* after verbs containing a negation, see Matthæi, Gr. Gr. § 533.

20. Here the Apostle adverts to a circumstance which had especially caused their alarm; namely, that so strict was the edict which forbad the mountain to be touched, that even a *beast* touching it was to be stoned. See Exod. xix. 13.

— *τὸ διαστελλόμενον*] 'the interdict [expressed as follows].' For the words *ἢ βολίδι κατατοξευθήσεται* after λιθοβ. there is so little authority of MSS. and Versions, that they have been justly cancelled by almost all Editors from Bengel to Scholz.

21. *καὶ, οὕτω*, &c.] Render, 'Nay, so terrible was the spectacle;' *καὶ* here standing for *ἀλλὰ καί*. Τὸ *φανταζόμενον* is for *τὸ φαινόμενον*. Μωϋσῆς, i. e. 'even Moses,' notwithstanding his typical mediatorship, sanctity, and long communion with God.

— *ἔκφοβός ε. καὶ ἔντ.*] This, indeed, is not expressly mentioned in the Old Test. narration of the transaction; the terror ascribed to Moses at Deut. ix. 19 being upon *another occasion*. Stuart, however, thinks it is *implied* in Exod xix. 16. And, indeed, Moses may be supposed, *in effect*, to have said this to himself (see Job iv. 14); and, therefore, the Apostle might ascribe to him words uttered by him on a similar occasion, as recorded in Deut. ix. 9; and that, in order the more strongly to impress on his readers the terrific nature of the Mosaic economy. That the words *καὶ ἔντρομος* were then in some copies of the Sept., we may infer from the reading of the Vulgate.

22—25. Here the contrast between the two dispensations is strongly marked. By Σιὼν is meant the *heavenly* Sion, as opposed to the *palpable* or *tangible* mount Sinai; and the general sense intended (withdrawing the sublime imagery under which it is conceived) is as follows: 'You are now admitted to the privileges of the heavenly city, are come to a dispensation mild and benign, and which will lead to the possession of all the glories and blessings of the celestial Jerusalem.' Here, however, it is of importance to ascertain what is the exact *subject* of the present description. Most Commentators suppose this to be the *Christian Church on earth*. To this view, however, Kuinoel strongly objects, as inconsistent with the words *μυριάσιν ἀγγέλων*, and those further on, *πνεύμασι δικαίων τετελειωμένων*. The intent of this portion is rather, he thinks, to set forth the *certainty* of that blessedness destined for Christ's faithful worshippers; a blessedness as certain as if they were already enjoying it, insomuch that they are said, in a manner, to have already *arrived* at heaven, and the life everlasting; see ix. 11. 13, 14, compared with xi. 10. 14. Such, too, is the view taken by Knapp and Stuart, the latter of whom observes, that 'the mention of such an assembly of angels, &c., shows that the writer intends to describe the objects of the *invisible* world, as seen with the eye of faith; not things palpable, nor the objects of sense.' And so Abp. Newcome remarks, that 'Christians are represented as already come to that state which faith and obedience will secure to them,' meaning (as a celebrated writer well expresses it), that 'a lively faith is able to *anticipate*, in some measure, the joys of that heavenly society which the soul shall *actually* possess hereafter.' Considering, however, the manifest *contrast* here intended of the *new* with the *old* dispensation, I see not how the sense first mentioned can be *excluded*, under any plea of certain expressions occurring unsuitable thereto. *Both* the above senses, indeed, may be supposed to have been intended; the economy of Christ's Church on earth, with all its promises and ordinances, being intimately connected with that which subsists in the holy abode of God and Christ in heaven, to which it is continually transmitting fresh inhabitants. See

t Luke 10. 20. Gen. 18. 25. supra 11. 40. Phil. 3. 12. u Gen. 4. 10. Exod. 24. 8. 1 Tim. 2. 5. supra 8. 6. & 9. 15. & 10. 22. & 11. 4. 1 Pet. 1. 2.

πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ· καὶ μυριάσιν,
ἀγγέλων ᵗ πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρα- 23
νοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι
δικαίων τετελειωμένων· ᵘ καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, 24
καὶ αἵματι ῥαντισμοῦ * κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ.

Revel. xi. 1, 2. xiv. 1—5. xxi. 9—27. It is probable, however, that the *former* sense was at first the *sole* one intended, and, properly speaking, terminates at the words Ἱερουσαλὴμ ἐπουρανίῳ (though resumed at ver. 24); after which, for the encouragement of those now fighting 'the good fight of faith' is, at ver. 23, interspersed imagery suited to no other than the *heavenly* Jerusalem, in the *full* sense of the expression, even *heaven itself;* the persons here addressed being represented as having already joined the great family of God in heaven, and become registered citizens of the heavenly Jerusalem (over which reigns God, the supreme Ruler of all), and already in the blessed presence of Christ, the Mediator of that covenant which had brought them thither. And here it may be observed, that at the words καὶ διαθήκης νέας μεσίτῃ the writer forsakes the imagery suited to the Church of God in *heaven*, and returns to that on *earth;* for Ἰησοῦ seems to belong to the *former*, and μεσίτῃ διαθήκης νέας to the *latter;* Ἰησοῦ being the *vinculum* which connects them; though the term προσεληλύθατε must be accommodated in sense to each. In the *latter* they are said to come to Christ, as coming to his *religion*, embracing the covenant and dispensation obtained by His mediation; and not mediation *only*, but *atonement* (as is expressed in the next words, καὶ αἵματι ῥαντισμοῦ, which contain a contrast to the typical sprinkling under the Levitical law; see Exod. xxiv. 8); an atonement, it is said (by a boldly sublime figure, probably suggested by that at Gen. iv. 10, φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρός με, ἐκ τῆς γῆς), which 'speaketh better things than the blood of Abel;' namely, inasmuch as *that* cried aloud to God for vengeance, *this* proclaims pardon and peace.

Such, then, appears to be the general import of the whole passage. As respects the *phraseology* itself, it must be observed that Ἱερουσαλὴμ ἐπουρανίῳ is in apposition with, and explanatory of, the preceding; and on the sense of the expression the reader is referred to the Note at xi. 10. The term πανήγυρις properly denoted any solemn festival, as that of the Olympic or Pythian games, at which great multitudes used to be assembled together (see Blomfield on Æschyl. Theb. 206, and Thucydides, iii. 104. 1); and thus the word was adopted by the LXX. to express the Hebr. מועד, 'a solemn religious assembly,' at Hos. ix. 5, where is added חג, 'a festival,' rendered πανήγυρις by Symmachus, at Levit. xxiii. 41. Hence is, I think, confirmed the propriety of the punctuation of the next words, which I have here adopted, with the best Critics, from Bengel to Vater, Kuinoel, and Scholz, who show that while the common punctuation, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ ἐκκλησίᾳ, involves a pleonasm unsuitable to the close brevity of the writer, *this* is required by the structure of the whole portion, of which each paragraph is commenced by καί, and continued, where any addition is made to it, by nouns in apposition, without any conjunctive particle between them. Render, 'and to myriads, even the joyful convocation or assembly of angels, as hymning the praises of God around his throne;' compare Rev. v. 11, seq. and Psalm cxlviii. 2. If, however, there be thought a harshness in thus pointing after μυριάσιν, we may remove the comma, and place it after ἀγγέλων, so that we retain it after πανηγύρει; or, what is still better, we may point καὶ μυριάσιν ἀγγέλων πανηγύρει, with Theophylact, who, after remarking that πανηγύρει implies the idea of *joy*, adds, ἡ πανήγυρις οὖν αὕτη ἐν μυριάσιν ἀγγέλων συνίσταται. And such is probably the true construction; and certainly that adopted by the Pesch. Syr. Translator, who renders, 'et ad cœtum myriadum angelorum.'

The term πρωτότοκοι here simply denotes (without any reference to the original idea of *primogeniture*, see Kuinoel and Stuart) 'those who enjoy distinguished privileges, or are well beloved,'—those a little after designated as 'the spirits of just men made perfect;' including, however, those who, in every age, have lived in the faith and fear of Christ, whose robes have been washed in the blood of the Lamb, and who are accordingly admitted to the 'inheritance of the saints in light.' Ἀπογεγραμμένων should be rendered 'enrolled;' the term being employed suitably to the preceding ones πόλει and ἐκκλησίᾳ. Heaven is often in the New Test. represented under the figure of an earthly political society, of which those entered on its list are *citizens*, with allusion to which the heavenly city is represented as having its 'book of life,' wherein are inscribed the names of those admitted to salvation, though that is not here applicable.

At κριτῇ Θεῷ πάντων there is a transposition for Θεῷ κριτῇ πάντων. The expression κριτῇ πάντων has, indeed, been thought scarcely suited to the context; but we may suppose (with Kuin.) that this is a *designation* of God intended at once for consolation and for *warning*. By the term πνεύμασι must, of course, be understood the disembodied spirits, as 1 Pet. iii. 19, τοῖς ἐν φυλακῇ πνεύμασι, and the Song of the three children, v. 63, εὐλογεῖτε, πνεύματα καὶ ψυχαὶ δικαίων, τὸν Κύριον. Τετελ. signifies *consummated* by admission to their final state of glory and happiness. See Notes at xi. 39, and Phil. iii. 12.

Instead of the common reading κρείττονα, most of the MSS. and Versions, together with several Fathers and all the early Editions except the Erasmian, have κρεῖττον, which was preferred by Mill, Bengel, and Wetstein, and has been adopted by Griesbach, Matthæi, Knapp, Tittman and Scholz. The common reading *may*, as Kuinoel thinks, have been introduced from vi. 9. vii. 19. viii. 6. x. 34; but it would rather seem to have come from the *scribes*, and the A to

25 [x] Βλέπετε, μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι x Supra 2. 2, 3. & 10. 28, 29.
οὐκ ἔφυγον, τὸν ἐπὶ [τῆς] γῆς παραιτησάμενοι χρηματί-
ζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρε-
26 φόμενοι· [y] οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε· νῦν δὲ y Hag. 2. 6. supra v. 19.
ἐπήγγελται, λέγων· Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον
27 τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. [z] Τὸ δέ, Ἔτι ἅπαξ z Ps. 102. 27. Matt. 24. 35. 2 Pet. 3. 10.
δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων,

have arisen from the A following. The expression signifies what is *more salutary and available* towards removing the wrath of God, namely, mercy and pardon. By *Abel* must of course (as Knapp, Bp. Middleton, and Kuinoel observe) be meant, by implication, the *blood of Abel*, or as Abel speaks by his blood; for, as Crellius, Theophylact, Fell, Rosenmuller, and Stuart explain, while that called for vengeance (see Gen. iv. 10) on the murderer, that of Christ (the blood of sprinkling) speaks (i. e. assures us of) atonement and pardon, promising us admission to the true holy of holies, heaven itself. See x. 19.

25. τὸν λαλοῦντα.] This is by many modern Expositors referred to *God;* but by the ancient and some modern ones, to *Christ;* which is far more agreeable to the context.

— οὐκ ἔφυγον.] Supply, from the subject matter, δίκην; as at ἡμεῖς, also φευξόμεθα. In πολλῷ μᾶλλον we have an *argumentum à minori ad majus.* 'Αποστρ. signifies, 'turn away from,' reject, or renounce; a stronger term than παραιτησάμενοι just before.

With respect to the words τὸν ἐπὶ τῆς γῆς χρηματίζοντα, as opposed to τὸν ἀπ' οὐρανῶν, these have been not a little disputed. One thing is clear,—that χρηματίζειν here signifies to 'promulgate the will of God to man,' as Jer. xxix. 18, λόγον ἐχρημάτισαν ἐν τῷ ὀνόματί μου, and Hebr. viii. 5, καθὼς κεχρημάτισται Μωϋσῆς, and xi. 7, and often in Josephus. Most Commentators understand by these two expressions *Moses* and *Christ;* the former as being God's *internuncius* on *earth;* the latter as speaking *from heaven*, by the Apostles and ministers in the Gospel. Yet thus the emphasis would be rather in *words* than in *sense;* and the sentiment expressed would involve something not a little incongruous and frigid. Some, indeed, understand the two expressions of *God;* others, the *last* only: but the former is quite inadmissible, and the latter not a little harsh. There is here evidently a reference to *Moses* and *Christ*, though not, I conceive, in the way above adverted to. It is best (with Cramer, Storr, Böhme, and Kuinoel) to take the two expressions τὸν ἐπὶ γῆς (for such, instead of ἐπὶ τῆς γῆς, has been rightly edited, from many MSS. and early Editions, by Griesbach, Matthæi, Knapp, Scholz, Vater, and Tittman,) and τὸν ἀπ' οὐρανῶν as belonging, not to χρημ., but to ὄντα understood, so as to be equivalent to the adjectives ἐπίγειον and οὐράνιον. Compare i. 1. That ὁ ὢν ἐπὶ γῆς may be for ἐπίγειος, is plain from 1 Cor. xv. 47, ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός. Thus also the expression τὸν ὄντα ἀπ' οὐρανῶν here corresponds to ὁ Κύριος ἐξ οὐρανοῦ there; denoting the heavenly origin of Christ. Hence, though almost all Commentators repeat χρηματίζοντα at τὸν ἀπ' οὐρανῶν, yet it seems not only unnecessary, but even improper, as not agreeable to the writer's meaning; which, I apprehend, was to designate Jesus as him who actually *came from heaven, the Lord from heaven;* q. d. 'not merely an inspired person such as Moses, but as *Son of God*, one with, and therefore representing, the Deity.'

26. οὗ ἡ φωνὴ, &c.] i. e. 'the voice sounding from Sinai.' See supra ver. 19. The best Expositors are in general agreed that the word οὗ refers (as grammatical propriety would require) to *Christ*, notwithstanding that the thing is in Exodus ascribed to *God;* nor is there any inconsistency, since the New Test. and the Rabbinical writings agree in representing it as the Son of God, who appeared to the patriarchs, who delivered the Law by angels, and who was the Angel-Jehovah worshipped in the Hebrew Church. See Acts vii. 53, and 1 Cor. x. 4. 9. By ἐσάλευσε is meant, literally, 'made it shake as a ship at anchor is tossed by the waves.'

— νῦν δέ.] By νῦν, as opposed to τότε, is here denoted the period of the new dispensation, to which (as is indicated by the preterite passive ἐπήγγελται) pertained that promise which had long ago been declared. (Kuinoel.) The term ἐπαγγ. seems here to include the ideas both of *declaration* and of *promise;* the latter, however, predominating. See Newcome.

The citation in question is from Hagg. ii. 7, Sept., and we have here exactly represented the *sense* of the Hebrew, though with a slight change of words, for adaptation to the present purpose; and οὐ μόνον—ἀλλὰ is intended to strengthen the sentiment. It would seem, too, that the writer did not intend to stop at οὐρανὸν, but to go forward to the end of ver. 7; and, indeed, the mention of the first words would, to persons so conversant in Scripture, bring to mind the whole. The words plainly predict that mighty change in religion, which was to be introduced by the promulgation of the Gospel. In these, and other descriptions given by the Prophets (as Is. xiii. 13, and Joel ii. 10. iii. 16), of the changes which should precede, and the mighty power which should accompany, the last and perfect dispensation of Christ, the thing is represented by God's *shaking*—not, as at the giving of the Law, the *earth only*, but both the earth and the *heaven*, i. e. effecting a complete and total change.

27. τὸ δὲ, ἔτι ἅπαξ—μετάθεσιν.] Here we have, as Kuinoel remarks, a sort of *comment* from the writer on the passage of the Prophet; q. d. 'This *yet once more* signifieth the removal of the things that are put in commotion;' evidently meaning the abolition of the polity, rites, and ordinances of the Jewish dispensation: of which use of ἅπαξ an example is adduced by Carpzov from Philo, p. 305, τὸ μὲν γὰρ ἅπαξ, ἔοικε, &c. Thus, then, (as Peirce observes) 'from this expres-

a 1 Pet. 2. 5. b Deut. 4. 24. Is. 66. 15. Ps. 97. 3. a Rom. 12. 10. Eph. 4. 3. 1 Pet. 1. 22. & 2. 17. & 3. 8. & 4. 8. b Gen. 18. 1. & 19. 1. Rom. 12. 13. 1 Pet. 4. 9. c Matt. 25. 36. Rom. 12. 15. Col. 4. 18. 1 Pet. 3. 8.

ἵνα μείνῃ τὰ μὴ σαλευόμενα. [a] διὸ βασιλείαν ἀσάλευτον 28
παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐα-
ρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας· [b] καὶ γὰρ ὁ 29
Θεὸς ἡμῶν πῦρ καταναλίσκον.

XIII. [a] Η ΦΙΛΑΔΕΛΦΙΑ μενέτω· [b] τῆς φιλοξενίας 1,2
μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες
ἀγγέλους. [c] Μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· 3

sion ἅπαξ (which may signify, in such a context, *once for all*), the Apostle means to suggest the inference that God will make but *one* such alteration, and consequently that the things which succeed upon that shaking shall continue *unshaken*.' Of ὡς πεποιημένων the sense is, upon the whole, best explained, 'as of things that were merely *created*, and therefore so constituted as to be temporary.' Thus πεποιημένων will be for χειροποιήτων, *caduca*, *mutabilia*, as opposed to τοῖς ἀσαλεύτοις, as at viii. 2. ix. 24, τοῖς ἐπουρανίοις; it being meant, that 'the ancient order of things, viz. the Jewish dispensation, will be *changed*, *removed*, *abolished*, in like manner as the objects of the natural creation: all which change or abolition of the *old* dispensation was to take place, in order that a *new* one might be introduced, which should undergo *no* change; ἵνα μείνῃ τὰ μὴ σαλευόμενα, i. e. continue to the end of the world unshaken, so as not to be abolished.'

28, 29. Here we have an inference from the preceding, forming a continuation of the exhortation commenced at ver. 25, to peace and holiness; and constituting, as Hyperius observes, a conclusion to the three suasory considerations preceding, especially the last; q. d. 'Such being the case, let us,' &c.

28. βασιλείαν ἀσάλευτον.] Meaning the βασιλεία τοῦ Θεοῦ, the Gospel dispensation, which is never to be abolished.

— ἔχωμεν χάριν.] This is usually explained, 'let us hold fast the grace vouchsafed to us in the new dispensation; let us continue stedfast in that faith and dispensation delivered in the Gospel, whereby alone both our persons and our services are rendered acceptable unto God:' an exposition, however, involving no little harshness, and which would require the Article τὴν before χάριν. Hence preferable is the sense assigned by Chrysostom, Theophylact, and Œcumenius, of the ancient, and, of modern Expositors, Dindorf, Rosenmuller, Stuart, Böhme, Kuinoel, &c.: 'Let us manifest our gratitude to God, whereby we may serve Him acceptably, with reverence and godly fear.' Yet even this does not suit well with the words following. It would rather seem that the sense is simply, 'Let us [seek to] have grace, whereby,' &c.; by that use of ἔχειν (also found at Matt. xiii. 12, and Luke viii. 18, ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ), by which it signifies to have *to good purpose* by keeping and improving it. And in nearly the same way, I find, Doddridge understood the passage, observing that 'in this oblique intimation, by which it is, as it were, *taken for granted* that we may certainly *have grace* if we take proper methods for obtaining it, there is something peculiarly impressive.' The *grace* here spoken of is by Estius explained, the grace of reconciliation, regeneration, and adoption by Christ. But we may rather, with Grotius, understand by it the grace of the Holy Spirit, as *agent* in that reconciliation,—a grace, it must be borne in mind, to be sought by the prayer of faith. So Hyperius observes: 'Gratia hæc diligenter apprehendenda est per fidem, siquidem in ea stamus (2 Cor. i. 24) et certificati de salute æterna gloriamur sub spe gloriæ Dei.'

— μετὰ αἰδοῦς καὶ εὐλαβείας.] The term εὐλαβ. is not well rendered by Stuart, *devotion.* The sense is best represented by our common Version, 'godly fear,' which, besides being supported by the authority of the ancient Versions and Glossographers, and by the best modern Commentators, is required by the words following (derived from Deut. iv. 24), which assign a *reason* why this godly fear should be entertained, denouncing the same severity of Divine wrath to apostatizing Christians, as that which formerly lighted on unbelieving Israel.

29. καὶ γὰρ ὁ Θεὸς, &c.] An awfully sublime image, suggesting the idea of a God who can, like a consuming fire, bring to *utter destruction*; the terrible fate of those who 'know not God, and obey not the Gospel.'

XIII. The portion of the Epistle which now follows is occupied with particular exhortations to various duties. (Heinrichs.)

1. ἡ φιλαδελφία μενέτω.] Meaning, 'let mutual love one to another, as Christians, continue to be cultivated [as heretofore], and firmly rooted in your lives and conversation.'

2. τῆς φιλοξενίας.] A virtue closely connected with the foregoing, and a main evidence thereof; being one especially to be practised towards their Christian brethren, since the distress occasioned by persecution would cast many upon the charity of others.

— ἔλαθόν τινες ξενίσαντες] 'unconsciously entertained.' So meaning to evince that greater honour among men, and consequently reward from God, sometimes attends the discharge of this duty, than the circumstances of the case would lead us to expect; alluding to the case of Abraham and of Lot, of whom the former entertained three, and the latter, two angels. See Gen. xviii. 1, & xix. 1.

3. μιμνήσκεσθε τῶν δεσμίων, &c.] Meaning, that 'they should have such a lively fellow-feeling with the prisoners, as if they were *fellow-sufferers*;' though from the context the term μιμν. must imply *relief* as well as sympathy. Τῶν κακουχουμένων, 'those who are suffering distress,' namely, for the Gospel's sake; see supra xi. 37. By the words ὡς καὶ αὐτοὶ ὄντες ἐν σώματι it is intimated, that they themselves are, while yet alive, exposed to similar distress, so as to need sympathy and support from others.

4 τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. Τίμιος
ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ
5 μοιχοὺς κρινεῖ ὁ Θεός. [d] Ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι
τοῖς παροῦσιν. αὐτὸς γὰρ εἴρηκεν· Οὐ μή σε ἀνῶ, οὐδ'
6 οὐ μή σε ἐγκαταλίπω· [e] ὥστε θαῤῥοῦντας ἡμᾶς λέγειν·
Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι τί ποι-
7 ήσει μοι ἄνθρωπος; [f] Μνημονεύετε τῶν ἡγουμένων ὑμῶν,
οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες
τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.

d Ex. 23. 8. Deut. 16. 19. & 31. 6, 8. 1 Chr. 28. 20. Josh 1. 5. Prov. 15. 16. Matt. 6. 25, 34. Phil. 4. 11. 1 Tim. 6. 6, &c.
e Ps. 56. 4. 11, 12. & 118. 6.
f Infra v. 17. supra 6. 12.

4. *τίμιος ὁ γάμος.*] From the nature of the contest (which is *hortatory*) the ellipsis here must be, not ἔστι, but ἔστω. Ἐν πᾶσι may be rendered 'inter omnes,' as is done by the Peschito Syriac Translator. Here Böhme and Kuinoel supply *cœlibes;* supposing (what is very probable) that among these Hebrew Christians there were some,—like those censured at 1 Tim. iv. 3,—who, by what they thought a holy contempt of matrimony, gave a handle to immorality both in themselves and others. Yet ἐν πᾶσι may simply mean 'among persons,' without exception on the score of peculiar engagements to piety and holiness.

In the next words, καὶ ἡ κοίτη ἀμίαντος, we have a *particular* injunction, intended for the *married*,—namely, that they should keep themselves from adultery; ἡ κοίτη being a term to signify (as often in the later writers) *marriage.* So we have the phrase κοίτην μιαίνειν in Josephus and Plutarch.

This injunction is then followed up with a solemn assurance, which seems to have reference to *both* the preceding injunctions; q. d. 'Let the single marry; for fornicators God will judge: let the married keep themselves pure from adultery; for adulterers God will judge,' i. e. condemn and punish. This judgment, then, the Apostle denounces not only against adultery, but fornication, which leads to it. How different from the heathen sages and legislators,—who *tolerated* simple fornication, as tending to preserve the virtue of *married women!* See Plato in his Philebus, cited in Athenæus, 511. D.

5. *ἀφιλάργυρος ὁ τρόπος*] scil. ἔστω. Τρόπος here stands for ἦθος, signifying, as often in the Classical writers, habits and character; liter., 'turn of mind, disposition.' Ἀρκ. τοῖς παροῦσιν. Meaning, by an ellipsis of πράγμασι (which word is *expressed* in Dinarch, p. 94. 34), 'be content with your present condition.' So Phocyl. 4, ἀρκεῖσθαι τοῖς παρέουσι, καὶ ἀλλοτρίων ἀπέχεσθαι. On the various *grounds* and *reasons,* which exist for contentment with our present condition (whatever it be) see Bp. Sanderson's two Sermons on Contentment (text, Phil. iv. 11).

— *αὐτὸς γὰρ εἴρηκε,* &c.] Here is assigned the strongest of all reasons for this contented acquiescence,—namely, the assurance of God, that He will never forsake those who put their trust in Him; αὐτὸς here referring to Θεὸς just before.

From what particular part of Scripture these words are cited, has been disputed. Some say, from Josh. i. 5; others, from Deut. xxxi. 6; others, again, from 1 Chron. xxviii. 20. Yet, considering that none of those passages exactly correspond, it would rather seem that the expression εἴρηκεν is meant of the *general purport* of God's declarations in those and such like passages, as Psal. xxxvii. 25 & 28. Isaiah xli. 10. Though, as Philo, p. 344, cites these very words as a λόγιον τοῦ Θεοῦ, Storr and Kuinoel suppose these words to have been a *proverbial* form *founded* on Scripture. Indeed, the manner in which the citation following (from Ps. cxviii. 6) is introduced, serves to show that the passage was commonly employed for the purpose of consolation; q. d. in the words of Bp. Sanderson, 'Lean upon God's *Providence,* and repose thyself upon his *promises,* and contentment will follow.'

6. *τί ποιήσει μοι ἄνθρωπος;*] Here I have, with Bengel, Griesbach, Tittman, Vater, Gratz, Kuinoel, and Scholz, introduced a mark of interrogation; such being required by the Hebrew original. And as the interrogative form, besides being supported by the Pesch. Syr. Version, is strongly confirmed by the *antithesis,* I have adopted it; though the *declarative* one may be defended.

7. *μνημονεύετε*] 'preserve in mind,' namely, so as to feel grateful for their instruction, and to follow their example. By the expression τῶν ἡγουμένων are, I apprehend, meant, not (as is commonly supposed) spiritual pastors and masters (elsewhere called προϊστάμενοι); but simply *guides to the faith;* what is here said having regard, I conceive, not to *discipline,* (as further on, ver. 17, πείθεσθε τοῖς ἡγουμένοις,) but to *doctrine.* A view of the sense, I find, also adopted by Calvin. Again, ἡγουμένων, instead of being (what Translators usually make it) a *Present,* is, as appears from ἐλάλησαν following, an *Imperfect.* The meaning, then, is this: 'Bear in mind the spiritual guides who first guided you into the faith, by preaching to you the Gospel, and led you into the way of righteousness.' See Ps. xxiii. 3.

— *ἀναθεωροῦντες*] 'attentively reflecting on.' We have here, as Theophylact remarks, a metaphor taken from *painting,* in learning which art the pupils carefully look up at the picture of their master which they are copying. Τὴν ἐκβ. τ. ἀναστ., meaning, 'the result of their conduct,' or manner of life; viz. as seen in their blessed exit from this life, and the termination of their earthly trials by entering into the joy of their Lord. The next words advert to the *means* by which they might best follow their examples and attain their end,—namely, by 'imitating their *faith:*'—where by *faith* is, I apprehend, to be understood not *constancy* in their *Christian profession* (as it is usually explained), but the holding

g Eph. 4. 14. & 5. 6. 1 John 4. 1. Rom. 14. 17. Col. 2. 8, 16. 1 Tim. 4. 3. h 1 Cor. 9. 13 & 10. 18. i Ex. 29 14. Lev. 4. 12, 21. & 6. 30. & 16. 27. Num. 19. 3.

Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς 8
αἰῶνας. [g] διδαχαῖς ποικίλαις καὶ ξέναις μὴ ‡ παραφέρεσθε· 9
καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν
οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. [h] Ἔχομεν θυσιαστή- 10
ριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λα-
τρεύοντες. [i] ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρ- 11

the same points of faith that they held. So also Hyperius.

8. Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον, &c.] It is not quite agreed what is the exact *reference* here,—whether to the verses which *precede*, or to those which *follow*. The *former* view is adopted by the ancient and very many modern Commentators; the *latter*, by some of the most *eminent* modern ones, especially those of the last half century. So it is observed by Dr. Pye Smith, 'that we have here as it were an axiom laid down, from which is drawn the subsequent exhortation to constancy in the faith.' We may, indeed, suppose the reference to be *two-fold*,—namely, both to that which precedes and that which follows. And as what is here said seems to have been suggested by the words μιμεῖσθε τὴν πίστιν in the former verse, so, it would seem, in these words Ἰησοῦς Χριστὸς, &c., we have a *vinculum* to unite the sentiments both at ver. 7 and ver. 9; q. d. 'Jesus Christ is always the same, yesterday, to-day, and for ever; his faith is always the same. Let, then, your faith be the same; and be not carried away,' &c. Compare Gal. i. 8, 9. By 'Christ' may possibly be denoted (as at Rom. viii. 10, and Eph. iv. 20,) the *doctrine* of Christ; yet also with a marked reference to his eternal and immutable *nature* and *person*. Nay, Dr. Pye Smith (Scrip. Test. vol. iii. p. 225) thinks there is nothing in the argument to prevent our understanding the passage as referring *primarily* to the person of Christ; q. d. 'With our Divine Saviour there is no changeableness. His perfections are always the same—infinite in their glory; therefore let your submission to his authority, and your adherence to his truth, be firm and unwavering.' So Ernesti observes that this passage expresses the immutability and eternity of Christ, and consequently proves his Divinity.

9. διδ. ποικίλ. κ. ξέναις.] Meaning, 'doctrines varying in themselves, and all of them at variance with "the truth as it is in Jesus," who is the same yesterday,' &c. The doctrines in question were chiefly those of the Judaizers, though probably others also are intended. Instead of the common reading περιφέρεσθε many MSS., Versions, and Fathers, have παραφ., which was preferred by Mill, Grotius, Bengel, and Wetstein, and has been edited by Griesbach, Matthæi, Knapp, Schott, Vater, Tittman, and Scholz; and justly; for though παρὰ and περὶ in composition are perpetually confounded, yet here παραφ. yields a stronger and better sense,—there being here a metaphor taken from a ship carried out of its course by violent winds. So Plut. Arat. 12, has πρὸς δὲ μέγα πνεῦμα—παραφερόμενος μόλις ἥψατο τῆς Ἀδρίας.

— καλὸν γὰρ χάριτι βεβαιοῦσθαι.] This is meant to show *why* we ought to keep to simple and certain doctrine;—and that from the *end* of doctrine, which is to confirm and establish us, and assure us respecting Divine grace. Now this is not done by variety and novelty, but by simplicity and certainty: therefore divers and novel doctrines are not to be admitted. (Aretius.)

The Apostle, then, means to say, 'The grand end in view is, that the heart be established in the certainty of Divine truth. In order to which, seek for more *grace*, and do not go back to meats and other observances of the Mosaic ritual,' &c. In this mention of *meats* the Apostle, as Calvin and Estius observe, descends from what is general to what is particular, by *specifying* one among the 'divers and strange doctrines' just before spoken of.

From the words following, οὐκ ὠφελήθησαν, it is plain that καλόν ἐστι here is for συμφέρει, as at 1 Cor. vii. 1 & 26. ix. 15. The expression βεβαιοῦν τὴν καρδίαν is aptly compared by Michaelis with the Heb. סעד לב, 'to refresh the heart [with food],' Gen. xviii. 5, and Judg. xix. 5 & 8. στήρισον τὴν καρδίαν σου, as Ps. civ. 15. *Here*, however, by καρδία is meant the *soul* of man, which is confirmed and refreshed by Gospel doctrine.

— οὐκ ὠφελήθησαν] i. e. 'have contributed nothing to that heart-felt peace and blessedness which the Gospel confers; nay, are pernicious, as working contrary to it.'

10. This is a passage which, owing to the recondite nature of the metaphors employed, involves no little difficulty. Much here depends upon the connexion of v. 10 with vv. 9 & 11, which Kuinoel, after a full discussion, lays down as follows: 'We Christians are not to rest on those ritual injunctions so scrupulously observed by the Jews, as to meats lawful or unlawful, and meats sacred: we have a sacred meat, and that far more precious, yet such as they who are of Moses' law cannot eat, for it is the flesh of the piacular victim.' He further observes, that the expression οἱ τῇ σκηνῇ λατρεύοντες, though properly applicable to the Jewish priests, yet is here used of those generally who approach the altar as *worshippers*. Now Christ is a piacular victim, like that offered on the day of expiation, which even the priests were forbidden to eat. Θυσιαστήριον most of our best Commentators suppose to be put, by metonymy, for the *victim* offered on the altar, being suggested by the βρώματα preceding; q. d. 'We Christians, too, have our *sacrifice* (namely, that of Christ by his atonement, shadowed out in the Law and typified in the Lord's Supper), of which those who rest their hopes of salvation on the ritual sacrifices of the Mosaic Law (viz. Jews or Judaizers) have no right to partake;' i. e. they are not *authorized* to eat, with any hope of benefit thereby, seeing that they rest their hopes of salvation on another and very different one.

11, 12. These verses are illustrative of the pre-

τίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα k John 19. 17, 18.
12 κατακαίεται ἔξω τῆς παρεμβολῆς. [k] Διὸ καὶ Ἰησοῦς, ἵνα Acts 7. 58. l Supra 11. 26.
ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης Acts 5. 41. m Mic. 2. 10.
13 ἔπαθε. [l] Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβο- Phil. 3. 20.
14 λῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. [m] οὐ γὰρ ἔχομεν ὧδε supra 11. 10, 16.
15 μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. [n] Δι' n Lev. 7. 12. Ps. 50. 23. & 51. 19.
αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, Hos. 14. 2. Eph. 5. 20. 1 Pet. 2. 5.
τουτέστι καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.
16 [o] Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις o 2 Cor. 9. 12. Phil. 4 18.
γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός. p Ezek. 3. 17. & 33. 2, 7.
17 [p] Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε· αὐτοὶ γὰρ Phil. 2. 29. 1 Thess. 5. 12.
ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες· 1 Tim. 5. 17. supra v. 7.

ceding; and, as Stuart observes, 'their chief object is to introduce Christ as an *example* of suffering, in order to impress on the Hebrews the necessity of perseverance in their Christian p ofession, amidst all their trials and difficulties.' There is, however, meant to be an indirect comparison between the Jewish sacrifice on the great day of atonement and the expiatory sacrifice of Christ. Indeed a regular *antithesis* runs through the whole passage, both in words and things. *As*, in sacrifices περὶ ἁμαρτίας, the victims were burnt out of the camp, *so* Christ was carried out of the city (according to a custom then common) and nailed to the cross. In *this* respect, too, Christ was like unto these victims, namely, that he suffered without the gates of Jerusalem. 'The blood of the former was presented before God in the most holy place; the blood of the latter, in the eternal sanctuary above, ix. 12. 23, 24. The bodies of the beasts used for the former were consumed or destroyed without the camp; the body of Jesus was sacrificed or destroyed without the gate of Jerusalem. The atoning sacrifice of Christians is analogous, then, to that of the Jews, but of infinitely higher efficacy.' Compare ix. 13, 14. x. 4. 12.'

13. τοίνυν ἐξερχ., &c.] Most Expositors here interpret, 'let us abandon the profession of Judaism, and abide by that of Christianity.' To this sense, however, Kuinoel justly objects, as little agreeable to the context; and he (in common with Rosenmuller, Dindorf, and Stuart) adopts the one assigned by Chrysostom: 'Let us, after his example, patiently endure the "cruel mockings," persecutions, and revilings of the Jews;—all, in short, that is to be borne for Christ and his name's sake.' Thus, then, to '*go out* to him' is to bring ourselves to the same mind as that with which *he* went thither, and *so* to consider what he there suffered for us, as to be prepared ourselves to 'endure all things' for his sake.

In the words τὸν ὀνειδισμὸν αὐτοῦ φέροντες there is (as at Matt. x. 38) an allusion to Christ's bearing his cross; for by the expression τὸν ὀνειδισμὸν is to be understood the *cause* of his reproach,—the *cross*.

14. οὐ γὰρ ἔχομεν, &c.] Here is suggested a *reason* why they should be prepared to thus suffer for Christ's sake,—namely, 'since they have here no permanent city, but seek one yet to come,' even the *heavenly Jerusalem* above mentioned, the city which hath foundations (i. e. a permanent abode), xi. 10. xiv. 38.

15. δι' αὐτοῦ οὖν ἀναφέρωμεν—Θεῷ.] It is justly observed by Kuinoel, that the exhortation now subjoined is deduced not from what immediately preceded, but from the whole argumentation, especially vv. 10—12. The sense is: 'By *Him* therefore (i. e. Christ) [as our Mediator and High Priest] let us offer up, [in return for the blessings of the Gospel, not the bloody sacrifices of animals, or the vain oblations of the fruits of the earth, but] the *sacrifice of praise*.' The words following, τουτέστι καρπὸν χειλέων, &c., are explanatory of the preceding; the sense being, 'I mean the fruit or oblation of *lips* (a mode of expression derived from Hos. xiv. 2, καρπὸν τῶν χειλέων ἡμῶν), giving thanks to his name;' a sacrifice more acceptable than the first-fruits of their crops, or the firstlings of their flocks. Ὁμολογ. has here the usual sense of *praising*, *celebrating*, &c.

'Thus, then (says Dr. Barrow, Serm. viii.), while we are no longer required to yield *material*, we are still bound to yield *spiritual sacrifices* (1 Pet. ii. 5). We must burn incense still,—that of fervent devotion: and send up continually to heaven the *thank-offering of praise*.' So it is a saying of the Rabbins, that the *sacrifices of praise* will be the only ones that will remain in the time of the Messiah.

16. εὐποιΐας καὶ κοιν.] These terms are nearly synonymous; but the latter is added to strengthen the sense of the former.

17. πείθεσθε—καὶ ὑπείκετε.] It is well observed by Bretschneider (cited by Kuinoel): 'Indicatur verbis πείθεσθε, ὑπείκετε, obsequium quod cedit aliorum admonitionibus, et eorum præceptis se duci patitur.' We may, with Kuinoel, consider ἀγρυπνεῖν and γρηγορεῖν as *general terms*, denoting the doing any thing with great diligence and circumspection. Ὡς λόγον ἀποδ. may be translated, 'as those who must render an account' [at the day of judgment]; implying both the zeal and diligence necessary, and also the awful responsibility of ministers; comp. Ezek. iii. 17, 18. In the next words, ἵνα μετὰ χαρᾶς τ. π., many refer τοῦτο to λόγον ἀποδ., and suppose an ellipsis, thus: '[Obey them, I say,] that they may give this account with joy.' It is better, however, with others, to refer it to ἀγρυπν. ὑπὲρ τ. ψυχ. ὑμ., that being the *primary* thing;

q Rom. 15. 30. 1 Thess. 5. 25. Acts 23. 1.
r Philem. 22.
s Isa. 40. 11. Ezek. 34. 23. Zach. 9. 11. John 10. 11. 1 Pet. 2. 25. & 5. 4
t 2 Thess. 2. 17. 1 Pet. 5. 10. Phil. 2. 13.

ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσι-
τελὲς γὰρ ὑμῖν τοῦτο. [q] Προσεύχεσθε περὶ ἡμῶν· πεποίθαμεν 18
γὰρ, ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες
ἀναστρέφεσθαι. [r] Περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, 19
ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.
[s] Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν 20
ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰω-
νίου, τὸν Κύριον ἡμῶν Ἰησοῦν, [t] καταρτίσαι ὑμᾶς ἐν παντὶ 21
ἔργῳ ἀγαθῷ—εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν
ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ—διὰ Ἰησοῦ Χριστοῦ· ᾧ
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· ἀνέχεσθε τοῦ λόγου τῆς 22
παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. Γι- 23
νώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ (ἐὰν
τάχιον ἔρχηται) ὄψομαι ὑμᾶς. Ἀσπάσασθε πάντας τοὺς 24
ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς
οἱ ἀπὸ τῆς Ἰταλίας. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν. 25

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

the other introduced to show the *consequence* thereof. Ἀλυσιτελὲς γὰρ ὑ. τ., 'for that is unprofitable (i. e. by litotes *hurtful*) to *you*,' since if you give them cause to complain of you, it will be hurtful to *yourselves*. Meaning to intimate that this obedience is for their own ultimate benefit.

18, 19. προσεύχεσθε περὶ ἡμῶν· πεποίθαμεν γὰρ, &c.] The general sense is, 'Pray for us; for we trust we merit it by having a good conscience, in all things wishing to act righteously and holily.' 'So glancing (as Rosenmuller observes) at the Jewish teachers, who had calumniated him, and raised disturbances among the Christian brethren.' Compare Acts xxiii. 1.

20, 21. ὁ δὲ Θεὸς τῆς εἰρήνης, &c.] The full sense is, 'May God, the author of peace, who raised from the dead the great and supreme Shepherd of the sheep (even the Lord Jesus Christ), by the blood of the *everlasting* covenant [offered by that great Intercessor], may He make you perfect in every good work, to the doing of his will, ["which is your sanctification;"] [in order thereto] working in you the power to do what is well-pleasing in his sight;' see Phil. ii. 13. On the expression ὁ Θεὸς τῆς εἰρήνης, see Rom. xv. 33, and on τὸν ποιμένα τῶν προβάτων, John x. 11. The epithet αἰωνίου applied to διαθήκης is used by way of contrast with the *temporary* one of the Jewish law.

The words following, διὰ Ἰησοῦ Χριστοῦ, connect with καταρτίσαι preceding; the intermediate words being parenthetical. Render, 'for Jesus Christ his sake.' Possibly, however, they may be meant to connect with what *immediately* goes before: in which case the passage will imply (as Bp. Sanderson thinks, Sermons, p. 378) that our good works are pleasing unto God upon these two grounds; 1. because He worketh them in us; 2. because He looketh upon us and them in Christ Jesus. Compare Isaiah xxvi. 12.

# ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

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1 I. [a] ΙΑΚΩΒΟΣ, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦ- [a John 7. 35. 1 Pet. 1. 1.]
λος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

We are now arrived at the Epistles called *Catholic;* an appellation variously accounted for, but, by the generality of Commentators, supposed to have been given, because they were addressed, not to any *particular* Church (like the Epistles of St. Paul), but to Christians in *general*. The appellation, however, was not coeval with the time when these Epistles were written, but given at a much later period; probably at the time when the Canon of Scripture was first settled. And such catholicity must be taken with much modification, and denote the Christian Church, as in general of a *country* or *class*, as the Jewish of the Eastern or Western Dispersion, then the Churches of, as we should say, Christendom. Two of them, indeed, (2d and 3d John) are the farthest from Catholic, yet it is not improbable that, at the time when the appellation was first given, those Epistles had not been received into the Canon of Scripture, and that afterwards they were placed after 1st John, as being by the same writer.

But to proceed to the Epistle now under consideration;—since *two* Apostles of the name of James are mentioned in the New Test., there has been some doubt as to which of them was the writer of this Epistle. The learned, however, are in general agreed that it was not the son of *Zebedee*, but the son of *Alpheus* or *Cleopas*, called 'the *Less*' and 'the *Just*;' who was Bishop of Jerusalem, and is called brother, i. e. kinsman, of our Lord, Gal. i. 19. With respect to the *date* of the Epistle, we know that this James was put to death in a tumult of the Jews, A. D. 62; and internal evidence (arising from allusions to the troubles which were then disturbing Judæa, and did not long precede the destruction of Jerusalem) shows that it must have been written only a short time previous to that period; and the learned are agreed in fixing it at 61 or 60. This Epistle (like the second of Peter and the second and third of John) was not at first received as Canonical; but after a severe scrutiny (attesting the great caution of the primitive Church in receiving any books into their Canon), all doubts respecting its genuineness being removed, it was at a very *early* period admitted into the sacred Volume.

The Epistle consists of three parts: the first of which (chap. i.) is *hortatory;* the second (chap. ii.—v. 6) *accusatory;* the third (chap. v. 7—20) partly *hortatory* and *conciliatory*, partly *accusatory* and *monitory*. The *design* of the writer was, 1. to guard Christians against the vices of the Jews, namely, such as, under the *form* of religion, denied the *power* of it; and to warn them against being deceived into the opinion, that the profession of doctrines, and the observance of outward forms, can stand for practical religion, i. e. 'faith which worketh by love,' and moral obedience: 'thereby,' as Mr. Wesley observes, 'reproving the Antinomian spirit which had even then sprung up and infested many, who perverted the glorious doctrine of justification by faith into an occasion of licentiousness.' Moreover, the Apostle here intends, not only to reprove the vicious and worldly-minded, and set right those who were misinformed as to the nature of the Gospel, but also to comfort and encourage those who had right notions of it, and were regulating their lives by its requisitions,—to console those who were suffering under sickness, or sinking under the persecutions of their adversaries, with the assurance, that the Lord is mindful of them, and can heal their sickness, in answer to prayer; also that their adversity and the tyranny of their adversaries would be alike short, since the coming of the Lord to judgment was near at hand. Accordingly, this Epistle ranks among the most instructive and edifying in the New Test.

As respects *manner* and *style*, this Epistle is characterized by deep earnestness and true pathos, by grandeur of thought, and beauty of imagery. It possesses a singular vividness of thought and pointed terseness of expression (see Col. iv. 6), united, at the same time, with an unaffected simplicity. We observe an almost oratorical (not rhetorical) *δεινότης* and force in the *reproofs*, tempered with true Christian meekness; and finally, a sound *wisdom* in the counsels, such as may well be called (in the Apostle's own words) 'the meekness of wisdom.'

I. 1. Ἰησοῦ Χριστοῦ δοῦλος.] On this expression see Note at Rom. i. 1. That the title *ἀπόστολος* is not added, will, as Benson observes, by no means prove the writer not to have been an Apostle; since the same omission may be

b Matt. 5. 11, 12. Acts 5. 41. Rom 5. 3. Heb. 10. 34. 1 Pet. 1. 6. c Rom. 5. 3. 1 Pet. 1. 7. d Prov. 2. 3. Matt. 7. 7. & 21. 22. Mark 11. 24. John 14. 13. & 15. 7. & 16. 23. 1 John 3. 22. & 5. 14.

[b] Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς 2
περιπέσητε ποικίλοις· [c] γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν 3
τῆς πίστεως κατεργάζεται ὑπομονήν. Ἡ δὲ ὑπομονὴ ἔργον 4
τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ
λειπόμενοι. [d] Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ 5

observed in the Epistles of St. John and those of St. Paul to the Philippians, Ephesians, and Thessalonians.

— ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ.] This *may* be an abstract for the concrete διεσπαρμένοις, as sometimes in the Sept. Perhaps, however, the sense may be best expressed (by an ellipsis of οὖσι), 'those who are in dispersion,' or a state of dispersion; so Deut. xxviii. 25, ἔσῃ διασπορά. Now there were properly *two* Dispersions; the *Eastern* (beyond the Euphrates) and the *Western;* which latter had commenced at the time of Alexander the Great, and increased so much, that, in the Apostle's age, all the commercial and manufacturing cities of Syria, Egypt, and other parts of the sea-coasts of Africa, Asia Minor, Greece, Italy, and Spain, were full of them. The persons who formed the latter cultivated the use of the Greek tongue, as if it had been their *vernacular* one, because it was indispensably necessary to the commercial transactions by which they almost invariably lived. These Jews of the *Western* Dispersion were by far the most numerous; and therefore the Apostle employed the Greek tongue; though, had he addressed himself to the *Eastern* Dispersion solely or chiefly, he would probably have written in the Hebrew (i. e. Syro-Chaldee) tongue; which they, no doubt, understood far better than Greek. We may, however, understand both the Eastern and the Western Dispersion,—the Jews dispersed in all countries.

— χαίρειν.] Supply λέγει. So εὖ πράττειν, or ὑγιαίνειν, and other formulas of salutation frequent in the Classical writers. The present occurs also in Acts xv. 23. xxiii. 26, and often in the Apocrypha. The complete phrase is found in 2 John, 10, 11.

2. πᾶσαν χαρὰν—ποικίλοις.] An admonition, serving to pave the way to the *first* topic treated of in this Epistle,—namely, patience under affliction, and constancy in adhering to the Gospel; a subject, we may observe, on which the Apostle proceeds to enter without any of those preliminary considerations with which writers in general would have introduced it; as, for instance, 'Though it may seem to you hard that God's people should be so afflicted, yet consider your afflictions not as regards their *present evil,* but their *future good;* and accordingly count,' &c. Πᾶσαν χαρὰν, 'nought but joy,' i. e. a matter of pure and entire rejoicing; see Col. i. 9—11 and 1 Tim. i. 16: of which use of πᾶς several examples are adduced by Wetstein and Hottinger. So in Euripides, Med. 454, we have, πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ. By πειρασμοὶ are denoted trials and tribulations generally (as Luke viii. 13, and xxii. 28, and often); those however being especially meant which try our religious faith by proceeding from the persecutions of adversaries. The term ποικίλοις has reference to the various *kinds* of trial by persecution, and proceeding from unjust accusations to the most cruel deaths. Περιπίπτειν with a Dative is equivalent to ἐμπίπτειν εἰς (as Luke x. 30); though it is a stronger expression, and always used of what is calamitous, as Thucydides, ii. 54, τοιούτῳ πάθει περιπεσόντες.

3. γινώσκ. ὅτι—ὑπομονήν.] This is intended to confirm and illustrate the assertion of the preceding verse. There seems, too, to be a brevity in the expression, whereby a link in the chain of argument is passed over, which may be thus supplied: 'knowing as you do, that afflictions are trials of your faith, and that it is this trying of your faith which [alone] produces patient endurance [of what God may lay upon you],' &c. True it is, as St. Paul says, Rom. v. 4, ὑπομονὴ κατεργάζεται δοκιμήν: but δοκίμιον differs from δοκιμὴ in this,—that the latter signifies the *proof* or *test itself,* the former, the δοκιμασία, or *act of proving.* Here I would compare a sentiment of Æsch. Eumen. 495, ξυμφέρει σωφρονεῖν ὑπὸ στένει.

4. ἡ δὲ ὑπομονὴ ἔργον τέλ. ἐχ.] Most recent Expositors (after Benson) take the sense to be, 'And let patience thus have its work thoroughly perfected.' Others propose other interpretations. But, after all, there seems no sufficient reason to abandon the sense commonly assigned, which is required by the adversative δὲ and the Article in ὑπομ., 'this patience.' The expression is, however, somewhat unusual, being, as Hottinger observes, for τῆς δὲ ὑπομονῆς ἔργον τέλειον ἔστω. The complete sense intended is, 'let it have its full scope and produce its perfect operation.'

— ἵνα ἦτε τέλειοι, &c.] The two terms τέλειοι and ὁλόκληροι are nearly synonymous, and corresponding to ὁλοτελὴς in 1 Thess. v. 23. The proper *difference* between the three terms is well expressed by Tittman, de Syn. p. 181, as follows: "Ὁλόκληρος est integer suis partibus; τέλειος est perfectus et solutus omnibus numeris (so ὁλοκληρία at Acts iii. 16); ὁλοτελὴς est omni ex parte perfectus.' The two terms in question may, as Loesner, Hottinger, and Pott suppose, be used with allusion to the sacrificial law of the Jews, by which both the victims and the sacrificing priests were required to be τέλειοι, ὁλόκληροι, and ἄμωμοι. Here, then, it is meant, that they should be complete both in principle and practice, consummate in every part of the Christian character, and, in short, deficient in nothing essential to the performance of every good work; as it is said, Josephus, Ant. ix. 11. 2, οὐδεμίας ἀρετῆς ἀπελείπετο. In requiring of them to be thus perfect, the Apostle requires no other than his Master had done before him, Matt. v. 48, ἔσεσθε τέλειοι, ὥσπερ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

5. εἰ δέ τις ὑμῶν λείπεται σοφίας, &c.] The best Expositors are in general agreed that by σοφία is here meant, not *spiritual knowledge,* but *practical wisdom, prudence,* and *judgment* (as iii.

τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ
6 δοθήσεται αὐτῷ. [e] Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· e Mark 11. 24
ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ 1 Tim. 2. 8.
7 καὶ ῥιπιζομένῳ. Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι
8 λήψεταί τι παρὰ τοῦ Κυρίου· [f] ἀνὴρ δίψυχος ἀκατάστατος f Infra 4. 8.

13. 15. 17. 2 Pet. iii. 15), namely, how to act in any critical conjuncture; such being highly instrumental to the τέλειον ἔργον just mentioned, by enabling them to improve their afflictions to their own spiritual benefit and the glory of God. Yet the term may also be meant to denote that spiritual wisdom by which we are enabled to see *whence*, and *why*, afflictions come, and how they are to be improved; see Zuingle and Beza. The words, indeed, seem meant (as T. Aquinas, Aretius, and Calvin suggest) to anticipate a possible objection: 'But we have not the gift so to think or act.' To which it is replied: 'Seek it, then, of God;' namely, says Œcumenius, inasmuch as he it is who must originate this 'perfect work.' Thus, then, by the *wisdom* here spoken of may be understood not only the wisdom how to *act* and how to *suffer*, but how to *live*, or walk worthy of their high calling.

— τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς.] Meaning, 'who giveth this, and all other good gifts, to all men,' &c. The term ἁπλῶς is by some ancient and by the recent Commentators in general explained *simpliciter*, *candidè*, namely, as opposed to the *selfish* motives and *private* ends which too often accompany human gifts. So at Rom. xii. 8, we have ὁ μεταδιδοὺς, ἐν ἁπλότητι. But more natural is the sense commonly assigned (which is supported by many ancient Versions), *liberally*, *abundantly*. And so of God it is elsewhere said, 1 Tim. vi. 17, that he 'giveth men all things richly to enjoy.' Yet together with the idea of *liberal bounty* (implying simplicity, candour, and perfect purity of motive) seems to be intended that of *promptitude*; for as it may well be said of God, that he is 'more ready to hear than we to pray,' so is he sometimes, in his mercy, more ready to give than we are to ask, giving us at once more than we desire or deserve; see Calvin. Finally, by the term πᾶσι we have *intimated*, that which is more fully expressed at Acts xvii. 25, 'seeing that he giveth to all life, and breath, and all things.'

— καὶ μὴ ὀνειδίζοντος.] Much meaning is contained in this expression μὴ ὀνειδίζοντος; q. d. 'does not [as *men* often do] rebuke those who ask with importunity, or give to them contemptuously and scornfully, or, having given, upbraid them with the benefits bestowed' (what the Latin writers similarly express by *exprobrare beneficia*); dwelling on them with that irksome commemoration, of which it is finely said by Seneca, 'lacerat animum et premit frequens beneficiorum commemoratio;' and by Terence, Andr. i. 1. 16, 'est hæc commemoratio quasi *exprobratio*, ut immemores beneficii.' So in a passage of Menander some one is represented as saying to such a giver, καλῶς ποιήσας, οὐ καλῶς ὠνειδίσας· ἔργον καθεῖλες πλούσιον πτωχῷ λόγῳ; and justly is it observed by Plutarch, de Adul. p. 64, ἅπασα ὀνειδιζομένη χάρις ἐπαχθὴς καὶ ἄχαρις.

Thus, then, as applied to *God*, it is meant (as Abp. Newcome explains) 'that he is not as one who upbraids, withdraws not his gifts from the sincerely penitent, because they have formerly abused his mercies.' Neither (it may be added) does he withhold future gifts because he has bestowed so many already. 'Whereas (says Calvin) *men*, even those the most liberal, are apt to make mention of former benefits, to excuse themselves for not bestowing future ones; *God*, on the contrary, is ever ready to crown former with fresh benefits without end and without limit.'

— καὶ δοθήσεται αὐτῷ.] A promise most sure and most comfortable, but which must be understood with the limitations, 'if God shall see it expedient to grant what we ask, and we shall pray for it as we ought.' On which see Bp. Sanderson's second Concio ad Clerum, p. 50.

From the passages here cited by the Commentators it appears, that even the heathens were of opinion that wisdom was alone to be successfully attained by seeking it of God. So Hierocles (cited by Wetstein), Πῶς ἂν λάβοι τις τὸ εὖ, μὴ διδόντος Θεοῦ; πῶς δ' ἂν δοίη τῷ πρὸς τὰς ὁρμὰς αὐτεξουσίῳ μὴ αἰτοῦντι ὁ διδόναι πεφυκὼς Θεός;

6. αἰτείτω δὲ—διακρ.] Meaning, '[But he who would obtain what he asks,] let him ask [it] in firm faith, ἐν πληροφορίᾳ, full assurance,'—namely, of God's *power* to give, and of his *willingness* to bestow it, as far as shall be fitting; that being the pledge and condition of success. Μηδὲν διακρ., i. e. with an undoubting dependence: a sense of διακρ. which has been explained at Matt. xxi. 21. Mark xi. 23. Acts x. 20. This is then *illustrated* by comparing the state of mind of one who doubts with *a wave of the sea:* a figure sometimes employed in the Classical writers to designate the contrary to γαλήνη, or calm confidence.

—ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.] Ἀνεμίζεσθαι and ῥιπίζεσθαι here, as κλυδωνίζεσθαι and περιφέρεσθαι at Eph. iv. 14, signify to be raised by the wind into waves or *ripples*. And so in Philo, cited by Wetstein, we have εἰ μὴ πρὸς ἀνέμου ῥιπίζοιτο τὸ ὕδωρ. Of the word ἀνεμίζω no example has been adduced by the Commentators; but I find it in Hesychius, ἀναψύξαι· ἀνεμίσαι.

Here we have an apt image of the mind of an unstable man, fluctuating between belief and disbelief, hope and despair. So Dio Chrys. p. 368, (cited by Wetstein) speaking of the mob, says, ἄστατον κακὸν, θαλάσσῃ ὅμοιον, ὑπ' ἀνέμου ῥιπίζεται.

7, 8. These verses are closely connected, and γὰρ has reference to a clause omitted; q. d. '[Let him, I say, ask in faith;] for otherwise he must not suppose he shall *obtain* any thing;' an assertion then confirmed by a weighty apophthegm, introduced, for greater effect, *per asyndeton.* Δίψυχος is a very rare word, but found in Clemens, 1 Ep. to the Corinthians, and the Const. Apost., and is nearly synonymous with δίλογος and διπλόος. The *difference* is well stated by Tittm. de Syn. Nov. Test. In its present use and

g Job 4. 2. Ps. 102. 12. & 103. 15. Eccl. 14. 18. Isa. 40. 6. 1 Cor. 7. 31. infra 4. 14. 1 Pet. 1. 24. 1 John 2. 17.

h Job 5. 17. Prov. 3. 11. Matt. 10. 22. & 19. 28, 29. 2 Tim. 4. 8. Heb. 12. 5. 1 Pet. 5. 4. Rev. 3. 19.

ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυχάσθω δὲ ὁ ἀδελφὸς ὁ 9
ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· [g] ὁ δὲ πλούσιος, ἐν τῇ ταπει- 10
νώσει αὐτοῦ. ὅτι ὡς ἄνθος χόρτου παρελεύσεται·—ἀνέτειλε 11
γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον,
καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου
αὐτοῦ ἀπώλετο·—οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις
αὐτοῦ μαρανθήσεται. [h] Μακάριος ἀνὴρ ὃς ὑπομένει πειρασ- 12
μόν· ὅτι, δόκιμος γενόμενος, λήψεται τὸν στέφανον τῆς ζωῆς,
ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

application it means 'a man of unsettled and fluctuating sentiments, too solicitous about the present to attain the future—too anxious about the future to secure the present; who this moment would sacrifice all for eternity, and the next would renounce every thing for this present life.' Now it is *implied* that such a one will not *obtain* his request, because, unstable in all his purposes, he cannot ask with that undoubting faith which is indispensable in him who addresses God in prayer.

I have here, with Vater, Rob. Stephens, the Pesch. Syr., and Newcome, placed a *colon* after Κυρίου, because I agree with Prof. Theile (in his recent Edition of this Epistle) that ἀνὴρ δίψυχος is in apposition with the preceding ὁ διακρινόμενος, ver. 6, and that through the medium of the intermediate ὁ ἄνθρωπος ἐκεῖνος, ver. 7; and thus what was before (verse 6) expressed *figuratively* is now conveyed in plainer terms. Finally, ὁδοῖς is for ἐπιτηδεύμασι.

9—11. The Apostle now passes from *general* to *particular* trials—from those of Christians in general to those of the poor in particular, as contrasted with the rich; admonishing the poor not to be cast down and depressed by their poverty, nor the rich to be puffed up by their riches, suggesting certain considerations, to the *one* of comfort, to the *other* of humiliation; but expressed, for greater force, by an *acutè dictum*, or *oxymoron*. Here, then, the Apostle adverts to the temptations peculiar to *poverty* and *riches* respectively; in the former to *discontent*, in the *latter* to *pride* and *arrogance*. And with reason, for that both conditions have their particular snares, is unquestionable. So it is well observed by the great Philosophic Historian, ἡ μὲν πενία, ἀνάγκῃ τὴν τόλμαν παρέχουσα, ἡ δ' ἐξουσία, ὕβρει τὴν πλεονεξίαν καὶ φρονήματι, αἱ δ' ἄλλαι ξυντυχίαι, ὀργῇ τῶν ἀνθρώπων, ὡς ἑκάστη τις κατέχεται ὑπ' ἀνηκέστου τινὸς κρείσσονος, ἐξάγουσιν ἐς τοὺς κινδύνους. (Thucyd. iii. 45.) Against, then, the temptations to each respectively are suggested various Christian considerations, with which may be compared similar ones of St. Paul, at 1 Cor. vii. 22, a passage in its nature and mode of expression closely resembling the present. In both these cases the *high* party required *lowering*, and the *low*, *raising*; and this the Gospel is fully able to effect, by the one being taught to cultivate contentment, by the other to study humility. Καυχάσθω, as applied to the *poor* brother, signifies, 'let him rejoice,' 'comfort himself under his distresses:' ἐν τῷ ὕψει αὐτοῦ, 'in his exaltation,' viz. to the privileges of the Gospel. See 1 Pet. v. 6. Καυχ. ἐν τῇ ταπεινώσει αὐτοῦ, as applied to the *rich* brother, signifies, 'let him rejoice in his humiliation;' i. e. that he is brought by the Gospel to be lowly in heart, poor in spirit, and is thus in the way of salvation. The words following suggest a strong *motive* to cultivate this humility, by forcibly representing the *instability* of wealth.

10. ὅτι ὡς ἄνθος χόρτου παρελ.] An image frequent both in the Scriptural and Classical writers, taken from the ephemeral duration of the gaudy flowers of the field.

11. ἀνέτειλε γὰρ ὁ ἥλιος, &c.] Here we have the image further unfolded; γὰρ, as Theile observes, pointing at the *reason* of the foregoing comparison, as in a similar case, ver. 24, and elsewhere. Moreover here, as often in the parables of our *Lord*, the development of the imagery merges into a narration of the things signified therein.

— σὺν τῷ καύσωνι.] It is admitted that these words are not correctly rendered in our common Version, 'with a burning heat;' 1. because that sense would render the Article useless; 2. because it were (as Bp. Middleton observes) unnatural to represent the sun as rising *with its heat*, which cannot be intense, compared with that of noon. In short, the learned are agreed, that by the expression τῷ καύσωνι is denoted the *burning wind* called in Hebrew קדם, and in the Septuagint rendered by καύσων or νότος, and in Arabia called the Simoom. Now this, as we learn from Oriental travellers, often blows up at sunrise. See Chardin, Shaw, Niebuhr, and Burckhardt. The above view is, moreover, confirmed by a passage of Jonah iv. 8, καὶ ἐγένετο, ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον, προσέταξεν ὁ Θεὸς πνεύματι καύσωνι συγκαίοντι, &c.

It is worthy of observation, that throughout the present passage we have what Grammarians call *co-ordinatio*, in which, as Winer (Gr. Gr.) remarks, 'quæ se invicem excipiunt, sibique artificiosius subjungi poterant, non sine vi *juxta* ponuntur; ex. gr. "Surgit sol, insiccat herbam, cadit flos, ponit decor;"' thus expressing both the certainty and the suddenness of the event.

— οὕτω καὶ ὁ πλούσιος, &c.] Here we have the *application*: 'So [suddenly] perisheth the rich man in the midst of his pursuits or occupations.'

12. Here the subject at vv. 2, 3, is resumed, and a *gnome generalis* is subjoined, resulting from what was said at vv. 9, 10 (ver. 11 being a parenthetical illustration), and of which the sense is, 'Accordingly, or on the other hand, blessed is the man [whether he be rich or poor,] that en-

13 Μηδεὶς πειραζόμενος λεγέτω, ὅτι "ἀπὸ [τοῦ] Θεοῦ
πειράζομαι·" ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει
14 δὲ αὐτὸς οὐδένα. [i] ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας i Hos. 13. 9.
15 ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· [k] εἶτα ἡ Ἐπιθυμία k Job 15. 35.
συλλαβοῦσα τίκτει Ἁμαρτίαν· ἡ δὲ Ἁμαρτία ἀποτελεσθεῖσα Ps. 7. 14. Rom. 6. 21.

dureth temptation or trial; for,' &c. Of *δόκιμος γενόμενος* the sense is best rendered, according to the Pesch. Syr. and Vulgate Versions, 'after he has been approved.' See Note on 1 Cor. xi. 19. The term *δόκ.* is supposed to be an *agonistic* one, and it is illustrated by Kypke from the *δοκιμασία* of the Grecian *ἀγῶνες*; but it seems rather to refer to the *δοκιμασία* of *metals*, as in 1 Pet. i. 7, *δοκίμιον ὑμῶν τῆς πίστεως—πολὺ τιμιώτερον χρυσίου—δοκιμαζομένου.* So Prov. xvii. 3, *ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσὸς, οὕτως ἐκλεκταὶ καρδίαι παρὰ Κυρίῳ.* On the expression *στέφανος τῆς ζωῆς* see Note at 2 Tim. iv. 8. By the expression *ὁ Κύριος* is evidently meant the Lord Jesus, as appears from his several declarations while on earth, in which is the oft-repeated promise, 'I will give eternal life.' See Matth. x. 37. John iv. 14. x. 28. xiv. 23.

13—18. Having spoken of the benefit of temptations, in the sense of *trials*, the Apostle now touches on temptations in the more usual sense, namely, *solicitations to sin* [which may be called *internal*, as those, *external* trials]; guarding his readers against the fatal error of ascribing such temptations to *God*, as if impelling men to sin. Such, he says, proceed not from *God*, but from the *lusts of men*, which, if yielded to, will bring death rather than a crown of life; and therefore, though *trials* may be ascribed to God, yet *temptations*, in the bad sense, must not. Sin and death proceed from the lusts and wickedness of men; whereas God is not the author of evil, but the giver of all good. (Benson.) Many probably excused their immorality, by pleading (as the corruption of our nature urges men of every age to do) the force of temptation,—and seeking refuge in the doctrine of necessity, as the Pharisees did, by the very same dogma: in opposition to which, the Apostle assures them, that as afflictions are not sent by God to make men *worse*, but *better*, so when trials of virtue generate *temptations* to sin, no man must dare to say that he is tempted by God [thus making God the author of sin]; for as God is not tried or tempted to moral evil (i. e. is not liable to evil, and consequently cannot be tempted to sin), so he of himself tempteth no man: a truth this, recognized by the wiser Heathens. See Hom. Od. i. 32. So also in a passage of Epicurus, cited by Theile, it is said, *τὸ θεῖόν τε καὶ μακάριον, οὔτε αὐτὸ πράγματα ἔχει, οὔτε ἑτέροις παρέχει*, where for *πράγματα* I conjecture *ταράγματα*.

13. *πειραζόμενος.*] Of course implying, as Bp. Sanderson suggests, that the person *yields* to the temptation.

14. *ἕκαστος δὲ πειράζεται, ἀπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκ.*, &c.] 'But (or, nay) whosoever is tempted and impelled to sin, is hurried away and enticed by his own lust,' or evil desire. *Ἐπιθυμία* has here the Article, because it is personified; on which see Note at Col. iii. 5. The term *ἐξέλκεσθαι* simply signifies 'to draw off or away,' and, in a moral sense, to draw away from the paths of virtue. So Xenophon (cited by Raphel) has *εἰ αὐτὸς ἐπιδεικνύει ἑαυτὸν μὴ ὑπὸ τῶν παραυτίκα ἡδονῶν ἑλκόμενον ἀπὸ τῶν ἀγαθῶν*, and Test. xii. Patr., *εἰς πορνείαν με ἐξειλκύσατο.* From what follows, however, there would seem to be a metaphor taken from a *harlot*, such as is, in the Tabula Cebetis and elsewhere, represented as laying hold of men, and drawing them off to their company. In *δελεαζόμενος* there is a *piscatory* metaphor, added to complete and illustrate the idea. So Athen., p. 308, (cited by Wetst.) *ἀνελκυσθεὶς δὲ οὐ δελεάζεται, οὔτε σαρκὶ οὔτε ἄλλῳ τινὶ ἐμψύχῳ.* The term is, indeed, one not unfrequently used, in this metaphorical sense, of pleasure, desire, hope, &c., agreeably to the saying of Plato, that men are caught with pleasure, as fishes with a hook and bait. So Plutarch, in a strikingly similar passage, cited by Pott, says, *τὸ γλυκὺ τῆς ἐπιθυμίας, ὥσπερ δέλεαρ, ἐξέλκειν ἀνθρώπους.*

'Thus, then, (says Bp. Sanderson) every man's temptation, if it take effect, is merely from his own lust. It is his own act and deed, and to be imputed to himself alone. Persecutions, and all occurrences without, are not the chief causes, nor indeed causes at all, but the *occasions* only of the soul's fainting under them. Temptations or trials they are, but no more. The will has its natural liberty still, and it is at our choice whether we will yield or no. But every man is tempted (i. e. *cum effectu*, or so as to be overcome by the temptation) by his own lusts, whether drawn away by injuries and affrightments from doing good, or enticed by pleasures and allurements to do evil.'

Finally, that the whole blame of sin rests with the sinner himself, and that *evil deeds* have their origin in men's *evil desires*, is a truth also recognised by the wiser Heathens. So, in a passage of Cicero, Orat. pro Pisone, it is said, 'Sua quemque fraus, suum facinus, suum scelus—de sanctitate ac mente deturbat.' And to the same purpose is the following fine sentiment of Æschines contra Timarch., p. 27. 5: *Μὴ γὰρ οἴεσθε τὰς τῶν ἀδικημάτων ἀρχὰς ἀπὸ θεῶν, ἀλλ' οὐχ ὑπ' ἀνθρώπων ἀσελγείας γίνεσθαι·—ἀλλ' αἱ προπετεῖς τοῦ σώματος ἡδοναὶ, καὶ τὸ μηδὲν ἱκανὸν ἡγεῖσθαι, ταῦτα πληροῖ τὰ λῃστήρια, ταῦτ' εἰς τὸν ἐπακτροκέλητα ἐμβιβάζει, ταῦτά ἐστιν ἑκάστῳ ποίνη.*

15. *εἶτα ἡ Ἐπιθυμία συλλαβοῦσα*, &c.] Here lust, or evil concupiscence, is represented as a *harlot*, who allures men to her impure embraces, (see Prov. vii. 10,) and, from that conjunction, conceives and brings forth SIN; and when Sin is grown up, she is represented as following the same lewd courses with the same man, and the issue is DEATH, which destroys the sinner. This, then, is the true genealogy of Sin and Death. Lust is the mother of Sin, and Sin is the mother of Death, and the sinner the parent of both. Compare Rom. vii. 8—13, though the *genealogy*

1 Prov. 2. 6. John 3. 27. 1 Cor. 4. 7. Mal. 3. 6. Rom. 11. 29. m John 1. 13. & 3. 3. 1 Cor. 4. 15. Gal. 4. 19. 1 Pet. 1. 23. Matt. 20. 15. Jer. 2. 3.

ἀποκύει θάνατον. Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· 16
[1] πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον, ἄνωθέν ἐστι, 17
καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι
παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. [m] Βουληθεὶς ἀπεκύησεν 18

there is just the *reverse*. Hence, I would observe, may be emended and illustrated a corrupt and most obscure passage of Æschyl. Agam. 738—746, where, after saying that Ὕβρις begets, to the evil of men, a new progeny, he adds, *Νεαρὰ φαοὺς κότον, Δαίμονα τὰν ἄμαχον Ἀνίερον θράσος μελαί-Νας μελάθροισιν ἄτας, Εἰδομέναν τοκεῦσιν.* I would there, with Dr. S. Butler, read *νεαρὰ φύει κόρον*, which is confirmed by a passage of Theogn., cited by Wakefield: *τίκτει τοι κόρος ὕβριν.* Also by Herodot. viii. 77. Indeed that *κόρον* ought there to be read, is placed beyond doubt by a passage of Pind. Olymp. i. 90, *κόρῳ δ' ἔλεν* (for *ἔλαβεν*) Ἄταν, where, by a similar personification as that of the Apostle, we have in Ἄτη a personification of human folly, by which men are hurried into vice and destruction. Finally, with a view, probably, to the above passages of Pindar and Æschylus, Longinus de Sublim. § 44, after pointing out *φιλαργυρία* and *φιληδονία* as the two great diseases of the moral world, similarly says of these, that, where they abide long in any one, they soon generate fresh ones, *νεοττοποιεῖται, καὶ ταχέως γενόμενα περὶ τεκνοποιΐαν, ἀλαζονείαν τε γεννῶσι καὶ τύφον καὶ τρυφήν·* and these, it is added, breed *ὕβριν, καὶ παρανομίαν, καὶ ἀναισχυντίαν.*

To return to the passage of the Apostle, here, as Iaspis observes, under this sublime imagery, we have conveyed 'a sort of history of sin from Eve downward;' and the various gradations by which evil concupiscence produces sin, are ably traced by Gataker (cited in Pol. Synop.). Finally, the general meaning intended to be conveyed under this imagery is well expressed by Mr. Scott.

By the *lust* (*ἐπιθυμία*) here spoken of ought not to be understood (what many take it to mean) ungoverned *sensual* inclination only, but, in a general way, the vehement desire for *any* object (wealth, power, or fame. See 1 Cor. iii. 4), such as cannot be attained without sin. Indeed the idea of *ἐπιθυμία* here in the mind of St. James seems to have been the very one attached by St. Paul to what he calls *τὸ φρόνημα τῆς σαρκὸς*, Rom. viii. 6, where it is similarly said, *τὸ φρόνημα τῆς σαρκὸς, θάνατος*; of which expression the import is well represented in the ninth Article of our Church by 'the lust of the flesh,' namely, that propensity to evil springing from the inward depravity of our corrupt nature.

16, 17. Here we have a *confirmation* of what was said at ver. 13, *ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα·* and that, as Calvin says, by an *argumentum à repugnantibus;* showing, that as God is confessedly the author of all *good*, to suppose him to be the author of *evil* were absurd. This erroneous notion, then, the Apostle refutes, by opposing to it the *contrary truth*,—namely, that so far from God being the author of moral evil, by tempting men to sin, he is the giver of every good gift, the great source of all good.

16. *μὴ πλανᾶσθε, ἀδελφοί μου ἀγ.*] A formula similar to several in St. Paul's Epistles, as 1 Cor. vi. 9. xv. 33. Gal. vi. 7, soliciting serious attention to some momentous (though not sufficiently acknowledged) truth, by a caution against the *opposite error*. Compare Matt. xxii. 29. Gal. vi. 7. 1 Cor. xv. 33.

17. *πᾶν δώρημα τέλειον.*] The term *τέλειον* is here used by way of *climax;* q. d. 'every gift that is full, complete, and without defect.' So the Pesch. Syr. renders it *complete;* Beza, *integrum;* and Doddridge, 'completely excellent.'

— *τοῦ Πατρὸς τῶν φώτων.*] Of this expression various interpretations have been proposed; some Commentators assigning to it a *physical*, others, a *metaphorical* sense. It may be best to suppose *both* here intended, though chiefly the *former*, and that by an allusion not only to the *sun*, but also to the other celestial luminaries; q. d. 'the Creator of the heavenly bodies [but not, like them, subject to change].' And so we have *φῶτα*, as used of the heavenly bodies, in Ps. cxxxv. 7. Jer. iv. 23. In the *latter* and secondary sense, the expression may be understood to allude to the *spiritual light*, and consequently *happiness*, which is dispensed by God in the Gospel. So John i. 4, it is said, *καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων*, and 1 Tim. vi. 16, God is described as *φῶς οἰκῶν ἀπρόσιτον.*

In the next words, *παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα*, many eminent Expositors, from Strigel and Grotius down to Bp. Jebb, regard *παραλλαγὴ* and *τροπῆς ἀποσκίασμα* as astronomical metaphors; and Mr. Valpy (from Hammond) explains thus: '*Παραλλαγὴ* signifies astronomically the several positions in which the sun appears to us every day at the rising, in the meridian, and when he sets. So *τροπὴ* is applied not to the daily, but yearly, course of the sun, as it moves towards the Northern or Southern Tropic; and according to the different shadows which it casts, geographers have learned to divide the different people into *ἄσκιοι, ἑτερόσκιοι*, and *περίσκιοι*. According to which is the word *ἀποσκίασμα*, *casting of shadow*, which, joined with *τροπῆς*, *turning*, signifies the variation of the shadows, according to the various motions of the sun above mentioned,' properly, 'the turning back of the heavenly bodies in their courses at the solstices.' It is, however, truly observed by Benson, that such is not the *astronomical* sense of *παραλλαγὴ*, which means the sun's *parallax*, though the above sense of *παραλλαγὴ* might be the *popular* one; and, indeed, as Morus suggests, it is not well either to neglect, or to too much press upon the astronomical metaphor; for by the very disposition of the words, it is plain that the Apostle meant the image to be *twofold*, and he shows the force intended to be expressed thereby, namely, *alienation* and *obscuration*, meaning, that 'nec *benignitatis* nec *sanctitatis* mutationem cadere in Summum Numen. Constat sibi luce suâ, i. e. perfectione.' The sense is well expressed by Mr. Wesley thus: 'In God is nothing of this kind (i. e. of vicissitude): he is

ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν
αὐτοῦ κτισμάτων.
19 [n] Ὥστε, ἀδελφοί μου ἀγαπητοὶ, ἔστω πᾶς ἄνθρωπος ταχὺς
εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν·
20 [o] ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται.
21 [p] Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας,

n Prov. 17. 27. Eccl. 5. 1, 2. o Eccl. 7. 9. p Col. 3. 8. 1 Pet. 2. 1. Ps. 25. 9. Acts 13. 26. Rom. 1. 16.

mere light. If there is any such vicissitude, it is in ourselves, not in him.'

18. βουληθεὶς ἀπεκύησεν—κτισμάτων.] This is meant to confirm and illustrate the assertion a little before, πᾶσα δόσις ἀγαθὴ, &c. The expression βουληθεὶς is by some understood of God's *sovereign will* or pleasure; by others, of his *goodness* and *grace*. *Both* senses seem intended, and the best comment on this expression is the similar one, Eph. i. 5, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. In the words ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας we have a recurrence to the metaphor at ver. 15; there being here given a kind of *genealogy of righteousness*, of which God is the prime mover. Otherwise for ἀπεκύησε we should have had the usual term ἀνεγέννησε, denoting our *regeneration* by the Gospel. See 1 Pet. i. 3, 23. This, then, is analogous to the *sonship* spoken of at Gal. iii. 26. John i. 12, seq. iii. 3, seq. Eph. iv. 22, seqq. By ἡμᾶς is meant, 'us Jews,' as appears from the term ἀπαρχήν; for though the word has been variously explained, it can, in this context, only mean 'the first Christian converts,' in which sense ἡμεῖς occurs at Rom. xvi. 5, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. 1 Cor. xvi. 15, ἀπαρχὴ τῆς Ἀχαΐας. As the Jews were the peculiar people of God, chosen as *instruments* for preserving the true religion, and primarily called to embrace the Gospel, they might well be called ἀπαρχὴ τῶν κτισμάτων. Compare Jer. ii. 3.

19—21. An *inference* (as indicated by ὥστε) is now drawn from what has been said of God's *goodness* in bringing men to the knowledge of him by the word of truth; and that by way of *admonition*, though Expositors are not agreed whether it regards the words immediately preceding, or others farther back. It would seem to have respect to the *whole* of what has been said concerning the dealings of God with men in the work of salvation, vv. 5. 12, 13. 17, 18; q. d. 'Since God is the liberal giver of wisdom and every good and perfect gift, the Father of lights, unchangeable in his attributes, who tempteth no man, but of his free benignity hath begotten us again by the Gospel to be the first-fruits of his creatures, and hath promised a crown of life to those who love and obey him,—*therefore*, let every one,' &c. The general admonition here given, ἔστω πᾶς—λαλῆσαι, together with another just after subjoined, γίνεσθε ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταί, form, as it were, a *text*, on which the Apostle dilates (with the exception of a digression at ii. 1—13, censuring the undue respect of persons in religious assemblies) up to iv. 12. The *substance* of what is contained in these general admonitions is,—that they should feel alacrity in receiving the word of truth, the GOSPEL, and in hearing it should be prompt to listen, but slow to speak (i. e. dogmatically or dictatorially). Also that they should not give way to that hot-headed zeal and controversial spirit (for which the Jews were so marked, see Hor. Sat. i. 4. 12) which makes men impatient of contradiction, and apt to break out into invectives against those who oppose what they think the truth. This position the Apostle fortifies by the general axiom, that 'the angry disputation of man can never promote the knowledge nor further the interests of true religion.' Moreover, he admonishes them not to rest in *hearing* only, but *so* to learn the Gospel as to *act upon it*.

— ταχὺς εἰς τὸ ἀκοῦσαι.] An expression probably formed on that at Ecclus. v. 11, γίνου ταχὺς ἐν ἀκροάσει. Βραδὺς εἰς τὸ λαλῆσαι. Here by λαλῆσαι is to be understood not only conversation, but discussion, and, in a certain sense, teaching.

The admonition, ver. 21, ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον, seems meant to be *explanatory* of the two admonitions here, ἔστω βραδὺς εἰς τὸ λαλῆσαι, and βραδὺς εἰς ὀργήν. Moreover, in the words at ver. 20, ὀργὴ γὰρ ἀνδρὸς, &c., we have an incidental *illustration* of the βραδὺς εἰς ὀργὴν here, though that, as well as the other heads of admonition, is more fully illustrated further on; the writer commencing with the last, as being nearest.

21. διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν, &c.] These words seem added by way of resumption and completion of the admonition at ver. 19; or we may say, with Zuingle, 'Epilogus est superiorum, quæ de gratuitâ Dei bonitate per Christum cœperat.' The general sense intended is, 'This being the case, let every one, laying aside all that is evil, &c., receive, and, being swift to hear, receive with meekness,' &c. Thus, then, they are first to 'cease to do evil,' to lay aside all the iniquities of their former life (seeking, in the words of 2 Pet. i. 9, καθαρίζεσθαι τῶν πάλαι ἁμαρτιῶν); then 'to learn to do well;' to embrace the truth with alacrity, hear and learn its doctrines with docility, and finally to put in practice whatsoever they have acquired. Referring the words, however, (with most recent Expositors) to those which *immediately* precede (ὀργὴ γὰρ ἀνδρὸς, &c.) the terms ῥυπαρίαν and περισσείαν κακίας may be understood to denote ill language and excessive censoriousness, or moroseness (see Col. iii. 8. 1 Pet. ii. 1); but it would rather seem, according to the view adopted by the ancient Expositors, that they are meant to designate vice in general; an opinion confirmed by what is said 1 Pet. iii. 21. 1 Cor. v. 8. Acts viii. 22. 1 Pet. ii. 16. 1 Cor. xiv. 20, and finally a passage at 2 Cor. vii. 1, the best comment on the present. Thus, then, the term κακία here denotes *vitiositas* in general; and the expression περισσεία is meant to *raise* the sense of the two terms ῥυπαρία and κακία; being intended (as Theile explains it) to represent such vice as beyond all bounds of what might be expected in Christians, and those 'a kind of first-fruits' (ver. 18).

ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι
τὰς ψυχὰς ὑμῶν. [q] Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ 22
μόνον ἀκροαταὶ, παραλογιζόμενοι ἑαυτούς. [r] Ὅτι εἴ τις 23
ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ
κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·
κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο 24
ὁποῖος ἦν. [s] Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς 25
ἐλευθερίας, καὶ παραμείνας, οὗτος, οὐκ ἀκροατὴς ἐπιλησμονῆς
γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποι-

q Matt. 7. 21. Luke 11. 28. Rom. 2. 13. 1 John 3. 7.
r Luke 6. 46.
s 2 Cor. 3. 18. infra 2. 12. John 13. 17. Luke 6. 47

— *ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον.*] By *λόγος* is here denoted the revelation of the will of God to man in the Gospel. Of the term *δέξασθε* the full import is, as Calvin explains, 'ita suscipite ut vere inseratur, ut viva fiat insitio, quâ veluti cum corde nostro coalescat.' On the *manner* of its reception, as denoted by *ἐν πραΰτητι*, Calvin has admirably treated. Finally, the term *ἔμφυτος* here applied to the Gospel is used agreeably to that figure, by which its effects on the heart are compared to *seed sown* or *plants planted* in the ground; with allusion to that cardinal doctrine of the Gospel, that holiness and righteousness are not *natural* to the human heart, but require to be first implanted there by a Divine hand, and then nurtured by the Spirit of grace. And here I would observe that the expression *ἔμφυτον λόγον* should rather be rendered 'the *implanted*' than (as it is commonly done) the '*engrafted* word;' for though there may be here an allusion to the grafting of trees, yet the other may be considered the *principal* idea: a view, I find, supported by the authority of the Pesch. Syr. Translator, who renders, 'planted into our nature.' For an able statement of the full sense intended by the Apostle, the reader is referred to the Notes of Calvin and Zuingle; as also a Sermon of Bp. Sanderson on 'the fruit of the Spirit' (Gal. v. 22, sq.).

22. *γίνεσθε δὲ ποιηταὶ λόγου*, &c.] q. d. 'But then in order that the word of truth may really produce those blessed effects on the soul which it was designed to do, ye must be not hearers only,' &c. With the admonition *καὶ μὴ μόνον ἀκροαταὶ* we have conjoined, in the next words, *παραλογιζόμενοι ἑαυτοὺς*, a *warning;* it being thus intimated that, by being mere hearers only, they will but *deceive* themselves, and not attain the expected salvation. See vv. 26, 27; and compare Matt. vii. 21. Rom. ii. 13.

23—25. Here the Apostle illustrates the case of the unfruitful hearer by a familiar comparison, presenting a most apt emblem thereof.

23. *ὅτι εἴ τις ἀκροατὴς λόγου*, &c.] Meaning (as Hammond explains) 'that the word of God is a glass, reflecting to a man the portraiture of himself, *ὁποῖός ἐστι*, whether there be any thing amiss in him; and he that hears the word of God and doeth it not, is as if a man should look upon and contemplate *his face in a looking-glass*, and no more. As for any *use* or effect of this looking, he *beheld* and *went away*, and *presently forgot*. When he has seen what blemishes are to be corrected, to be reformed in him, he contents himself with having seen them, thinks no more of them, and forgets to amend them.' *Πρόσωπον τῆς γενέσεως* is, as Rosenmuller says, for *πρὸς γνήσιον* (native or *natural*), the *τὴν εἰκόνα τοῦ προσώπου ὁμοίαν* of Artemid. On. ii. 7, where he says *κατοπτρίζεσθαι δὲ, καὶ ὁρᾶν τὴν ἑαυτοῦ εἰκόνα ὁμοίαν ἐν κατόπτρῳ, ἀγαθόν.*

25. Here the Apostle contrasts with the case of the careless that of the *attentive* hearer, and, as Aretius remarks, 'antithesi opponit contrariorum vitæ generum contrarios effectus.' Thus to *κατανοοῦντι* (which only denotes the act of *beholding*, i. e. with no marked attention) is antithetically opposed *παρακύψας*· which, as it primarily signifies 'to stoop down, for the purpose of carefully looking at' (see Luke xxiv. 12. John xx. 5. 11), sometimes, as here, denotes simply 'to look at, as in a glass, attentively;' see 1 Pet. i. 12, *εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.* Here, however, there is an accommodation to the same metaphor (of a looking-glass) as in the foregoing sentence.

— *νόμον τέλειον τὸν τῆς ἐλευθερίας.*] Not meaning, as some explain, the *Moral* law, as opposed to the *Ceremonial* one; for that, however it may deserve such a title in itself, cannot give liberty to such as transgress it. Nor must we, with others, explain it 'the Gospel;' but rather, in a general sense, the law of *Divine Revelation* in the Gospel, which may truly be said to be the *Law of Liberty*, and that in various respects; 1. as being in itself of a free spirit, not burdened with slavish ceremonies; 2. as freeing those who embrace it, and fulfil it at once, from the burdensome observances of the Mosaic Law, and from bondage to the Law of sin in their members (Rom. vii. 23), liberating them from the curse of the broken *Moral* Law, and bringing them (as St. Paul says, Rom. viii. 21) from 'the bondage of corruption into the glorious liberty of the children of God;' see Rom. viii. 12—17. Gal. iv. 21, seqq. Hebr. xii. 18, seq. This, then, is no other than what St. Paul, at Rom. viii. 2, calls 'the law of the spirit of life in Christ,' which 'hath made' us 'free from the law of sin and death.' Now this is here justly styled *τέλειος*, both as being *perfect in itself*, and in its *character*, as containing a perfect rule of life (see Ps. xix. 7. Rom. xii. 2); and also as making its votaries perfect, by repairing and restoring the defaced image of God, in which man was originally created. See Col. iii. 10. 2 Cor. iii. 18.

This Law is represented as a *mirror* into which the Christian may look, to judge of his true spiritual character. By the term *παραμείνας* is denoted fixedness and permanency of attention.

— *ἀκροατὴς ἐπιλησμονῆς.*] Here *ἐπιλησμονῆς* is a Genitive substantive for adjective,

26 ήσει αὐτοῦ ἔσται. [t] Εἴ τις δοκεῖ θρῆσκος εἶναι [ἐν ὑμῖν], μὴ t Ps. 34. 13. infra 3. 6.
χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, 1 Pet. 3. 10. Matt. 15. 11, 18.
27 τούτου μάταιος ἡ θρησκεία. [u] Θρησκεία καθαρὰ καὶ ἀμίαντος u Is. 1. 16, 17. & 58. 6, 7.
παρὰ [τῷ] Θεῷ καὶ Πατρὶ αὕτη ἐστίν· ἐπισκέπτεσθαι ὀρφα- Rom. 12. 2.
νοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν
ἀπὸ τοῦ κόσμου.

1 II. [a] ᾿ΑΔΕΛΦΟΙ μου, μὴ ἐν προσωποληψίαις ἔχετε a Lev. 19. 15. Deut. 1. 17.
τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. & 16. 19. Prov. 24. 23.
2 ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακ- Eccl. 42. 1. Matt. 22. 16.

ἐπιλήσμων. Ποιητὴς ἔργου, scil. τοῦ νόμου, 'of the work enjoined by the law.' Ἐν τῇ ποιήσει αὐτοῦ, scil. τοῦ νόμου, 'in his performing [of the law].'

26. The Apostle here brings the admonition close home to their bosoms, and that by drawing a marked line of distinction between true and feigned religion. Accordingly, he here—with reference, we may suppose, to certain persons among those whom he is addressing,—puts the case of *one* who has the reputation of piety (δοκεῖ ϑρῆσκος εἶναι, on which form of expression see my Note on Thucydides, i. 79. 1), and, as appears from what follows, 'thinketh himself,' but mistakingly, 'to be pious;' and who, moreover, doth *not* bridle his tongue, is *not* βραδὺς εἰς τὸ λαλῆσαι. This man's religion, it is said, is vain, and will profit him nothing. Θρῆσκος is a rare word, only found elsewhere in Hesych. Ἀπατῶν καρδίαν is synonymous with the παραλογ. ἑαυτοὺς at ver. 22. By *not bridling the tongue* is meant, the giving loose to vain and polluting, or boastful and slanderous, discourse. Of the metaphor in χαλιναγ. several examples are adduced by Wetstein.

27. ϑρησκεία καθαρὰ—ἐστίν.] Here, as Paley well remarks, the Apostle is describing religion, not in its *principle*, but in its *effects*. Having declared what religion is *not*, he now points out what it *is*. This, however (as Carpzov and Grotius observe), is not to be taken as a description of the *whole* of religion, but as an *illustration* of its nature and effects, by a reference to some of its principal duties,—*beneficence* and *moral purity*. See Matt. xxv. 34, seqq., and the Notes of Burkitt and Abp. Secker in D'Oyly and Mant.

— παρὰ τῷ Θεῷ καὶ Πατρί.] Render, 'before God, even the Father.' Ἀμίαντος is subjoined to καθαρὰ, both to strengthen the sense, and to correspond to the term ἄσπιλον in the next clause. On ἐπισκέπτεσθαι see Note at Matt. xxv. 36. Finally, by the words following, ἄσπιλον ἑαυτὸν, &c., is meant the keeping oneself apart from the sinful pursuits, corrupt maxims, and evil customs of the world. See 1 John ii. 13—16. 2 Pet. ii. 18—20, and Paley's Sermons, xxi.

II. The connexion here is by Pott supposed to be with what immediately precedes, by a sort of illustration *è contrario*. But it is rather with the general subject of vv. 22—27 of the foregoing chapter, namely, the necessity of *doing*, and not merely *hearing* or believing the Gospel; implying the great truth, that the external part of religion is fruitless, when men live in the neglect of its moral duties. Indeed, the scope of this whole chapter seems to be, that of further inculcating what was before said, on the necessity of *doing*, as well as professing. This the Apostle presses on their attention, by pointing out the *breach* of the duty in their general conduct, even when engaged in the performance of religious services: the *poor* being, in the places of Divine worship, treated with contumely, and *elsewhere* suffered to starve, and their miseries only visited with faint good wishes. Accordingly, the *first* part of this chapter (v. 1—13) is occupied in animadverting on their breach of the most important of the works of the Gospel law,—Christian love in its extensive sense. This serves to introduce, in the *second* part (v. 14. fin.), a serious warning against an error prevalent in that age (almost *general*, indeed, amongst the Jews, and which also might lead to the neglect of other moral duties, as well as charity), namely, that a speculative belief of the *doctrines* of the Gospel was sufficient to save men, however deficient they might be in those moral duties which it enjoins. He then proceeds to show the emptiness of such faith, and consequently its inadequacy to salvation, by some plain and familiar *examples*, tending to evince that moral *actions* are the only sure evidence of a true and well principled *faith*, and that where these do not exist, all else is valueless.

1. μὴ ἐν προσωποληψίαις, &c.] From the above introductory remarks, it is clear that μὴ here is not (as some suppose it) *interrogative*, but *prohibitive*. And of the expression ἐν προσωποληψίαις ἔχειν τὴν πίστιν, the true sense seems to be, 'Do not so hold the faith of Christ, as to show respect of persons.' This plural use of the word προσωποληψία is very rare, perhaps no where else occurring, insomuch that one might suspect the C to have arisen from the ε following; and, indeed, a few MSS. have it not. But probably that was only *ex emendatione;* and the common reading is defended by 2 Pet. iii. 11, ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις, and Col. iii. 22, μὴ ἐν ὀφθαλμοδουλείαις. Moreover, as Hottinger here observes, the plural use of abstract substantives is found in good writers, namely, 'ubi non tam notio generalis, quam res vel eventa singularia significantur.'

Τῆς δόξης *may* be construed with πίστιν before; but it is better joined with τοῦ Κυρίου; by which it will stand for ἐνδόξου, as in similar expressions at 1 Cor. ii. 8. Heb. ix. 5. Acts vii. 2. Eph. i. 17. And so ἐν δόξῃ at 2 Cor. iii. 9.

2. ἐὰν γὰρ εἰσέλθῃ.] This is intended to illustrate by example what was meant by ἐν προσ. ἔχ. τὴν πίστιν.

— τὴν συναγωγὴν ὑμῶν.] From what is said

τύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ
ἐσθῆτι, καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν 3
λαμπρὰν, καὶ εἴπητε αὐτῷ· Σὺ κάθου ὧδε καλῶς, καὶ τῷ
πτωχῷ εἴπητε· Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑπο-
πόδιόν μου· καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κρι- 4
ταὶ διαλογισμῶν πονηρῶν; [b] Ἀκούσατε, ἀδελφοί μου ἀγα- 5
πητοί· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου
[τούτου], πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασι-
λείας, ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; [c] ὑμεῖς δὲ 6

b Luke 6. 20. & 12. 21. John 7. 48. 1 Cor. 1. 26, &c. 1 Tim. 6. 18, 19. Exod. 20. 6.
c 1 Cor. 11. 22.

at vv. 4. 6. 9, some eminent Commentators would render this, not 'your place of worship,' but 'your judicial assemblies;' such being, they say, by a Jewish custom, held in the places of worship. Yet of the word συναγωγὴ to signify of itself a *judicial assembly*, no example has been adduced. Such, however, may be *included*, if the term be taken to denote (what it very well may) a place of assembly, whether for worship, or for judicial purposes. On either of which occasions this προσωποληψία would be alike improper. Certain it is that συναγωγὴ was sometimes used to denote a Christian place of worship; as, indeed, might be expected; the term being, in its peculiar conveniency, likely to be retained, with other similar ones, by the Jewish Christians. And here, it may be observed, the singular is used *generically* for the plural.

— ἀνὴρ χρυσοδακτύλιος.] Meaning (like χρυσόχειρ in Lucian) one who wears rings on his fingers, as the rich generally did. The word is no where else found, but it is formed analogically, like χρυσοπλόκαμος, &c. Λαμπρᾷ, 'splendid,' 'sumptuous,' (so Rev. xviii. 14, τὰ λαμπρά); namely, as opposed to the term following ῥυπαρᾷ, *mean*, *shabby*; as the word is used in Joseph. Ant. vii. 11. 3, ῥυπαρὰν ἐσθῆτα.

3. ἐπιβλέψητε ἐπὶ] i. e. 'look upon with respect and favour,' like the Latin *suspicere*. Καλῶς is for ἐν καλῷ, 'in a good place.' So Lucian, Ver. Hist. ii. 13, καλῶς ἐκάθισε.

4. καὶ οὐ διεκρίθητε—πονηρῶν;] On the construction and sense of this passage some difference of opinion exists. One thing is certain, that the sentence is *interrogative*; for understanding it *declaratively*, the sense arising will be most frigid and forced. It is true that to this the commencing καὶ is adverse, and for that reason was cancelled by the early Critics; but it may very well be rendered *now*, or *then*, as in Luke x. 29, καὶ τίς ἐστί μου πλησίον; 1 Cor. v. 2. 2 Cor. ii. 2, and often in καὶ πῶς; Or rather it may be said to correspond to ἐὰν γὰρ at ver. 2, and καὶ at ver. 3; there being here, as Pott remarks, a *bipartite apodosis* to the *protasis* at vv. 2 & 3.

Of the words οὐ διεκρίθητε — πονηρῶν, the general sense is, doubtless, that expressed by Theile: 'Tunc profecto, hac tali ratione divitem præ paupere suspicientes, magnopere vos peccatis judicando ac discernendo.' On the exact import, however, of the term διεκρίθητε a difference of opinion exists. Some eminent modern Commentators take it to mean, 'ye are in doubt, or hesitation.' But there is no reason to abandon the sense assigned by the ancient and most modern Expositors, 'are ye not partial?' i. e. do ye not, then, make partial distinctions? Or the meaning may be, 'do ye not decide rashly one amongst another?' If, however, the sense of doubting or hesitation be here intended, it will be better, with Theile, to distribute the sentence into two interrogative clauses, as follows: 'Et non dubitastis apud vosmet ipsos? Et facti estis iniqui judices?' Ἐν ἑαυτοῖς is for ἐν ἀλλήλοις, or ἐν τῇ καρδίᾳ ὑμῶν, as Mark xi. 23. The words καὶ (οὐκ) ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν are *explanatory* of the foregoing; and the Genitive here is one not of *object*, but, by Hebraism, put for our *attributive*; q. d. 'are ye not judges who surmise evil,' (as it is said, Matt. ix. 4, ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;) who form your judgments on erroneous reasonings and false estimates? viz. by judging of any one's worth by his outward appearance; in short, that kind of judgment against which Christ himself warns, John vii. 24, 'Judge not according to the appearance, but judge ye righteous judgment.'

5—7. Duplici argumento nunc probat, facere eos præposterè, quum in divitum gratiam pauperes contemnunt. (Calvin.) The Apostle now convicts them at once of *impiety* and of *folly* by this unjust preference; showing that the class of persons whom they *despise* are especially objects of God's *favour*; while they whom they thus prefer, are those by whom Christ's followers are especially *oppressed*.

5. οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς, &c.] This *choice*, and the *favour* which it implies, are to be understood only as that resulting from the better disposition towards the Gospel evinced by the class in question, from their not being entangled in the temptations which beset the rich. Τούτου after κόσμου, not found in many MSS., Versions, Fathers, and early Editions, has been cancelled by Griesbach, Matthæi, and Scholz; a procedure supported by a passage of 1 Cor. i. 27. Yet the word is probably genuine, τοῦ κόσμου τούτου being for ἐν τῷ κόσμῳ τούτῳ, like the expression elsewhere πλουσίους ἐν τῷ νῦν αἰῶνι.

At πλουσίους ἐν πίστει most Commentators supply εἶναι. Yet thus a sense arises which we can hardly suppose intended by the Apostle. It is better, with others, to suppose an ellipsis of ὄντας; or, which comes to the same thing, regard πλουσίους as in apposition with πτωχούς: the Apostle meaning thus to intimate the *grounds* of the favour and preference just adverted to, by adverting to the contrary condition, as to the things of another world, of the others, 'poor, indeed, in the treasures of this world, but rich in those of faith.'

ἠτιμάσατε τὸν πτωχόν. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν
7 ὑμῶν, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια; οὐκ αὐτοὶ
8 βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ᾿ ὑμᾶς; [d] Εἰ d Lev. 19. 18. Matt. 22. 39.
μέν τοι νόμον τελεῖτε βασιλικὸν, κατὰ τὴν γραφήν· Ἀγα- Mark 12. 31. Rom. 13. 8, 9. Gal. 5. 14.
πήσεις τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε·
9 [e] εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι e Lev. 19. 15. Deut. 1. 17. & 16. 19.
10 ὑπὸ τοῦ νόμου ὡς παραβάται. [f] Ὅστις γὰρ ὅλον τὸν νόμον f Deut. 27. 26.
11 τηρήσει, πταίσει δὲ ἐν ἑνὶ, γέγονε πάντων ἔνοχος. [g] ὁ γὰρ Matt. 5. 19, 27. Gal. 3. 10.
εἰπών· Μὴ μοιχεύσῃς, εἶπε καί· Μὴ φονεύσῃς· εἰ δὲ g Exod. 20 13, 14.
οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου. Deut. 5. 17.

6. *οὐχ οἱ πλούσιοι—εἰς κ.*;] Here, as Rosenmuller and Pott observe, we have another argument against the undue and indecorous partiality in question; namely, that the persons to whom it is shown are the least worthy of it. Render: 'Are not the rich those who lord it over you? are not they the persons who drag you into the courts of justice? are not they the persons who blaspheme, defame, or profane the honoured name [of the Redeemer] pronounced over you [at baptism]?' namely, by calling him impostor. It is well observed by Calvin, that this is not said to incite them to *avenge* themselves on the rich (for that were contrary to their Christian profession); but it is merely mentioned in order to set forth the unreasonableness of their conduct in thus paying court to their oppressors, and slighting their friends, or at least those who have done them no injury. See also Beza in loc.

8—13. Having carried the argument thus far, the Apostle now waives it, considering what may be urged on the other side. Now it might be pleaded, that honouring the rich man was no more than fulfilling the injunction of the Law, which bids us honour our neighbour as ourselves. This the Apostle admits, but shows that the objection in question does not hold good, since loving one's fellow-creatures does not authorize undue preference. (Aretius.) The Apostle shows that this respect of persons involves a *violation* of the Law; here urging what is not only a positive injunction of that Law, but what forms a fundamental principle of *all Divine* law, and consequently extends to the *Gospel* likewise; for the best Expositors are agreed that the term *βασιλικὸς* here employed, as it often denotes what is *principal*, or eminently good and excellent, (thus Plato, in a passage cited by Wetstein, similarly says, *τὸ μὲν ὀρθὸν νόμος ἐστὶ βασιλικὸς*, and in Josephus, Bell. iii. 10. 8, we have the term *βασιλικὴ* used in the sense *præstantissima*,) so it is here applied to this maxim, as being what Christ, Matt. xxii. 38, calls the *πρώτη καὶ μεγάλη ἐντολὴ*, and St. Paul, Rom. xiii. 10, and Gal. v. 14, designates as the *πλήρωμα νόμου*; with reference to the superior obligation and pre-eminence of this precept, as governing all the other duties to our neighbour.

8. *εἰ μέν τοι.*] 'Now if.'

9. *εἰ δὲ προσωποληπτεῖτε*, &c.] As much as to say, 'But if ye have respect to persons [especially if ye are partial to your *own* persons] that is *not* well, nay, ye commit sin, being, indeed, convicted by the law as transgressors.' By the *law* is here meant the law just mentioned, or such others as more particularly forbade respect of persons, as Levit. xix. 15. Now any one may be said to be *convicted* by a law, when he acts contrary to its injunctions.

10. *ὅστις γὰρ—ἔνοχος.*] *Πάντων ἔνοχος* is for *ἔνοχος κρίματι πάντων*; meaning, 'is amenable to condemnation as a breaker of the whole *body* of the Law,' and consequently his punishment will be proportioned to his offence. On the proper force of the term *ἔνοχος* see Note at Matt. xxvi. 66. 1 Cor. xi. 27.

Here, then, the Apostle goes yet further, and (by an argument, as Aretius observes, taken from the intimate connexion of the whole Law, which is so perfectly united, that no one part can be violated without the rest being also violated) affirms that he who thus offends against the particular law in question will be condemned as a transgressor of the Divine law *in general*, and thereby be obnoxious to the *punishment* of transgression; for 'he who keepeth, or endeavours to keep, the whole of the Law, except in one *point* (and especially if that be against the scope of the whole), wherein he deliberately, presumptuously, and habitually offends (for the argument itself implies these *limitations*), he is adjudged to punishment as a transgressor of the law, quite as much as if he had broken *all* its precepts.' Now it was an acknowledged principle among the Jewish casuists, that the wilful breach of *one* law of a body of laws involves a transgression of the whole; and accordingly the Apostle here means to say, that the same is applicable to the laws of Christianity. And, in the present case, he who offends in one point may well be pronounced guilty, inasmuch as the point concerns *Christian charity*, 'on which hang all the law and the Prophets;' see Matt. xxii. 40. 'Thus then (says Bp. Bull) the Apostle means to affirm, that he may well be said to be guilty of all who offends against that on which all depend: a chain consisting of many links is broken when any one link is broken.'

11. This verse serves to *explain* and *illustrate* what was said in the preceding; suggesting also the *reason* of the thing, and that, as Aretius observes, from the *nature* of Him who is the author of that Law; q. d. 'He is one who made the whole law; therefore whosoever offends in one particular, whatever it may be, offends against God himself, and so is guilty of the non-observance of the whole Law.'

— *γέγονας παραβάτης νόμου.*] Meaning, it would seem (as Bp. Middleton explains), 'Thou art a violator of that morality which the whole

h Supra 1. 25. [h] Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας 12
i Matt. 6. 15. & 18. 35. & 25. 41, 42. Luke 16. 25. μέλλοντες κρίνεσθαι· [i] ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι 13
ἔλεος· [καὶ] κατακαυχᾶται ἔλεος κρίσεως.
k Matt. 7. 26. supra 1. 23. [k] Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις 14
ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;
l Luke 3. 11. 1 John 3. 17. [l] Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπό- 15
m 1 John 3. 18. μενοι ὦσι τῆς ἐφημέρου τροφῆς, [m] εἴπῃ δέ τις αὐτοῖς ἐξ 16
ὑμῶν· "Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε,"—
μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος· τί τὸ ὄφε-
λος; οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστι καθ' 17
n Infra 3. 13. ἑαυτήν. [n] Ἀλλ' ἐρεῖ τις· Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· 18

and every part of the Law was designed to promote.'

12, 13. These verses contain a general admonition, founded, by way of inference (though the usual form to denote it, *διὸ*, is here, by *asyndeton*, omitted), and that followed up at ver. 13, by a particular denunciation, serving for *exemplification*. The *inference* in question is (as Aretius observes) this: 'therefore our lives and conversation are to be so framed that we may be judged according to the law of love.'

12. *οὕτω λαλεῖτε καὶ οὕτω*, &c.] The word *κρίνεσθαι* appears to be *emphatic;* it being shown (as Bp. Middleton remarks) that the *παραβάτης νόμου* does not act as one who shall be judged by the law of liberty. The general sense, then, seems to be that expressed by Dr. Burton: 'Do not be so fond of *talking* of your law of liberty, as if you might *act* as you pleased; but rather remember, that you will be *judged* by this law of liberty. For instance, if you have not *shown* mercy, you will *find none* at the day of judgment; but the merciful man has nothing to fear on that score at the day of judgment.' The *νόμος ἐλευθερίας* here spoken of is that of which mention was made supra i. 25, where see Note. Moreover, *διὰ νόμου* is for *κατὰ νόμον*. The *γὰρ*, ver. 13, has reference to a clause omitted; q. d. 'And remember how you exercise judgment on earth; for,' &c.; there being here, as Aretius observes, a fresh argument connected with the foregoing inference, and founded on the fear of Divine punishment. These two clauses, *ἡ γὰρ κρίσις—κρίσεως*, have in them an *adagial* air; and of the term *κατακαυχᾶται* the sense seems to be that expressed by Vater, 'non solum lætatur, sed confidenter expectat;' meaning (by a use of *κατὰ* found in Thucydides, iii. 83) 'has not the least fear of judgment;' which must, however, be limited in the present application, to import, that pity shown to others, as it were, disarms severe judgment; though Dr. Barrow explains it, 'appeases God's wrath and prevents our condemnation.'

*Καὶ* before *κατακαυχ.*, not found in many MSS., Versions, and early Editions, has been cancelled by Griesbach, Matthæi, Vater, and Scholz; and justly. Probably the true reading is, as Matthæi supposes, *κατακαυχᾷ τε*, which is found in several MSS.

14—26. The Apostle now returns to the subject treated of supra i. 22—27, that they should be not *hearers* only, but *doers* of the word; thereby showing that all but *practical* religion is vain and ineffectual for salvation. And here he glances at a kindred subject,—the error of those who (falling into the Jewish notion, that the profession of a covenanted religion was sufficient, without suitable practice,—and perverting the Gospel doctrine of justification by faith) maintained, that faith alone without works would avail for salvation. By the supposed case of one thus professing to have faith, but at the same time being destitute of *works*, he shows that such a faith will be *utterly unavailable* for salvation; and at vv. 15, 16 he *illustrates* this inutility by a familiar comparison, and one bearing upon the very failure in question.

16. *ὑπάγετε ἐν εἰρήνῃ*, &c.] Forms of expression constituting such sort of common-place expressions of good-will, as similar ones in Homer, Odyss. ζ. 207, *πρὸς γὰρ Διός εἰσιν ἅπαντες Ξεῖνοί τε πτωχοί τε*, and Menand. ap. Stob. Serm. p. 512, Gesn., *Ἀεὶ νομίζονθ' οἱ πένητες τῶν θεῶν*. The inference is, 'As good *words*, even if accompanied by good *will*, do not profit the distressed; so neither does faith, without works, benefit the believer; it is of itself *dead;* i. e. utterly without effect; resembling good *words* to the poor, unattended with actual relief.'

18. *ἀλλ' ἐρεῖ τις*, &c.] A passage which, with the appearance of plainness, has not a little embarrassed Expositors, both ancient and modern. And here, as in other cases of difficulty and perplexity, not a few *various readings* exist. Of these may be especially noticed that remarkable one, by which, instead of the *lectio recepta* *ἐκ*, fourteen MSS. and most of the ancient Versions have *χωρὶς*, which has been adopted by almost all Critics, and edited by Griesbach, Knapp, Pott, Vater, Tittman, and Scholz. According to this the Apostle is supposed to prove the necessity of good works, by showing the impossibility of evincing the existence of faith without them; q. d. (ironically) 'Show me now the excellence of thy faith [if thou canst] without works.' I will not believe that the faith of which thou boastest is worthy of the name, unless thou show it me *in re*, and by thy deeds. Yet this reading, while it is greatly inferior to the above in *external* authority, so also is it in *internal* evidence; for far more likely is it that *ἐκ* should have been altered to *χωρὶς*, than *χωρὶς* to *ἐκ* (especially considering the occurrence of *χωρὶς* at ver. 20). That *χωρὶς*, the plainer, should be purposely altered to *ἐκ*, the more difficult, reading, were in the highest degree improba-

δεῖξόν μοι τὴν πίστιν σου ‡ ἐκ τῶν ἔργων σου, κἀγὼ δείξω
19 σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. [o] Σὺ πιστεύεις ὅτι o Matt. 8. 29. Mark 1. 24.
ὁ Θεὸς εἷς ἐστι; Καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύ- Acts 19. 15.
20 ουσι, καὶ φρίσσουσι. Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενὲ,
21 ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν; [p] Ἀβραὰμ ὁ p Gen. 22. 9, 12.
πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ, τὸν
22 υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; [q] Βλέπεις ὅτι ἡ πίστις q Heb. 11. 17.
συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις r Gen. 15. 6.
23 ἐτελειώθη; [r] καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Ἐπίστευσε 2 Chron. 20. 7.
δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο- Isa. 41. 8. Rom. 4. 3. Gal. 3. 6.

ble; and utterly *impossible* is it that χωρὶς could be *accidentally* altered to ἐκ, any more than ἐκ to χωρίς. In short, the reading in question is manifestly, as Matthæi says, a mere '*correctio arguta*,' or ingenious mode of removing the difficulty of the passage. To reject, then, a reading so strongly attested as ἐκ, were surely unwarrantable, unless it could be shown to yield either no sense, or one utterly unsuitable, which is by no means the case; for while it yields a sense equally good in itself and suitable to the context as χωρὶς, it is superior to it in weight of sentiment and pointedness of expression. According to this, the sense of the passage is well represented in the following paraphrase of Dr. Mill: 'Dixerit pius vereque Christianus aliquis, homini inani isti qui ex nuda fidei professione, neglecto pietatis studio, se salutem consecuturum arbitratur: Age vero, tu fidem habes, eamque mire jactitas; ego, de fide mea tacens, opera habeo; Fideique (quam crepas) legem ipsam vita ac moribus exprimo. Ostende mihi fidem tuam ex factis tuis; Ex factis, inquam; neque enim alias norim te credere. Verum hoc non potes; opera non habes, quæ ostendas. Ego vero interim ex operibus meis nullo negotio Fidem meam indicabo. Opera ipsa quæ dico, sunt opera Fidei; produntque luculente satis, etiam me tacente, fontem ipsum ex quo profluunt.' To which may be subjoined the closer and less paraphrastic representation of the sense by Theile: 'Nay, rather to such a person any one might well say, Now then thou hast faith, and I have works; now show me thy faith, *if thou cánst*, namely, from thy works; and I could most easily show thee from my works *my* faith.'

19. σὺ πιστεύεις—φρίσσουσι.] Here we have an *illustration* of the position at ver. 17. To show the vanity of such a faith as does not influence the conduct, the Apostle adverts to the fundamental article of all true religion, the existence of one God, the only object of worship, as distinguished from the worship paid to idols: a doctrine held alike by the Jews and the heterodox Christians here alluded to.

By the *belief* here spoken of is to be understood a merely speculative and inoperative belief; such an involuntary belief as even the *demons* entertain, who, we know, confessed Jesus to be the Christ, the Son of God. See Luke iv. 41.

20. The Apostle now proceeds to confirm the above assertion from *Scripture*.

— ἄνθρωπε κενὲ] 'foolish man.' An address, like others of our Lord and of St. Paul, used by any one when inculcating that of which the truth is so obvious, as scarcely to require proof; and also employed in cases of grave and just reprehension.

— ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν.] An apophthegm which may be illustrated from the arts of common life, in which *theory* is dead (i. e. useless) if not carried into practice. So Philo, p. 430, says, Τίς ὄνησις εὐφώνου ἡσυχάζοντος, ἢ μὴ αὐλοῦντος αὐλητοῦ, ἢ κιθαριστοῦ μὴ κιθαρίζοντος, ἢ συνόλως τεχνίτου τοῦ κατὰ τὴν τέχνην μὴ ἐνεργοῦντος; ἡ γὰρ ἄνευ πράξεως θεωρία ψιλὴ, οὐδὲν ὄφελος τοῖς ἐπιστήμοσιν.

21. In proof and illustration of the foregoing assertion, of the necessity of good works to a true justifying faith, the Apostle adduces the examples of Abraham and of Rahab. Ἀνενέγκας is well rendered by Prof. Scholefield, 'in offering up,' i. e. in being ready to offer him up; for it is always regarded in Scripture as a real sacrifice. Abraham's justification by faith had, indeed, taken place long before this offering up of his son, and, as Prof. Scholefield observes, 'all that this action did towards it was supplying the evidence of the *nature* of the faith by which he was justified.' For a complete refutation of the discrepancy which at first seems to subsist between St. James and St. Paul on faith and works, the reader is referred to Bp. Bull's Harmonia Apostolica. Suffice it here to say, with Mr. Wesley, 'there is no contradiction between the Apostles; because, 1. They do not speak of the *same* faith; St. Paul speaking of *living* faith,—St. James here of *dead* faith: 2. they do not speak of the same *works;* St. Paul speaking of works antecedent to faith,—St. James, of works subsequent to it.'

It may be added, that as the very same Scriptural examples are adduced by St. Paul to prove the doctrine of justification by faith only, and by St. James, to prove justification by works, this strongly confirms the supposition that each Apostle wrote to correct the errors that had sprung up among Christians on this subject—the opposite errors of Legalists and of Antinomians.

22. ἡ πίστις σ. τ. ἔ. α.] 'his faith wrought with his works;' i. e. was subservient to the production of them: a rare use of συνεργεῖν, but of which examples are adduced from Philo. Καὶ ἐκ τῶν ἔργων—ἐτελ., 'and by works his faith was rendered complete,' made available to justification by actual obedience. See 2 Cor. xii. 9.

23. ἐπληρώθη.] Meaning, as Abp. Newcome explains, 'was thus more fully verified,' though

σὔνην· καὶ φίλος Θεοῦ ἐκλήθη. Ὁρᾶτε [τοίνυν] ὅτι ἐξ 24
ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον;
s Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑπο- 25
δεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα; Ὥσπερ 26
γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ
πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.
III. a ΜΗ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, 1
εἰδότες ὅτι μεῖζον κρῖμα ληψόμεθα· b πολλὰ γὰρ πταίομεν 2
ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ
δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. * c Ἴδε, τῶν 3
ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ
πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

s Josh. 2. 1. & 6. 23. Heb. 11. 31.
a Matt. 7. 1. & 23. 8. Rom. 2. 20, 21.
b Eccles. 7. 20. Prov. 20. 9. Ecclus. 14. 1. & 19. 16. & 25. 11. Matt. 12. 37. supra 1. 26. 1 Pet. 3. 10.
c Ps. 32. 9.

it was equally true at the time it was spoken. Ἐκλήθη, 'he was regarded,' accounted as.

24. Here we have the *conclusion*, of which the meaning is, 'Ye see, therefore, that works may contribute to show a man's justification, and the act of faith is not the only thing which proves it.' (Burton.)

25, 26. ἡ πόρνη.] On the sense of this term see Note at Heb. xi. 31. Ὑποδ., 'by having received into her house.' Ἐκβαλ., 'by having put them forth,' simply sent them away: a sense occurring in Matt. ix. 25. Ἑτέρᾳ ὁδῷ, i. e. by a different way from that by which they had entered,—namely, by the wall. By being *justified* it is meant that she was justified in the same way as was Abraham,—namely, by works proceeding from faith, and also by faith made perfect by works. The same conclusion, therefore, as that at ver. 24, is here *implied*, with a striking similitude employed to enforce it, namely, that *as* a lifeless corpse is not a man, *so* the faith which does not produce good works, is only the dead carcass of faith, and not the living and genuine Christian faith. It is not vital, and therefore fails of leading to salvation.

III. On the connexion here much has been written, but little determined; and indeed some have thought there is *none*. To me it appears that the purpose of the Chapter is to further develope the admonition supra i. 19, 'let every man be *slow to speak*;' the Apostle meaning thus to repress their too great fondness for *talking*, rather than *acting*, and especially when the vice showed itself, as it too often did, by persons setting up for teachers, though without the proper qualifications for the office.

1. μὴ πολλοὶ διδάσκαλοι γίνεσθε.] This may be considered as a popular and familiar mode of expression, for 'let there not be among you a πολυδιδασκαλία.' By *teachers* we are to understand not so much public *ministers*, as private instructors and monitors in religion. In giving the *reason* why they should avoid this evil, the Apostle, waiving higher considerations, only adverts to what may be called a motive of *interest*—'knowing that we [who *are teachers*] will be called to a stricter account than others, and, if found wanting, incur severer punishment.'

2. πολλὰ γὰρ πταίομεν ἅπαντες.] Γὰρ refers to a clause omitted; q. d. '[And reason have we to fear we may be found deficient;] *for* in many respects we all err.' Implying (as Rosenmuller suggests) that 'as all persons are liable to commit faults, so they who take upon themselves the office of teaching, make their liability the greater.'

In the next words the Apostle enforces the caution in question, from the difficulty of governing the tongue,—adverting to *one* especial error into which persons, who set up for teachers, mostly run,—namely, that of too great vehemence of speech and bitterness of censure, or, in some way or other, 'speaking unadvisedly with their lips.'

— εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος, &c.] Meaning, 'If any one, indeed, offend not in *speech*, he is [comparatively] a perfect man; able, we may presume, [if he can govern his *tongue*,] to hold in subjection the other members of the *body* likewise;' i. e. all his appetites and passions; and 'thereby,' as Benson observes, 'he will be best able to instruct the ignorant, and rebuke the guilty.' That the assertion of the Apostle is to be understood with the above qualifications, is evident at once from the very nature of the thing, and from the whole tenour of what the Apostle is saying; from which it appears that no one comes at all near to *perfection*, properly speaking. Consequently, by the term *perfect* is to be understood perfect in such a kind and degree as human frailty permits.

Certain it is that in these expressions, πολλὰ πταίομεν ἅπαντες and οὗτος τέλειος ἀνὴρ, we have implied the extreme *difficulty* of attaining to this governance of the tongue;—consequently involving a tacit dissuasive against lightly rushing into so difficult and responsible an office, as that of a teacher of religion.

3, 4. Here we have the importance of this government of the tongue illustrated by two *similitudes*, in which it is shown that, as we manage the most untractable horses by bridles, ver. 3, and steer ships, even in the midst of storms, by means of a small helm,—ver. 4, so the tongue is a little member,—yet boasting great things, ver. 5. That such is its *power*, is further shown at vv. 6—10; from which it follows, that he who is able to govern his tongue, is able to govern his bodily passions: thus evincing, that 'little things can effect great objects.'

3. ἴδε, τῶν ἵππων, &c.] q. d. 'He who has a

4 Ἰδοὺ καὶ τὰ πλοῖα, τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέ-
μων ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου
5 ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται· [d] οὕτω καὶ ἡ γλῶσσα [d] Ps. 12. 3, 4. & 73. 8, 9.
μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ ὀλίγον πῦρ ἡλί- Prov. 12. 18. & 15. 2.
6 κην ὕλην ἀνάπτει! [e] καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς [e] Prov. 16. 27.
ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, Matt. 15. 11, 18, 19.
ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς
7 γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης. Πᾶσα γὰρ
φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων,

proper controul over his tongue can govern his whole body, just as he who holds a horse by the bridle governs and turns about his whole body.' (Carpzov.)

4. *ἰδοὺ καὶ τὰ πλοῖα—ὑπὸ ἐλαχίστου πηδαλίου.*] Similarly Aristotle says, Quæst. Mech. l. v., *μεγέθη πλοίων κινεῖται ὑπὸ μικροῦ οἴακος.* Of the term *σκληρὸς*, as used of a *wind*, many examples occur in the Classical writers.

— *ὅπου ἂν ἡ ὁρμὴ*, &c.] The word *ὁρμὴ* here is not well translated *force.* It rather means, as the Pesch. Syr. renders, *impetus, will;* in which sense the term is often used by the later Historians. So in Procop. p. 67, Dionys. Hal. p. 611, and Nicoph. p. 25 (Corp. Byz.) we have *ἡ ὁρμὴ τοῦ εὐθύνοντος*, 'the will of the steersman.'

5. *οὕτω καὶ ἡ γλῶσσα*, &c.] The full sense is, '[As *ships* are turned about with a comparatively small implement,] so also the *tongue*, though a little member compared with the rest of the body, may boast of effecting great things [good or evil, according to its use or abuse].' I would here compare Diog. Laërt. i. 105, *ἐρωτηθεὶς τί ἐστιν ἐν ἀνθρώποις ἀγαθόν τε καὶ φαῦλον; ἔφη· γλῶσσα.*

— *ὀλίγον—ἀνάπτει.*] It is not agreed whether *ὕλην* signifies *materiam* or *silvam.* The former sense may be confirmed from Thucyd. ii. 75, where the word signifies a pile of fagots, but the latter is equally well supported; and, considering the nature of the context, it deserves the preference, as presenting the nobler image. So in Pind. Pyth. iii. 66, 67, we have *πολλάν τ'* (I conjecture *γ' scilicet*) *ὄρει πῦρ ἐξ ἑνὸς Σπέρματος*, and in Eurip. Ino, Frag., *μικροῦ γὰρ ἐκ λαμπτῆρος Ἰδαῖον λέπας πρήσειεν ἄν τις.*

6. *καὶ ἡ γλῶσσα—ἀδικίας.*] A difficulty here presents itself, chiefly turning on the term *κόσμος*, which some would *alter*, while others propose to understand it in a sense different to that usually assigned to it. The context, however, rather requires the word to be taken, in the common acceptation, to denote an *immense congeries.* It is justly observed by Bp. Jebb, that 'the image of fire, thus elicited, is immediately applied to the tongue; while the image of vastness naturally induces a mention of *the world.*'

— *οὕτως* (scil. *ὡς πῦρ*) *ἡ γλῶσσα*, &c.] Meaning (as Bp. Jebb well expresses it) 'In like manner, though with a very different design, the tongue is *placed* among the members of the human frame: *intended* by our Maker to be the incentive and instrument of all goodness, it becomes, by human malice, the corrupter of the whole body.'

*Οὕτως* is, indeed, not found in several MSS. and Versions, but its omission may very well be attributed to the difficulty of explaining it. In *ἡ σπιλοῦσα* we have a Participle for Subst. verbal, the *ὁ σπιλητὴς* or *σπιλατὴς*, the contaminator of the whole body, namely, by inflaming the passions, and thereby making the members of the body instruments of sin, to its defilement. From this, the *collateral*, the Apostle then (as Bp. Jebb observes) returns, in the words following, to the *previous ideas*, as before expressed, of a *fire*, and *the world.*

— *καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως.*] Of these words the true sense seems to be that assigned by Grotius, Carpzov, Rosenmuller, Pott, and Schleusner, 'it is that which sets on fire, and destroys the whole course (lit. wheel) of life from its beginning to its decline;' i. e. by raising and fostering hatred and enmity, it renders life a scene of misery. For, as Bp. Butler observes, 'this wantonness of speech sows the seeds of strife among men, and inflames little disgusts and offences, which, if let alone, would wear away of themselves: it is often of as bad effect upon the good name of others as deep envy or malice.' With this comparison of the course of life to the rolling about of a carriage-wheel, Wetstein aptly compares from Anacreon, iv. 7, *τροχὸς ἅρματος γὰρ οἷα, βίοτος τρέχει κυλισθείς.*

— *καὶ φλογιζομένη ὑπὸ τῆς γεέννης.*] Meaning (as Bp. Jebb well expresses it) 'it is also a world, itself inflamed from *hell*,' i. e. the *powers* of hell—the Devil and his angels, who, through the medium of the evil passions of our nature, inflame men with 'darts tempered in hell,' and goad them to sin with this instrument of all evil, the tongue. In short, from this source all kinds of atrocities continually proceed.

7, 8. Other associations now arise. The consideration of the world and of the wheel of nature, or generation, would naturally lead a contemplative mind to expatiate over the vast scene of nature, animate and inanimate. Thus St. James introduces the whole brute creation, whether dwelling upon the earth, or beneath it, in the air, or in the waters of the sea.' (Bp. Jebb.) Of this passage the scope, as Aretius and Calvin point out, is to show, by a new reason, what an evil thing the tongue is—inasmuch as it continues always *unsubdued*, whereas the most ferocious *animals* may be tamed.

7. *πᾶσα γὰρ φύσις θηρίων*, &c.] Here I would not, with some, regard the term *φύσις* as pleonastic. Neither would I, with others, take the words *πᾶσα φύσις* as standing for *πάντα τὰ ἐν φύσει θηρία*, to denote what we call the various

f Ps. 140. 3. δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· [f] τὴν δὲ 8
γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον
g Gen. 1. 26. & 9. 6. κακὸν, μεστὴ ἰοῦ θανατηφόρου. [g] Ἐν αὐτῇ εὐλογοῦμεν τὸν 9
Θεὸν καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους
τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας· ἐκ τοῦ αὐτοῦ στόματος 10
ἐξέρχεται εὐλογία, καὶ κατάρα. Οὐ χρὴ, ἀδελφοί μου, ταῦτα
οὕτω γίνεσθαι! Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει 11
τὸ γλυκὺ καὶ τὸ πικρόν; μὴ δύναται, ἀδελφοί μου, συκῆ 12
ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδεμία πηγὴ ἁλυκὸν
καὶ γλυκὺ ποιῆσαι ὕδωρ.

kinds of animals. It would rather seem that φύσις is here used, by a popular mode of expression, to denote *genus*, in that sense by which we speak of the *brute species* or *animal creation*, as distinguished from the human species, or rational creation. And so, just after, we have φύσει τῇ ἀνθρωπίνῃ: also, 3 Macc. iii. 29, πᾶσα θνητὴ φύσις. Soph. Œd. Tyr. 869, θνατὰ φύσις ἀνέρων: and what is still more to the purpose, Lucret. i. 16, 'Omnis *natura animantium*,' and 57, 'Omnis Divûm natura;' and finally, Soph. Antig. 342—348:

κουφονόων τε φῦλον ὀρ-
νίθων ἀμφιβαλὼν ἄγει,
καὶ θηρῶν ἀγρίων ἔθνη,
πόντου τ' εἰναλίαν φύσιν
σπείραισι δικτυοκλώστοις,
ἀριφραδὴς ἀνήρ.

All these being so many *particulars* intended to illustrate the power of man to tame the animals, as it was said a little before:

πολλὰ τὰ δεινὰ, κοὐδὲν ἀν-
θρώπου δεινότερον πέλει.

But, to return to the present passage; in the Genitives θηρίων, πετεινῶν, &c., we have Genitives of *explanation*, equivalent to τὰ θηρία, καὶ πετεινὰ, καὶ ἑρπετὰ, καὶ ἐναλία. The *distribution* of the brute creation, here laid down, is founded on that at Gen. ix. 2, 3, and Ps. viii. 7, 8, Sept.; which passages are the best illustration of the present: nor is there any thing to contravene the *three-fold* division generally adopted, suitably to the three elements, earth, air, and water. The same distribution is also found in the *Classical* writers; as appears from the above passage of Sophocles' Antig., and another from a Greek Poet, Alcman, cited by Blomfield on Æschyl. Choëph. 579.

Finally, the words δαμάζεται καὶ δεδάμασται, far from being *pleonastic*, form a most energetic mode of expression.

8. τὴν δὲ γλῶσσαν, &c.] 'but the tongue of man can no one subdue;' meaning, that the evils produced by the tongue are more difficult to check than any suffered from beasts the most savage. In the words following, ἀκατάσχετον κακὸν, μεστὴ ἰοῦ θανατηφόρου, there is a blending of two images; one taken from a *virulent disease*, which cannot be stopped; and the other from the bite of a *venomous* reptile, which cannot be healed. In the latter of these we may recognise an allusion to Ps. cxl. 3, 'adders' poison is under their lips.'

9—13. The Apostle now enforces the duty of restraining the tongue, on the ground of the *inconsistency* of employing to wicked and pernicious purposes that faculty of speech by which we are enabled to laud and magnify God, even the Father. Here, indeed, (as Aretius observes) we have adduced a proof of the evil in question, from a *comparison* of *contraries*. The *use* of the tongue is to praise God for his benefits; the *abuse* of the tongue is to curse 'man formed after his image' (see Gen. i. 26, 27). Accordingly, 'the tongue is an organ of infinite mischief, as being the worker of contraries, such as nature itself abhors.'

It is well remarked by Bp. Jebb, that 'the deep moral contrast just before induces a still profounder moral here; where, moreover, the ideas of the *world*, and of the ill effects of the *tongue* upon it, are not lost sight of: the *animal*, or brute *creation*, had been just brought forward; now GOD, the Maker of all, and man, his last best work, and living image, are no less practically, than magnificently, introduced.'

9. ἐν αὐτῇ εὐλογοῦμεν, &c.] That blessing and cursing should proceed from the same mouth is evidently unnatural. Hence the Apostle proceeds to prove, by analogies of nature, that 'these things ought not to be so.' His analogies, however, are so derived as to complete his picture of the world. He draws our attention to the department of inanimate nature; and that every part of this visible creation may contribute to the illustration of his subject, the *fountains* (ver. 11) stand forth as representatives of unorganized matter; and (ver. 12) various kinds of *trees* as representatives, at once, of organic bodies and of vegetable life. (Bp. Jebb.)

By the grave and dignified rebuke at ver. 10, οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι, it is shown how unsuitable it is, that the noblest of God's creatures should so abuse the high faculties bestowed on him by his Maker. This the Apostle then illustrates from two familiar examples, arguing, as Grotius says, from what is *impossible in nature*, to what is *incongruous* in *morals:* a mode of reasoning also adopted by our Lord, Matt. vii. 16.

11—12. μήτι ἡ πηγὴ, &c.] By the *interrogation* is implied strong *negation;* with allusion to which it is added, in the next clause, οὕτως οὐδεμία, &c. It is true that there, for οὐδεμία —γλυκὺ many MSS. and several Versions have οὔτε ἁλυκὸν γλυκὺ, which was approved by Grotius, Beza, Mill, and Bengel, and has been edited by Griesbach, Knapp, Lachmann, and Tittman; but I have thought proper, with Matthæi, Vater, and Scholz, to retain the received reading; for though the other be the more brief,

13 [h] Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς h Gal. 6 4. supra 1. 21.
14 καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. [i] Εἰ Eph. 5. 8. i Rom. 13.
δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ 13.
15 κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. [k] Οὐκ ἔστιν k 1 Cor. 2. 6, 7.
αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ᾽ ἐπίγειος, ψυχική,
16 δαιμονιώδης· [l] ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστα- l 1 Cor. 3. 3. Gal. 5. 20.
17 σία καὶ πᾶν φαῦλον πρᾶγμα· ἡ δὲ ἄνωθεν σοφία πρῶτον

it is not the more difficult reading; and we can better account for the longer having been cut down to a shorter and neater mode of expression, than the shorter expanded into a more diffuse and less elegant one. That the reading in question is one of the Alexandrian class is plain from the *character* of the MSS. in which it is found.

13. Having cautioned them against the abuse of the tongue, the Apostle now proceeds to strike at the *root* of that evil, warning them against envy and malice in their *hearts;* assuring them that meekness, peace, and beneficence, proceed from heaven; but that envy and contention are the offspring of hell. (Benson.) We may rather suppose it to have been the intent of the Apostle first to enforce the admonition supra i. 22, γίνεσθε ποιηταὶ λόγου, and then, at ver. 14, to advert to the other subject. In short, as Aretius observes, 'to reduce the grand subject of the Epistle (that of adorning our Christian faith by a suitable life) to a *general proposition*,—that it is true and heavenly wisdom to thus "adorn the doctrine of God our Saviour in all things."' As introductory, however, to this, he, in the words τίς σοφὸς, &c., glances at the original fountain of these bitter waters, *pride* and *vain-glory*, the frequent offspring of false wisdom, and naturally productive of envy and contention: a view of the passage, I find, also adopted by Calvin.

— σοφὸς καὶ ἐπιστήμων.] Of these two terms the former term may have reference to *acquired* wisdom (meaning, of course, Divine, and suited to a Christian teacher); the latter, to that *natural sagacity* necessary to fit any one for the office of instructing others.

— δειξάτω ἐκ τῆς καλῆς, &c.] Meaning, 'Let him show, by a virtuous life and conversation, the *works* of wisdom [as well as utter the *words*]; and that a *mild* wisdom.' By the ἔργα here spoken of we may understand, with Schneckenburg, 'singula σοφίας documenta, quorum series continua τὴν καλὴν ἀναστροφὴν efficit.' On the term ἀναστρ. see Note at Gal. i. 13. In the expression πραΰτητι σοφίας (which stands for σοφίᾳ πραείᾳ) the Apostle glances at the proud, morose, and dictatorial dispositions of the teachers in question, and other self-appointed censors. Similarly it is said by Philostratus, Vit. Soph. p. 407, τὸ τῆς φιλοσοφίας ἦθος κεχρωσμένον, οἷον ἡδύσματι, τῇ πρᾳότητι. See also p. 528.

14. εἰ δὲ ζῆλον πικρὸν ἔχετε, &c.] By several Commentators the words μὴ κατακαυχᾶσθε, &c., are taken *interrogatively;* q. d. 'Do ye not falsely boast, arrogating to yourselves the title of wise?' But the *declarative* form (adopted by all the ancient and *most* modern Expositors) is, in its greater simplicity and appositeness, entitled to the preference. According to this the sense will be, 'But if ye have bitter envy and strife in your heart, do not glory and lie against the *truth;*' i. e. true wisdom; for such seems to be the meaning of the expression ψεύδεσθε κατὰ τῆς ἀληθείας: a remarkable one and exceedingly rare; insomuch that Commentators have not adduced a single example of it. I have, however, noted something similar to it in Josephus, Bell. Jud. Præf. § 1, καταψεύδονται τῶν πραγμάτων.

15. Having before (supra i. 5, seq.) adverted to the *want* of wisdom, and the means of *acquiring* it, the Apostle now enters upon a *description* of it, vv. 15—18; and in order to this, he makes a previous distinction between true and false wisdom,—between that which is heavenly, and that which is mere earthly wisdom; depicting both according to the true source from which they proceed, and the proper fruits by which they may be known.

— οὐκ ἔστιν αὕτη, &c.] Render, 'This is not the wisdom which cometh from above, but is earthly (i. e. animal or carnal, belonging only to the *natural* man), nay demoniacal;' meaning, such as we may conceive of demons, whose wisdom is but cunning and deceit, and is subversive of all order,—qualities the very opposite to those by which true wisdom is then described. Ἐπίγειος, as opposed to ἐπουράνιος, involves the ideas of weakness and perversity; being a stronger term than ἀνθρωπινή. Ψυχική signifies animal or natural, as opposed to πνευματική; consequently implying the natural corruption of man, and the need of preventing grace. See more in the Note at 1 Cor. ii. 14.

16. ὅπου γὰρ ζῆλος, &c.] We have here (as Calvin observes) an *argumentum à repugnantibus;* envy producing effects the very opposite to those of *true* wisdom. And well is it said, πᾶν φαῦλον πρᾶγμα; since from such a source *nought* but evil can arise. The best comment on the present passage is a kindred one of St. Paul, 1 Cor. iii. 3, ὅπου γὰρ ζῆλος καὶ ἔρις, καὶ διχοστασίαι, οὐχὶ σαρκικοί; see also Gal. v. 20. Luke xxi. 9. 1 Cor. xiv. 33. 2 Cor. xii. 20. Indeed, we may suppose the Apostle, in writing these two verses, 15 and 16, to have had before him that passage of St. Paul, 1 Cor. ii. 7—14, where he speaks of the wisdom of God revealed to man by the Spirit.

17. Having shown what is *not*, the Apostle now proceeds to show what *is*, true wisdom, describing it by its *qualities*,—all in direct opposition to those of these arrogant self-constituted teachers. *First* it is *pure*, in respect of its objects, motives, and tendency, 'perfecting holiness in the fear of God;' see supra i. 27. 2. It is *peaceable* and *peace-making*, disposed to cultivate 'peace with all men,' and to promote it among them; see supra i. 19. 3. It is *gentle* and forbearing,

m Prov. 11. 18. Hos. 10. 12. Matt. 5. 9. Phil. 1. 11. Heb. 12. 11.
a Rom. 7. 23. 1 Pet. 2. 11.
b Job 27. 9. & 35. 12. Ps. 66. 18. Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Zach. 7. 13. Mic 3. 4. Rom. 8. 26. 1 John 3. 22. & 5. 14.

μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ
ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.
[m] Καρπὸς δὲ [τῆς] δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποι- 18
οῦσιν εἰρήνην.

IV. [a] ΠΟΘΕΝ πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ
ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς
μέλεσιν ὑμῶν; Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ 2
ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε,
οὐκ ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· [b] αἰτεῖτε, καὶ οὐ 3

ready to comply in all things not sinful; see ver. 3, and supra i. 21. 4. It is *easy to be persuaded* to what is reasonable, or to extend any reasonable excuse for error. 5. It is *full of mercy and compassion*, and abounds in the good fruits springing from thence, beneficence and charity to the poor and afflicted. 6. It is *impartial*, having no respect for persons or parties; compare 1 Cor. iii. 3, 4. Finally, it is described as *free from hypocrisy*, free from the affectation of superior sanctity. See supra i. 8, and iv. 8.

18. Now are represented the *effects* of this peaceable spirit.

— καρπὸς δὲ τῆς δικαιοσύνης, &c.] Meaning (as Whitby well explains), 'They who cultivate a peaceful temper may assure themselves that they shall reap the fruits of it in a *harvest;* namely, in a world where righteousness flourishes in eternal peace.' So Carpzov well renders: 'Emolumentum et præmium pietatis, nimirum felicitas cœlestis:' a sense of εἰρήνη frequent. By a similar mode of expression Josephus, Ant. xviii. 5, calls peace τοῦ δικαίου τὴν πρόσοδον; i. e. the emolumentum arising from righteousness, which may serve to illustrate the Ciceronian 'Magnum *vectigal* est parsimonia.' Here, then, the term καρπὸς denotes both *effect* and *reward.* So in Aristides, vol. i. p. 388, we have καρπὸς ἀρετῆς. By δικαιοσύνης we may understand the heavenly wisdom just adverted to, as exhibited in a virtuous and holy life and conduct. Finally, the Article τῆς has the force of *renewed mention*, and ought not to have been cancelled on the authority of some MSS. by Griesbach, Lachmann, and Scholz.

IV. From exhortations to the cultivation of peace, the Apostle slides into reprehension of the *opposite* dispositions which violate it, as displayed in quarrels and disputes,—dispositions these to which too many among them, especially of those exercising the office of teachers, or arrogating to themselves that title, were probably prone; and all to be traced to their original spring, the lusts and passions natural to the human heart. (Pott.)

1. πόλεμοι καὶ μάχαι] 'contests and strifes;' whether *civil* or *religious*, is not agreed. We may suppose *both;* the Jews being prone at once to sedition and to religious disputes. In either case the contests themselves originated in the same source, the cherished lusts of those from whom they proceeded. Here, then, the Apostle means to say (as Bp. Sanderson well expresses it), 'Marvel not to see so many scandals, divisions, distractions, and wranglings in the Church, and factions and convulsions in the commonwealth, so long as there is *pride* and selfishness in every man's bosom, or indeed any other lust unsubdued; for all these wars and fightings from without, what other are they than the *scum of the pot* that boils within? even the ebullitions of those lusts that war in our members, and the dictates of a corrupt nature.'

Finally, the best comment on this passage may be found in a similar one at 1 Pet. ii. 11, and Rom. vii. 23, where see Notes.

2, 3. What is said in these verses is *illustrative* of the foregoing; there being here presented a sort of concise, but comprehensive, *description* of 'the carnal mind (even the passions and appetites of our corrupt nature), which is enmity against God.' And most graphically does the Apostle describe its aims and purposes, and the disappointment of those purposes, tending to make manifest its utter folly.

2. ἐπιθυμεῖτε, καὶ οὐκ ἔχετε, &c.] Of this briefly-worded passage the general sense may be thus expressed: 'Ye eagerly pursue whatever your lusts prompt. Ye nourish a bloody hatred and envy of all that stands in the way of your designs; yet ye cannot *attain* that which ye seek;' i. e. ye cannot have that which might satisfy your cravings. 'Ye battle hard [to obtain what may satisfy your desires]; but ye possess [them] not. Ye *have* not [what would satisfy you], because ye ask not for it [even true peace and happiness]. Ye do *seek*, indeed, for it, but ye obtain it not, because ye seek it *amiss;* i. e. only in order that you may consume [what you obtain from God] upon your lusts [where God has decreed it should *not* be found].' Meaning, that they do not seek for what they aim at, true happiness [' our being's end and aim'], where alone it can be found, in righteous obedience to the will of Him who is alone 'able to make all' *happiness*, as all '*grace*,' to 'abound.'

The various particulars above supplied are, I apprehend, no more than the context requires to be understood. And as respects the most important one, that which may be supposed to form the *object* of all this vehement desire and anxious striving,—namely, something that should satisfy that ardent desire of happiness natural to the human heart, the same view is, I find, adopted by the able Commentator Theile.

For φονεύετε, some would conjecture φθονεῖτε; as thinking the former too strong a term. But for an alteration so unauthorized no real necessity exists; since the expression may very well be understood of *intention* rather than *act;* as in Sophocles, Œd. Tyr. 534, φονεὺς ὢν τοῦδε τἀνδρὸς, and Rom. i. 29, μεστοὺς φθόνου, φόνου: a disposition, however, involving much of the guilt of actual murder. See 1 John iii. 15.

λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν
4 δαπανήσητε. [c] Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ c Ps. 73. 27. John 15. 19.
φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; Ὃς ἂν οὖν βου- & 17. 14. Gal. 1. 10.
ληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. 1 John 2. 15. d Gen. 6. 5. & 8. 21.
5 [d] ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; Πρὸς φθόνον ἐπι- e Job 22. 29. Prov. 3. 34 & 29. 23.
6 ποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; [e] Μείζονα δὲ δίδωσι Matt. 23. 12. Luke 1. 52.
χάριν· διὸ λέγει· Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, & 14. 11. & 18. 14. 1 Pet. 5. 5.
7 ταπεινοῖς δὲ δίδωσι χάριν. [f] Ὑποτάγητε οὖν τῷ Θεῷ f Eph. 4. 27. 1 Pet. 5. 9.

4. The Apostle now adopts the language of severe reproof, seriously warning them to abstain from those lusts whence come strifes and dissensions, and indeed from all *excessive attachment to the things of this world*. (Pott.) For such, Commentators in general are agreed, is adverted to in the expressions *μοιχοὶ καὶ μοιχαλίδες*, which may be supposed to denote *spiritual adultery*, or that base worldly-mindedness which sacrifices the love of God to the pleasures of the world.

— *ἡ φιλία τοῦ κόσμου*] 'friendship with the world' (meaning the corrupt part of it), which is an implied enmity to God, as being at variance with his plans for the promotion of virtue and happiness. Thus Œcumenius calls the whole of the animal life by the name of *the world*, *ὡς μητέρα τῆς φθορᾶς, ἧς ὁ μετασχεῖν σπεύδων, ὀλιγώρως ἔχει τῶν θείων.*

5, 6. *ἢ δοκεῖτε*, &c.] A no inconsiderable difficulty attaches to this passage (at least according to the common punctuation and interpretation), which is (as Prof. Scholefield states it), that 'the words thus represented as a quotation from Scripture are no where to be found there, nor any thing sufficiently near to it to pass for another form of what the Apostle had in his mind. Nor, if it were so, would it make any thing of a clear argument in connexion with the context. Nor, finally, if we take *πνεῦμα* in the sense of the *human disposition*, as seems in this view to be necessary, does it appear capable of explanation why this should be called "the spirit that dwelleth in us," which, on the other hand, is a very usual, and proper, and intelligible description of the Holy Spirit, who comes into believers for the very purpose.' To avoid this difficulty, some resort to conjecture, while others suppose the words taken from an Apocryphal book, or regard them as an interpolation: methods, these, alike objectionable. It is best, with many eminent Commentators, to suppose the expression *ἡ γραφὴ* to refer, not to any particular passage of Scripture, but only to the *general tenour* of Scripture in its declarations on the above subject, of friendship with the world, or worldly-mindedness (on which subject see John xv. 18—20. Matt. vi. 24. Luke xvi. 13, 15, &c.); also, that the verse is to be divided into two interrogative clauses. And so the passage is pointed by Carpzov, Calvin, Griesbach, Knapp, and Scholz. The sense, then, will be (as Prof. Scholefield renders), 'Do ye think that the Scripture speaketh in vain? Does the Spirit that dwelleth in us lust to envy?' In both cases *οὕτως* is, of course, to be understood thus: 'Think ye that the Scripture speaketh in vain [or without good reason in condemning this worldliness]? No! And again, do you think that the Holy Spirit which dwelleth in us is prone to envy? does the new nature which he creates produce such fruits? See Gal. v. 22—26. No! On the contrary, he giveth *more* grace, in order to *resist* it.' This last clause, indeed, some suppose to have reference, not to *envy*, but to a *worldly spirit*. We may, however, understand it of *all* the unchristian dispositions above adverted to; q. d. 'Nay, so far from that, he giveth more grace than to leave those who obey his holy motions to such worldly and unchristian tempers.' Or, if this be thought to involve too harsh an ellipsis, we may suppose the meaning to be, that the Spirit giveth more grace to those who have obeyed his holy motions, in the cultivation of dispositions the opposite from those of the worldly, the envious, and the proud. See Matt. xiii. 11, 12, and the Note of Bp. Hall in D'Oyly and Mant. Of the phrase *ἐπιποθεῖν πρὸς φθόνον* (which is rare) examples occur in Deut. xiii. 8, and Ps. xli. 1. lxxxiii. 2.

Here, then, the purpose of the Apostle is (as Aretius observes) to minister comfort from a consideration of the kindness of God in helping our infirmities, and enabling us to 'will and to do of his good pleasure.'

In the words here cited from Prov. iii. 34, *ὑπερηφάνοις* must, from the *present* application, be supposed to comprehend all the foregoing classes of persons—the envious, the vain, the censorious, the quarrelsome, the spiritually proud, and the worldly; who, as they resist the grace, and, in various ways, transgress the will of God, may be said to be *ὑπερήφ.*, as setting themselves against God. Compare 1 John ii. 15, 16. Similarly it is said by Æschylus, Pers. 832—6, Blomf.

*Ζεύς τοι κολαστὴς τῶν ὑπερκόπων ἄγαν*
*φρονημάτων ἔπεστιν, εὔθονος βαρύς.*
*Πρὸς ταῦτ' ἐκεῖνον, σωφρονεῖν κεχρημένοὒ,*
*πινύσκετ' εὐλόγοισι νουθετήμασι*
*λῆξαι θεοβλαβοῦνθ' ὑπερκόπῳ θράσει.*

And to this purpose is the well-known line of Virgil, Æn. vi. 853, here adduced by the Commentators:

'Parcere subjectis, et debellare superbos.'

Finally, this whole portion of the Chapter, up to the end of ver. 11, has been ably illustrated by Bp. Jebb, Sacr. Lit., p. 251—257, who thus traces the connexion and moral gradations of the passage: 'First, God is described as setting himself in battle array against the *proud*, but holding out terms of peace, reconciliation, and favour, to the *humble*; whence the Apostle exhorts those whom he is addressing humbly to enroll themselves under God, and firmly to keep their ranks. In the next words, "stand against the Devil," &c., the military metaphor is continued: after which it is dropped, and the moral meaning stands forth.

g 2 Chron. 15. 2. Isa. 1. 16. supra 1. 8.
h Matt. 5.4.
i Job 22. 29. Prov. 29. 23. Matt. 23.12. Luke 14. 11. & 18. 14. 1 Pet. 5. 6.
k Matt. 7.1. Luke 6 37. Rom. 2. 1. 1 Cor. 4. 5.
l Matt. 10. 28. Rom. 14. 4.
m Prov.27.1. Luke 12. 18.

ἀντίστητε τῷ Διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν· [g] ἐγγίσατε 8
τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν. Καθαρίσατε χεῖρας, ἁμαρτωλοὶ,
καὶ ἁγνίσατε καρδίας, δίψυχοι. [h] ταλαιπωρήσατε καὶ πεν- 9
θήσατε καὶ κλαύσατε. Ὁ γέλως ὑμῶν εἰς πένθος μετα-
στραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. [i] Ταπεινώθητε ἐνώπιον 10
τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.
[k] Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελ- 11
φοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ
κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ
κριτής. [l] Εἷς ἐστιν ὁ νομοθέτης ὁ δυνάμενος σῶσαι καὶ ἀπο- 12
λέσαι· σὺ τίς εἶ, ὃς κρίνεις τὸν ἕτερον;
[m] Ἄγε νῦν, οἱ λέγοντες· “ Σήμερον * καὶ αὔριον ‡ πορευ- 13

It is shown how those who had newly enrolled themselves, here termed *sinners*, or transgressors, are to *resist the Devil;* namely, *by cleansing their hands*, i. e. abstaining from wicked actions; and how the *double-minded*, i. e. persons wavering between long-confirmed habits of evil and incipient wishes to become good, are to "draw nigh to God;" namely, by "purifying their hearts," i. e. by acquiring an inward principle of goodness. But how is this to be attained? On the one hand, we cannot give it to ourselves; on the other hand, God will not grant it to lazy wishes and half-formed resolutions. A preparatory process must take place, which the preventing grace of God is ever at hand to facilitate and prosper; the process,—namely, of sincere repentance. At ver. 9 we have graphically described the workings of repentance. Of the two clauses ὁ γέλως—μεταστραφήτω and καὶ ἡ χαρὰ εἰς κατ., the *former recapitulates* the state of temporary sorrow; *wailing* being but an action of the feelings when excited, not a calm habitual temper of the mind and heart. Thus it is most correctly opposed to *laughter*, also the temporary effect of temporary excitement. The latter describes not any thing external, or dependent in any degree on animal impressibility, but a disposition whose root is in the heart; *dejection* being a sense of sorrow mingled with shame, the daughter of contrition, and the parent of humility; most suitably opposed to the senseless *joy* of the transgressor; an inward habit, too, but of a character the most inconsistent with a Christian spirit. Moreover, the outward act of *wailing* corresponds with the outward *cleansing of hands*, just before; and, in like manner, the inward feeling of *dejection* agrees with that inward *purification of heart* so lately and so forcibly enjoined. The concluding sentence, ταπεινώθητε, &c. happily terminates this moral process. The fruit of well-attempered dejection is religious humiliation before God: with this the Apostle had commenced, and with this he concludes; annexing only the sure and certain result and reward of *humiliation*, so pursued, and so attained.'

10. ταπεινώθητε ἐνώπιον—ὑμᾶς.] So, while recommending them to 'turn unto' their God 'with weeping and mourning' (Joel ii. 12), at the same time suggesting, for their comfort, that 'such a sorrow,' if it be indeed that 'godly sorrow which worketh repentance' (2 Cor. vii. 10), will not be unheeded by Him who is 'ever ready to forgive, and plenteous in mercy to all them that call upon him.'

11, 12. Here the Apostle takes occasion to warn them against *another* evil disposition nearly allied to a quarrelsome and envious spirit, namely, that of *censoriousness* and *detraction* (a subject before touched, ch. iii., but here resumed and expanded), reminding them that such arrogant censoriousness was, in effect, censuring or condemning the Christian law, which forbids such a disposition, 1. by despising its prohibitions against detraction; 2. by sitting in *judgment* upon the fitness of the law rather than *performing* it; and by thus setting up as arbiters of the law, usurping the office at once of lawgiver and judge from Him who alone has the power of condemning or acquitting, awarding destruction, or bestowing salvation. Compare Rom. xiv. 4, which passage is the best comment on the present.

11. νόμου.] By this some understand the law of Moses; others, the Gospel: but it is best, with Bp. Middleton, to suppose the term here, as in Rom. ii. 25, to have reference to *religion generally*, i. e. *moral obligation* in its most general sense; the Apostle meaning thus to inculcate, that 'to all religion, candour and good-will are essential, whether we be Jews, Christians, or even of the number of those who are a law unto themselves. Religion of every kind forbids calumny, and accordingly he who is guilty of it, tramples on all religious sanctions by thus usurping the prerogative of the one Judge universal.'

12. εἷς ἐστιν ὁ νομοθέτης, &c.] Meaning, 'Thou intrudest into a province that is none of thine. There is one lawgiver and judge [and one only], who [alone] hath the right and power to save [those who obey him] and to destroy [those who disobey him; such being the case], who art thou [weak and erring mortal, thyself accountable to that one Judge,] that darest to wrest judgment from his hands, and exercise it on another?'

13—16. The Apostle next proceeds to reprove the self-sufficiency, worldly spirit, and unbelieving irreligious language, which were manifested by many in *another* way. (Scott.) Presuming too much on the present life, and not sufficiently considering 'how frail' they are (Ps. xxxix. 4), and how perpetually dependent on the providence of God, they spoke too confidently of the future.

13. ἄγε νῦν.] A form of soliciting attention,

σώμεθα εἰς τήνδε τὴν πόλιν, καὶ ‡ ποιήσωμεν ἐκεῖ ἐνιαυτὸν
14 ἕνα, καὶ ‡ ἐμπορευσώμεθα, καὶ ‡ κερδήσωμεν." [n] οἵτινες οὐκ n Job 7. 7. Isa. 40. 6.
ἐπίστασθε τὸ τῆς αὔριον! (ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς 1 Cor. 7. 31. supra 1. 10. 1 Pet. 1. 24.
γάρ ἐστιν ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζο- 1 John 2. 17.
15 μένη·) [o] ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ, καὶ o Acts 18. 21. 1 Cor. 4. 19.
16 ζήσωμεν, καὶ * ποιήσομεν τοῦτο ἢ ἐκεῖνο· [p] νῦν δὲ καυχᾶσθε Heb. 6. 3. p 1 Cor. 5. 6.
ἐν ταῖς ἀλαζονείαις ὑμῶν. Πᾶσα καύχησις τοιαύτη πονηρά q Luke 12. 47. John 9. 41.
17 ἐστιν. [q] Εἰδότι οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία Rom. 1. 20, 21, 32 & 2. 17, 18, 23.
αὐτῷ ἐστιν.
1 V. [a] ΑΓΕ νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ a Prov. 11. 28. Amos 6. 1. Luke 6. 24. 1 Tim. 6. 9.
2 ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. [b] Ὁ πλοῦτος b Matt. 6. 19, 20.

like *δεῦτε δὴ* in Origen's Version of Is. i. 18. In the words *σήμερον καὶ αὔριον—κερδήσωμεν* the Apostle represents the worldly-minded persons in question as *saying* what perhaps was usually only the subject of their *thoughts*. See Ps. xiv. 1. liii. 1. The rebuke, however, is well pointed and just. There is an allusion to the commercial business, in which almost all foreign Jews were engaged, and for the furtherance of which they had to take long journeys to distant trading places, as Tyre, Alexandria, Antioch, Ephesus, Corinth, Rome, &c.

Here, instead of *Subjunctive* verbs, some MSS. have *Indicative* ones; but the former, found in the greater part of the MSS. and all the early Editions, is the only authenticated reading; and, besides its support from external, has an equal one from *internal* evidence, in its presenting the more *difficult* reading: insomuch that no Editor until the time of *Beza* ever ventured to introduce the *other* into the text. As to the ancient Versions presenting the Indicative, that constitutes no sufficient evidence; the Versions themselves being of a character distinguished rather by *freedom* than strict literality. Finally, in the *sense* thence arising, there is no real ground of objection, since the same presumptuous confidence is *implied*, though not so directly expressed.

14. *οἵτινες — αὔριον!*] Literally, 'ye who know not (i. e. though ye know not) [the event of] the morrow,' i. e. whether you shall retain your wealth, or be withdrawn from all enjoyment of it by hopeless sickness, or removed from all possession of it by death. Compare Prov. xxvii. 1. Similarly it is said by Sophocles, Œd. Col. 567, "Ἔξοιδ', ἀνὴρ ὤν, χὤτι τῆς ἐς αὔριον Οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας. And in illustration of this the Apostle subjoins, *ποία γὰρ ἡ ζωὴ ὑμῶν*; &c. 'For *what* (or, how fleeting) is your life! how short a span is it at the utmost!'

— *ἀτμὶς γὰρ*, &c.] q. d. '[It is as nothing,] for 'tis a vapour, appearing for a short time, and then vanishing away,' even as an *ignis fatuus*. Compare Wisd. ii. 2. 4. Similar sentiments are found in Hom. Il. vi. 146, and Horat. Art. Poët. 60.

The *conclusion* is, that we ought not to be too anxious to provide necessaries for so short a sojourn, but should cast ourselves wholly on the protection of that God on whom we entirely depend, and study to seek his favour.

15. *ἀντὶ τοῦ λέγειν—ἐκεῖνο.*] These words are closely connected with *σήμερον καὶ αὔριον*, the clause *ποία γὰρ—ἀφανιζομένη* being parenthetical. Render, 'instead of saying [as ye ought], If the Lord please that we live, we will do so and so.' Even the *Heathens*, indeed, used expressions of this sort, though, we may suppose, rather as words of course than with any settled belief.

16. *νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑ.*] 'Whereas *now* (meaning, as the case too frequently now is) ye exult in your ambitious projects and proud plans, [anticipating your success].' Such is, I apprehend, the true import here of the term *ἀλαζον.*, with which we may compare the expression at 1 John ii. 16, *ἡ ἀλαζονεία τοῦ βίου*, as said of *ambition*.

17. *εἰδότι οὖν καλὸν*, &c.] An inference or conclusion meant to preoccupy the possible objection, 'We all know this very well:' to which it is replied, 'Well, then, he who sins against light and knowledge is guilty of an aggravated offence;' lit. 'to him there is sin,' answering to what is said, Gen. iv. 7, 'sin lieth at the door.' See Luke xii. 47. John ix. 41. xv. 22. Rom. i. 20. By the term *καλὸν* is meant 'what is right,' namely, the acknowledging of the providence of God, the humble expression of dependence on which is bounden duty.

V. 1—6. Some Commentators suppose this portion to be addressed to the *unbelieving* Jews, among whom the Jewish Christians lived under persecution, and of whom many were rich, and led a dissolute life. Accordingly by the *miseries* here adverted to are, they think, to be understood those in which the Jews, even in foreign countries, were involved, together with those of Judæa itself, during the war with the Romans, and which the rich must have been especially exposed to suffer. I prefer, however, with others, as Carpzov, Rosenmuller, and Schott, to understand the Apostle's words in a more extended point of view, as meant to apply *also* to, if not exclusively intended for, those *worldly-minded* and *nominal Christians* whom he censures supra iv. 13—17; persons whose minds were wholly devoted to the business and the pleasures of this life. Here, then, enumerating the evils which shall one day overtake the rich and prosperous of this world, the Apostle, we may suppose, has in view, besides particular evils belonging to particular times, those evils which in *all* times and ages may be said to result from riches abused,—evils which, in the present misery and future woe entailed on their possessors, may well be called so many

ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν·
c Rom. 2. 5. [c] ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν 3
εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν
d Lev. 19. 13. Deut. 24. 14. Job 24. 10, 11. Mal. 3. 5. Ecclus. 34. 21, 22. ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. [d] Ἰδοὺ, ὁ μισθὸς 4
τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερη-
μένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ
e Job 21. 13. Luke 16. 19, 25. ὦτα Κυρίου Σαβαὼθ εἰσεληλύθασιν. [e] Ἐτρυφήσατε ἐπὶ τῆς 5
γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν
f Supra 2. 6. ἡμέρᾳ σφαγῆς. [f] Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ 6
ἀντιτάσσεται ὑμῖν.

'sorrows with which they have pierced themselves through!' (1 Tim. vi. 10.)

2, 3. Here, under imagery derived from the Prophets of old, we have designated the perishable nature of all earthly possessions. See Job xiii. 28. Ps. xxi. 9. Is. x. 16. xxvii. 11, and especially Lament. iv. 1.

3. *καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον.*] Meaning, that 'the rust of these treasures, which have been amassed and suffered to rust and decay in useless hoards, instead of having been, as it were, brightened by a liberal circulation, will be a witness against their possessors.' From various passages of the Classical writers here adduced, it sufficiently appears that the gold and silver utensils of ancient times were subject to something like rust, probably from the metal having a greater proportion of alloy than that of modern times. Of this amassing of useless wealth it is well said by Philetærus ap. Athen. p. 280. D.:

*Εἰς αὔριον οὐχὶ φροντίζειν* (scil. *δεῖ*) *ὅ, τι ἔσται. Περίεργόν ἐστιν ἀποκεῖσθαι πανὺ ἕωλον ἔνδον ἀργύριον.*

For so I would point the passage.

— *φάγεται τὰς σάρκας*, &c.] Meaning, that 'it will be to them the occasion of misery and woe the most dire.' We have here, Pott thinks, an image borrowed from the painful and deleterious effects of rust when rubbed into raw flesh: an apt designation of the misery here, and endless woe hereafter, which shall be the punishment of riches abused, or wealth amassed by unlawful means. We may, however, also suppose here an allusion to that 'fire never to be quenched' which is, to a certain degree, alluded to in the next words, *ἐθησαυρίσατε*, &c.

— *ἐθησαυρίσατε ἐν ἐσχάταις ἡμ.*] Meaning, as Bp. Jebb well explains, 'Ye have laid up treasures for the last days:—treasures! but of what kind? Let the *last days* tell—the days of the destruction of your nation.' Here (he adds) St. James indignantly suppresses what St. Paul, Rom. ii. 5, thus expresses in full: *θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς.*

4. The Apostle now proceeds to severely rebuke the cruelty and injustice of certain amassers of wealth, who, among other iniquitous expedients for increasing it, used to oppress their labourers by diminishing their wages, or keeping back part, on various pretexts. Here, then, by a figurative mode of speaking, also found in Levit. xix. 13. Deut. xxiv. 14, 15. Malachi iii. 5, he represents the withheld wages of the labourers as calling on God for vengeance. And, indeed, (as Wesley observes) those sins chiefly cry to God, concerning which human laws are silent. Such are luxury, unchastity, and various kinds of injustice.

— *εἰς τὰ ὦτα Κυρίου Σαβ. εἰσελ.*] Meaning, that 'they will be surely attended to.' The expression seems formed on two similar ones, Ps. xvii. 6, Sept., *ἡ κραυγή μου ἐνώπιον αὐτοῦ εἰσελεύσεται εἰς τὰ ὦτα αὐτοῦ*, and Is. v. 9, *ἠκούσθη εἰς τὰ ὦτα Κυρίου Σαβαὼθ ταῦτα.*

5, 6. The propriety of the transition here will appear from a comparison with the kindred passage of Malachi iii. 5, and Jerem. xii. 3. Here we have described the same luxurious profligacy, leading to the same terrible destruction, on which the last of the Prophets expatiated, while describing 'the great and terrible day of the Lord.' (Bp. Jebb.) Thus, then, after severely rebuking their *rapacity*, the Apostle proceeds to stigmatize their *sensuality*.

5. *ἐσπαταλήσατε.*] On this expression see Note at 1 Tim. v. 6.

— *ἐθρέψατε τὰς καρδίας*, &c.] Meaning, 'Ye have pampered yourselves in sensuality, as animals are fattened for slaughter;' alluding to the punishment that shall overtake them in that 'day of slaughter,' when they shall be slain like cattle: an image (as Bp. Jebb observes) of the highest order of prophetic sublimity. Similar ones are found in the Classical writers. So in Æschyl. Agam. 1659, the Chorus thus addresses the sensualist, Ægisthus: Πράσσε, *πιαίνου, μιαίνων τὴν δίκην· ἐπεὶ πάρα* ('is at hand'); meaning the avenger, Orestes. See ver. 9.

6. *κατεδικάσατε, ἐφονεύσατε*, &c.] Besides the cruelty and gross sensuality above mentioned, the Apostle here stigmatizes *another* and worse kind of cruelty, namely, that of persecution even to condemnation and death, as denoted by the expressions *κατεδ.* and *ἐφονεύσατε.* Here, however, it has been disputed whether by *τὸν δίκαιον* be meant, 'the just man' (meaning good men generally), or, 'the Just One,' namely, *Christ*, who is so called at Acts vii. 52, and iii. 14, 15. Of these two modes of interpretation the *former* is adopted by the generality of Commentators, ancient and modern; the *latter*, by a few modern Commentators, as Macknight, Newcome, Middleton, and Jebb, and, of ancient ones, by Œcumenius and Theophylact. As an argument for this latter view of the sense, Bp. Middleton urges that the hypothetical use of the Article, by which *τὸν δίκαιον* would stand for *τοὺς δικαίους*, would present too *strong* an expression.

7 [g] Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ g Deut. 11. 14.
Κυρίου. Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς
γῆς, μακροθυμῶν ἐπ᾽ αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρωϊμον καὶ
8 ὄψιμον· μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας
9 ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. [h] Μὴ στενάζετε h Supra 4. 11.
κατ᾽ ἀλλήλων, ἀδελφοὶ, ἵνα μὴ [κατα]κριθῆτε· ἰδοὺ, ὁ Matt. 24. 23.
10 κριτὴς πρὸ τῶν θυρῶν ἕστηκεν. [i] Ὑπόδειγμα λάβετε τῆς i Matt. 5. 12.
κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προ-
11 φήτας, οἳ ἐλάλησαν τῷ ὀνόματι Κυρίου. [k] Ἰδοὺ, μακαρίζομεν k Num. 14. 18.
τοὺς ὑπομένοντας. τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ Job 1. 21, 22. & 42. 10.
τέλος Κυρίου εἴδετε· ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος Ps. 103. 8. Matt. 5. 11.

Yet how that objection can hold good in a context *abounding in strong expressions*, it is not easy to see. With far greater reason may we urge *against* the above view, the forced and jejune sense which must thus be assigned to the words following, οὐκ ἀντιτάσσεται ὑμῖν: namely, 'the Saviour opposes not your perverseness.' Not to mention other objections ably stated by Dr. Burton.

Here, then, the common interpretation, as being the more simple, natural, and agreeable to the context, would seem to be the true one. According to this the Aorist will, in the present case, have that frequent use, by which it denotes what is done at all times and continually; and so ἐφονεύσατε here will correspond to φονεύετε supra iv. 2. As highly illustrative of this passage of the Apostle, we may compare a very similar one at Wisd. ii. 20, θανάτῳ καταδικάσωμεν αὐτόν: meaning the righteous poor man.

In the concluding clause, οὐκ ἀντιτάσσεται ὑμῖν, the purpose of the Apostle is to further set forth the guilt of this cruelty and oppression, by representing it as inflicted on the helpless and unresisting; see Calvin. And how little effectual resistance the oppressed poor could, in that age, make to the oppressing rich, no one, conversant with ancient literature, will need to be informed. It is observable, that in οὐκ ἀντιτάσσ. we have an *asyndeton* for καὶ οὐκ ἀντιτάσσεται, and that for τὸν ἀντιτασσόμενον, which, indeed, is found in at least one MS., though doubtless originating in a marginal gloss.

7. Here the Apostle turns to the Christian converts suffering under their oppression, and exhorts them patiently to endure the injuries inflicted on them, seeing that the advent of the Lord Jesus Christ approaches. This he confirms and illustrates by the example of the *husbandman*, and by those held out to them in the *suffering Prophets*. (Pott.)

— μακροθυμήσατε.] The term has here a *double* signification; namely, *patiently endure*, and *patiently wait for*. Τῆς παρουσίας τοῦ Κυρίου. By this some understand the advent of our Lord at the destruction of Jerusalem and of the Jewish polity: others, his final advent to judgment; which latter view is ably supported by Bp. Horsley, in a Sermon on this text. Perhaps it may be best to unite *both*; and how closely these two events were associated in the minds of the Jews is well known.

— τὸν τίμιον καρπόν.] So called, as supplying that which forms the most necessary part of food to man, *bread*, the staff of life. Ὑετὸν πρωϊμον. Meaning the *autumnal*, as ὄψιμον does the *vernal* rains.

8. στηρίξατε τὰς καρδίας ὑ.] i. e. 'stablish your hearts in faith and patience.'

9. μὴ στενάζετε κατ᾽ ἀλλήλων] 'do not murmur, or be impatient, against each other.' Thus warning them against (what is the very opposite to the *patience* above inculcated) that querulous feeling, originating in various un-Christian tempers, the most powerful motive to suppress which would be supplied by the consideration, that 'the Judge standeth at the door' (ἐγγύς ἐστιν ἐπὶ θύραις, as it is said, Matt. xxiv. 33), and will soon award a just retribution.

10. To encourage them to the above patient endurance, the Apostle now points to the examples of those who had trodden the same thorny path *before* them; so supplying what has ever been a powerful incentive to 'the faith and perseverance of the saints.' See the Note of Dr. Jortin in D'Oyly and Mant.

— ὑπόδειγμα λάβετε.] On the force of the term ὑπόδειγμα see Note at John xiii. 15. Τῆς κακοπαθείας. The expression may be understood to mean, 'constancy in enduring sufferings;' or it may with μακροθυμίας just after form an *Hendiadys*, to denote 'patient endurance of evils.' On the various evils endured by the Prophets, see Hebr. xi. 33, seqq.

— οἳ ἐλάλησαν τῷ ὀνόματι Κ.] This is intended to at once set forth the high character of those who 'endured the like things,' and to give greater *point* to the argument; q. d. 'If their high commission did not screen *them* from suffering; if *they* bore such evils, well may *ye*.'

11. μακαρίζομεν] 'we pronounce those blessed,' agreeably to Christ's words, Matt. v. 11, 12. Τοὺς ὑπομ., 'who bear with patience the trials appointed for them by God.' On this absolute use, see Note on Rom. xii. 12. Here we may suppose the Apostle to have had in mind the words of Dan. xii. 12, μακάριος ὁ ὑπομένων, with which compare Matt. xxiv. 13.

— τὸ τέλος Κυρίου.] Render, 'the [happy] end which the Lord put to his sufferings;' with reference to what is said, Job xlii. 12. In Κυρίου we have a Genitive of *cause*, for ὑπὸ τοῦ Κυρίου, scil. δοθέν; of which idiom several examples have been adduced both from the Scriptural and Classical writers.

1 Matt. 5. 34, &c. 2 Cor. 1. 17, 18. m 2 Chron. 33. 12. Ps. 50. 16. Eph. 5. 19. Col. 3. 16. n Mark 6. 13. & 16. 18.

καὶ οἰκτίρμων. [l] Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε, 12
μήτε τὸν οὐρανὸν μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὅρκον·
ἤτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ· ἵνα μὴ ὑπὸ κρίσιν
πέσητε. [m] Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ 13
τις; ψαλλέτω. [n] ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς 14
πρεσβυτέρους τῆς ἐκκλησίας· καὶ προσευξάσθωσαν ἐπ' αὐτὸν,

12. The Apostle now takes occasion to advert to *one* among other modes of expressing impatience, namely, by the use of angry oaths uttered under impatience, and from great provocation; for such, as Bp. Sanderson and Abp. Newcome show, are meant by the *oaths* here spoken of. Besides these, however, we may suppose,—especially from the use of the solemn formula πρὸ πάντων,—that the Apostle here speaks generally of *all* oaths used in common conversation; *such* kind of swearing being, there is reason to think, very prevalent among the Jews. That the Apostle's words have nothing to do with *judicial* swearing, all the best Commentators are agreed. And, indeed, such is certain from the similar words of our Lord, Matt. v. 34—37, on which, doubtless, the present injunction was formed.

It may be observed that the practice of the *Essenes* wholly coincided with these prohibitions. Thus we find from Josephus, Bell. ii. 8. 6, that *they* avoided swearing, as if it were worse than perjury; though there, as in the present case, the injunction, as Whiston remarks, must be supposed to have had its particular exceptions, as on certain great and necessary occasions. Thus, in the next section, we find it related of these very Essenes, who are before said to have so zealously avoided swearing, that they admitted none into their brotherhood till they had taken certain tremendous oaths to perform their several duties to God and to their neighbour; so evidently not accounting this any violation of the rule 'not to swear at all.' The case is the same in the *Christian* system, as we learn from the Apostolical Constitutions, which, although they coincide with these prohibitions of Christ and his Apostle as to swearing in general, yet they explain it elsewhere by *avoiding* to *swear falsely*, and to swear *often* and *in vain*. And so when they enjoin *not to swear at all*, they add that, 'if such cannot be avoided, we must *swear truly*;' which sufficiently serves to explain the nature and measures of this *general* injunction.

— *ἤτω ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ.*] This seems to have been a proverbial form of expression, to denote simple affirmation or negation; repeated, if need be, but unaccompanied with oaths. *Ὑπὸ κρίσιν πέσ.* is for *εἰς κρίσιν ἐμπέσητε*, which phrase occurs in Ecclus. xxix. 19. And so in Diod. Sic. xix. 8, we have *πιπτ. ὑπὸ ἐξουσίαν τῶν ἐχθίστων.*

13—18. Here the Apostle adverts to *other* trials of patience and resignation, namely, those of sickness, or other calamity; pointing out the best means of removing, or mitigating, the evils. And first he enjoins the use of *prayer*, as the best balm for the wounds of affliction, and the most effectual preservative against the allurements of prosperity.

13. *εὐθυμεῖ τις; ψαλλέτω.*] Not meaning thus to say that cheerfulness is *always* to be so expressed (see Notes on 1 Cor. xiv. 15. Eph. v. 19. Col. iii. 16); but recommending them to adapt their devotions to their present frame of mind and to external circumstances;—in *sorrow* and affliction offering up *prayer*; in *joy* offering 'the sacrifice of praise' (Heb. xiii. 15), giving thanks for past and present blessings, with prayer for future ones, and for grace at all times to withstand temptations.

14. *ἀσθενεῖ.*] This must, from the context, be understood of severe and dangerous sickness, especially if (as is generally, and with reason, supposed) this and the next verse relate to the miraculous gifts of healing, which were vouchsafed to certain in the Apostolic age. See Deyling, Wolf, and Benson.

— *τοὺς πρεσβυτέρους τῆς ἐκκλ.*] It is a disputed question, whether by this expression be denoted the *elders*, or the *ministers*, of the Church; see Note on 1 Tim. v. 17. The *former* is the more probable opinion.

— *προσευξάσθωσαν ἐπ' αὐτὸν—Κυρίου.*] *Ἐν τῷ ὀνόματι τοῦ Κυρίου* some construe with *προσευξάσθωσαν ἐπ' αὐτόν*: others, with *ἀλείψ. αὐτὸν ἐλαίῳ.* We may, however, suppose them to belong to *both;* the whole thing being done in dependence on the aid of God, solemnly invoked in prayer. That oil (especially the generous oil of the East) is highly salutary in various disorders, will, however, by no means prove it to be here enjoined as a *medical means;* for from the Gospels (see Mark vi. 13) we learn that this (which was a general remedy among the Jews) was used by the disciples even in *conjunction* with miraculous power. Nay, our Lord himself condescended to employ certain *media* in working miracles. In the case of these presbyters, as in that of the *Apostles*, the oil may have been only used as *symbolical* of the cure to be effected by the Divine means. Upon the whole, it involves, I apprehend, the *least difficulty* to suppose that by the healing in question is meant *preternatural* healing; otherwise the strong expressions *ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμν., καὶ ἐγερεῖ α. ὁ* K., and others, must be taken with such a limitation as, in the present context, would involve a very great harshness. In *the next generation*, indeed, there is little doubt that the thing became a solemn *religious ceremony* comprehending a *symbolical rite*, the use of which *tended* to produce the blessings invoked, as far as was consistent with the purposes of Divine wisdom: in which case, of course, the expression *prayer of faith* would bear a very different sense to what it does in the present passage. *Here* it may be supposed to denote 'the prayer which proceedeth from that faith to which was formerly granted the power of working miracles;' see Acts iii. 16. Rom. xii. 3. 1 Cor. xii. 9. xiii. 2: in which view the *sins* (namely, sins sincerely repented of) of which it is here said that they shall be forgiven, are supposed

15 ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. [o] Καὶ ἡ o Is. 33. 24.
εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν Prov. 15. 29. Gen. 20. 17. Num. 11. 2.
ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκὼς, ἀφεθήσεται αὐτῷ. Josh. 10. 12.
16 Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὔχεσθε
ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου
17 ἐνεργουμένη. [p] Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ p 1 Kings 17. 1.
προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ & 18. 42, 45. Luke 4. 25. Acts 14. 15.
18 τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. [q] Καὶ πάλιν προσ- q 1 Kings 18. 41, &c.
ηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν
19 καρπὸν αὐτῆς. [r] Ἀδελφοὶ, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ r Matt. 18. 15.
20 τῆς ἀληθείας, καὶ ἐπιστρέψῃ τὶς αὐτὸν, [s] γινωσκέτω ὅτι ὁ s Rom. 11. 14.
ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν 1 Cor. 9. 22. 1 Tim. 4. 16.
ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν. 1 Pet. 4. 8.

to be those of which the disorders in question were a temporal and judicial punishment; see Matt. viii. 17. John v. 14. 1 Cor. xi. 30, seq. 'It cannot be supposed (as observes Mr. Scott) that these miraculous cures could be performed at all times; but there seems to have been some impression on the mind of the person who wrought the miracle, and a peculiar exercise of faith for that purpose.' Certain it is that the Romish practice of *Extreme Unction* is by no means justified by this passage; such being administered under circumstances widely different; as being employed, not for cure, but where life is despaired of.

16. *ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα*, &c.] Some, regarding this as a fresh exhortation, unconnected with the preceding context, suppose it to enjoin generally a mutual confession of faults or injuries committed against each other, with a mutual supplication to God for spiritual health. This view, however, lies open to no little objection in the harshness which it involves, of assigning such a figurative sense to *ἰαθῆτε* in a context like the *present*. Hence most Expositors, with reason, connecting the exhortation with what precedes, understand the injunction not as a *general*, but a *special* one, referring only to cases of *dangerous* sickness, and when the confession and reconciliation in question would materially tend to promote the recovery of the sick person. The 'prayer' here mentioned seems intended chiefly of the injured person, who should not only forgive, but pray for his injurer, if penitent; though it may be also understood of all other prayers for the recovery and pardon of sins of the sick person, except those mentioned at vv. 14, 15. It seems that the Apostle here meant to recommend and extol a disposition to freely confess, on all proper occasions, the wrongs we have done to any one. Certain it is that the present passage will by no means support the Romish practice of *auricular confession*, especially to a priest; the confession, in the present case, being supposed to be made to the *injured person*, in order to obtain his forgiveness.

Finally, to encourage the use of prayers for the sick, not only on the part of ministers, but that of Christians in general, we have added the assurance, *πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη*, meaning, that 'the earnest prayers of the righteous have great efficacy.' Some Commentators, indeed, interpret *ἐνεργουμένη*, 'inwrought by the Spirit;' but such a signification of the word, besides that it rests on no certain proof, is here unsuitable to the context.

19, 20. To the above injunctions to mutual confession, forgiveness, and prayer for each other, the Apostle now subjoins another, to mutually co-operate in correcting each other's errors in the doctrines, or failures in the practice, of Christianity.

20. *καὶ καλύψει πλῆθος ἁμ.*] Expositors are not agreed whether the *covering* here spoken of is to be understood of the sins of the *converter*, or of the *converted*. The *former* interpretation is espoused by Origen and several Latin Fathers, and of the moderns, by Hammond, Whitby, Wells, Pyle, Atterbury, and Doddridge; the *latter*, by Grotius, Vorstius, Calvin, Estius, Bp. Hall, Wolf, Benson, Sherlock, Rosenmuller, Macknight, Newcome, Pott, Scott, and almost all recent Commentators, who argue that it seems hardly consonant with the language and doctrines of the Gospel, that any sin should be forgiven, if it be unrepented, or persisted in; and if it be repented and forsaken it will be pardoned *without* the meritorious act here mentioned. Indeed, the latter interpretation is that alone suitable to the context; and how early it was adopted will appear from its being followed by the Pesch. Syr. Translator. Thus, then, we may suppose the meaning to be, that so doing he will cause these his sins to be *covered up* in the sight of God, and to be unpunished,—that Christ's atoning blood might cover the multitude of his sins, never to appear in judgment against him. By this, however, we are only to understand that the good offices of the reformer will powerfully *tend* to procure the forgiveness of sins and final salvation of the penitent sinner, since *conversion* does not necessarily imply *final perseverance*, and therefore can by no means *ensure* salvation.

# ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

a John 7. 35. Acts 2. 5, 9, 10. James 1. 1.

I. [a] ΠΕΤΡΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς 1
παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας,

The authenticity, and consequently canonical authority, of this Epistle has never been disputed. On the *time*, however, when, and the *place* where it was written, nothing certain can be pronounced. Indeed of the history of St. Peter's life subsequent to his being at Antioch, A.D. 46, we know nothing from the New Test. That he suffered martyrdom at Rome at the close of the reign of Nero, about the year 67, we learn from the early Ecclesiastical Historians; and that his remains were deposited at Rome, we have the same testimony; to which I am enabled to add that of Procopius, Hist. p. 195. 10. But though the *time* when this Epistle was written cannot be exactly fixed, yet, from some allusions in it to the troubles in Judæa, it is supposed to have been not long before the death of the Apostle; probably about the year 64. See Prof. Steiger's Introd. § 10. With respect to the *place* where it was written, the determination of that point is closely connected with the interpretation of the passage at chapter v. 13, where see Note. As to the *persons* to whom it was addressed, *that*, too, is a matter of some uncertainty. They were probably the Christians dispersed through various parts of Asia Minor and the East,—chiefly *Jews*, but partly *Gentiles*. Lastly, as regards the *matter* contained therein, this Epistle bears a close affinity to that of the Epistle of St. James in scope and argument, adverting to the persecutions to which the Christians were exposed, exhorting to patience and resignation, perseverance in the true faith, and inculcating universal love and the practice of all the relative duties. In short, the great purpose here of the Apostle is to confirm the faith of believers, and to stimulate them to continue in a holy life and conversation: insomuch that a more perfect system of Christian morality cannot be found in Scripture, than that which is contained in this and the second Epistle of St. Peter; in which (as Steiger observes) the essential doctrines of the Gospel are handled briefly, but distinctly, and with practical force.

I. 1. ἐκλεκτοῖς] i. e. 'elected to the privileges of the Gospel;' meaning professed Christians, whether originally Gentiles or Jews. Hence such are further on, ii. 9, called γένος ἐκλεκτὸν, 'a chosen generation,' i. e. chosen to be God's peculiar people. By this term, as Bp. Hall says, are denoted 'those who, in their outward profession and in the judgment of charity, are *reputed* for the elect of God, and chosen by him to salvation.' See Rom. viii. 33. Of course it is by no means meant to be asserted that *all* such would be *ultimately saved*. They are said to be *elect*, as being admitted to the light of the Gospel, while others are still in the darkness of heathenism.

By calling them elect κατὰ πρόγνωσιν Θεοῦ, 'according to the foreknowledge of God,' (on which expression see Acts ii. 23. Rom. viii. 28, seq., and Eph. i. 5,) the Apostle means to signify that the calling of these persons to the knowledge of the Gospel was (like every other circumstance relative to his gracious dispensation) foreknown by God. They might all (as Macknight says) be elected according to the foreknowledge of God, because, agreeably to the original purpose of God, discovered in the prophetical writings, Jews and Gentiles were indiscriminately made the visible Church and people of God, and entitled to all the privileges thereof.

Here, indeed, some Commentators (including Cyril, Œcumenius, and Theophylact,) instead of referring κατὰ πρόγνωσιν Θεοῦ Π. to ἐκλεκτοῖς, would construe it with ἀπόστολος; thus taking the expression κατὰ πρόγνωσιν as equivalent to διὰ θελήματος at 2 Tim. i. 1, and Titus i. 1—4. But this would suppose a very harsh transposition; ἀπόστολος being too remote for such a reference; and, as Pott observes, it would suit ill with the words following, εἰς ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, which have respect, not to the *Apostle* only, but all Christians without exception.

— παρεπιδήμοις] for the more Classical παροίκοις, though the word is used by the later Classical writers. Render, 'sojourners.' By the expression παρεπ. διασπορᾶς are meant the Jewish Christians. On the term διασπορὰ see Note at John vii. 35, and James i. 1; and on παρεπ. see Note on ii. 11, and Heb. xi. 13.

— Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας.] In the enumeration of the different lands, the Apostle appears to have described in thought the whole circle, beginning at the north, and then proceeding southwards to Galatia,

2 Ἀσίας, καὶ Βιθυνίας, [b] κατὰ πρόγνωσιν Θεοῦ Πατρὸς, ἐν
ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος
Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.
3 [c] Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ὁ, κατὰ τὸ πολὺ αὐτοῦ ἔλεος, ἀναγεννήσας ἡμᾶς
εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,
4 [d] εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον,
5 τετηρημένην ἐν οὐρανοῖς εἰς * ὑμᾶς, [e] τοὺς ἐν δυνάμει Θεοῦ
φρουρουμένους διὰ πίστεως εἰς σωτηρίαν, ἑτοίμην ἀπο-

b Eph. 1. 4. infra 2. 9. & v. 14. Rom. 8. 29. & 16 26. & 1. 7. 2 Thess. 2. 13. Heb. 12. 24. 2 Pet. 1. 2.
c Joh. 3. 3, 5. 1 Cor. 15. 20. 2 Cor. 1. 3. James 1. 18.
d Col. 1. 5. 2 Tim. 1. 12.
e John 10. 28, 29. & 17. 11, 12, 15. Jude 1, 24. Eph. 2. 8.

south-east to Cappadocia, and from thence, passing through the contiguous parts of Asia, he turns himself towards Bithynia, which carries him back to the borders of Pontus. Bengel rightly suggests, that the survey proceeds, as if the prospect had been taken from Babylon. (Steiger.)

2. *ἐν ἁγιασμῷ Πνεύματος*] 'by the sanctification, i. e. sanctifying influences, of the Spirit.' So at 2 Thess. ii. 13, Christians are spoken of as chosen *εἰς σωτηρίαν ἐν ἁγιασμῷ Πνεύματος καὶ πίστει ἀληθείας*. Εἰς *ὑπακοήν*. Meaning, 'in order that they should obey the Gospel.' Καὶ [εἰς] *ῥαντισμὸν αἵμ*. Ἰ. Χρ. is for *ἵνα ῥαντίσωνται αἵματι Ἰησοῦ Χριστοῦ*, 'and that they should be purified from sin by the sprinkling of the blood of Christ,' in opposition to that of the Mosaic law. See Heb. xii. 24, and compare Eph. i. 4. Thus, then, it is meant, that they should obey the Gospel, and be made partakers of the benefit of Christ's death.

Here, as Gilpin well observes, 'we have a sketch of the whole œconomy of our redemption. It is the *free gift* of God the Father. We are led to obedience through the *sanctification of the Holy Spirit*, and are finally *justified by the blood of Christ*;' or, in the words of Mr. Scott, 'we are taught to ascribe our salvation to the electing love of the Father, the redemption of the Son, and the sanctification of the Spirit; and so to give glory to the Triune God.'

3—5. The Apostle opens his subject by calling on his readers to join with him in blessing the God and Father of our Lord Jesus Christ for his mercy and grace. He reminds them of the happy immortality set before them in the Gospel, and which they would *obtain*, if they continued true to their Christian profession. This paves the way for the mention, at ver. 6, of *trials* and *persecutions*.

3. *ὁ Θεὸς καὶ Πατὴρ τοῦ* Κ. *ἡ*. Ἰ. Χ.] On this form of expression see Note at Rom. xv. 6.

— *κατὰ τὸ πολὺ αὐτοῦ ἔλεος*.] These words are highly significant, inculcating (as Luther shows) 'a most important evangelical doctrine, that it is only of the exuberant compassion of God (see Luke i. 78) that we are saved.'

— *ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα*, &c.] Namely, by having 'called us out of darkness into his marvellous light,' (see infra ii. 9) whereby we were placed in a new state, had new duties, and new hopes. So, at Titus iii. 5, it is said, *κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου*.

— *ζῶσαν*] for *ζωοποιοῦσαν*, in allusion to the life and immortality brought to light by the Gospel. So we have *ὁδὸς ζῶσα* at Heb. x. 20. See also John i. 11—13. This hope is represented as introduced by Christ's *resurrection*, inasmuch as *that* showed the possibility of our *own* resurrection, as being both a *proof* and *pledge* thereof. Thus, then, in *εἰς ἐλπίδα ζῶσαν* we have indicated the *end* and *result* of the *new birth* just before spoken of. In *εἰς κληρονομίαν ἄφθαρτον*, &c., v. 4, is shown the *object* of this hope—namely, an inheritance, here represented by such epithets (noting the *properties* belonging to it) as entirely distinguish it from mere *worldly* inheritances; for whereas the *latter* are (as Benson and Scott observe) *corruptible* in themselves, and *fading*, as to the trivial solid comfort they impart, and its perishing nature, palling on the appetite, and becoming insipid; *this*, the inheritance to which the regenerate are entitled, is *incorruptible* in itself, and *they* will be rendered incorruptible and immortal to enjoy it. Of the two terms *ἄφθαρτον* and *ἀμίαντον*, the former represents it as *imperishable*; the latter, as *uncontaminated* by those vices which so grievously disturb all human happiness, and untainted with that evil which, in this world, ever intermixes itself with what is good. Moreover the inheritance in question is termed *ἀμάραντον*, 'never-fading,' because it never grows old, but perpetually endureth such as it is to all eternity. Finally, it is said to be 'reserved in heaven' for them, and consequently is out of the reach of frustration or deprivation. On which see Col. i. 5. 2 Tim. iv. 8.

Here, for *ἡμᾶς*, all the most eminent Editors, from Wetstein to Scholz, are agreed in preferring *ὑμᾶς*. Very slender authority, indeed, exists for the former, which first appeared in the third Edition of Stephens, and was thence introduced into the *textus receptus*.

5. *τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτ*.] Render, 'for you who are preserved and guarded by the powerful protection of God [who can give us all the felicity we wish for] through faith.' In the expression *φρουρουμένους* we have a figure derived from an *impregnable fortress*, where whatever is deposited is secure from all attacks: so forming a beautiful representation of the *complete security* of true believers under the protection of a God who is engaged by covenant to keep them safe unto salvation. By *διὰ πίστεως*, just after, we have denoted the *means* through which this power of God works in us. Faith is here represented as the *medium* through which this event is brought about; q. d. 'through the outward exercise of a firm and settled faith, which endureth unto the end.' See Col. i. 23. Heb. iii. 6. Finally, in *εἰς σωτηρίαν*

καλυφθῆναι ἐν καιρῷ ἐσχάτῳ· [f] ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον 6
ἄρτι (εἰ δέον ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς, [g] ἵνα 7
τὸ δοκίμιον ὑμῶν τῆς πίστεως, πολὺ τιμιώτερον χρυσίου, τοῦ
ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαι-
νον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·
[h] ὃν, οὐκ εἰδότες, ἀγαπᾶτε· εἰς ὃν, ἄρτι μὴ ὁρῶντες, πιστεύ- 8

f Rom. 12. 12. 2 Cor. 4. 17. infra 5. 10. Wisd. 3. 5.
g Prov. 17. 3. Isa. 48. 10. 1 Cor. 3. 13. James 1. 3. infra 4. 12.
h Joh. 20. 29. 2 Cor. 5. 7. Heb. 11. 1, 27.

we have intimated the *end* of that preservation and support; namely, final and complete salvation. Ἑτοίμην ἀποκαλυφθῆναι, 'ready to be revealed and imparted;' meaning, ready for them (though they are not ready for it), inasmuch as it is *reserved for them.* Ἐν καιρῷ ἐσχάτῳ, 'at the final consummation of all things,' at the day of judgment.

6. The Apostle proceeds, after expressing thankfulness to God on account of the blessings provided for believers, to console and animate them, agreeably to his design, in their present condition, which, because of those blessings, notwithstanding their temporal sufferings, was as full of joy, as it was safe and gloriously distinguished. (Steiger.)

— ἐν ᾧ ἀγαλλιᾶσθε, &c.] Render, 'in which [circumstance] (namely, of being kept by the power of God, and in hope in his salvation) ye greatly rejoice,' &c. Meaning to say, 'this felicity ye expect, though *now*, for a time,—if thus it must be by God's providence,—ye suffer annoyance under various *tribulations*.' These we may suppose to have been different in different persons. In some the trials would be from the infliction of Jewish or Heathen persecution; in others, from the temptations of the world, the flesh, and the Devil, with which all have, more or less, to contend, while in this earthly state of trial. And so, through means of sin, there would be many interruptions to that complete joy of which they should be made partakers at 'the revelation of Jesus Christ.' By the *restriction* involved in the words εἰ δέον ἐστὶ (with which Luther aptly compares those infra iii. 17, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ), we are taught (as Steiger observes) that 'suffering is not absolutely necessary and salutary to the faithful.' 'They must not (says Luther) lay upon *themselves* a cross out of their own will, but wait for that which God lays upon them.'

7. ἵνα τὸ δοκίμιον—Χριστοῦ.] Ἵνα here denotes *result*; these words signifying (as Steiger says), 'God's *purpose* in trying the faithful, and its happy result to those who are kept in the faith.' Render: 'In order that this proof of your faith [by affliction], in importance far exceeding that of gold which perisheth, though tried in the fire, may be found [to terminate] unto praise.' Here we have a comparison, *à minori ad majus*, between the proof of the genuineness of *gold*, by the assay of fire, with that of *faith*, tried in the furnace of affliction: a comparison found elsewhere in Scripture (as Prov. xvii. 3, ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρύσος, οὕτως ἐκλεκταὶ καρδίαι παρὰ τῷ Κυρίῳ), and occurring not unfrequently in the Classical writers. So Seneca, de Prov. 5, 'ignis aurum probat, miseria fortes viros.' Philo, p. 54, D., ἡ φρόνησις, ἣν εἴκασε χρυσίῳ, ἀδόλῳ καὶ καθαρᾷ, καὶ πεπυρωμένῃ καὶ δεδοκιμασμένῃ, καὶ τιμίᾳ φύσει, ἐκεῖ μέν ἐστιν ἐν τῇ τοῦ Θεοῦ σοφίᾳ, &c., where the more recondite term πεπυρ. is explained by the more familiar one δεδοκιμασμένῃ. Moreover, as corresponding to εἰς τιμὴν here is τιμίᾳ there.

Besides the above, however, we have another point of superiority in the proof of tried faith and virtue over that of gold tried in the fire; and that is suggested by the expression τοῦ ἀπολλυμένου; by which it is intimated, that whereas the one wears out and perishes in the use, however approved by the fire, the *other*, on the contrary, in use loses nothing of its weight and value, but rather acquires more. Moreover, besides its value being increased by time, it will also (as is intimated by the words following, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν—Χριστοῦ) be found to terminate in increasing glory unto *eternity*, 'enduring even unto everlasting life;' for the words ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ are to be taken in close connexion with the preceding δόξαν; this revelation of Jesus Christ at the day of judgment naturally suggesting the idea of what St. Paul speaks of at Rom. viii. 19—21, 'the revelation (or manifestation), at that day, of the glory (coexistent with Christ's, Rom. viii. 17, and therefore *eternal*) of the sons of God,'—the glory which shall be then revealed at the redemption of our bodies. See Rom. viii. 23.

For πολὺ τιμιώτερον, many MSS. and some Versions and Fathers have πολυτιμότερον, which has been edited by Griesbach, Vater, Lachmann, and Scholz; but, I apprehend, injudiciously; for while the latter is surely *not* (what Steiger calls it) the more difficult reading, so neither is it the more 'suitable.' The one is as suitable as the other; but the common reading is more agreeable to the ordinary Greek character of style (and we may compare a similar mode of expression, 2 Cor. viii. 22, πολὺ σπουδαιότερον); whereas the other has every appearance of being a mere Alexandrian *correction*. And this is the more probable from the nature of the MSS. in which it is found: otherwise I should be inclined to think, with Macknight, that the reading in question arose from an accidental blending of πολὺ with τιμιώτερον.

8. The Apostle here, after the above parenthetical digression respecting the glory that is to ensue upon the close of their trials, turns back to the present condition of believers; q. d. 'I thank God for your redemption and appointment to eternal blessedness, in the apprehension of which you do even now rejoice, notwithstanding your preparatory sufferings; ye rejoice,' he repeats again, 'with love and confidence toward the Saviour, as though you were already crowned by him with that blessedness.' (Steiger.)

— ὃν, οὐκ εἰδότες, ἀγαπᾶτε, &c.] 'whom, though not having seen [in the flesh on earth], yet ye love; in whom, though not yet seeing, ye

οντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ,
9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν·
10 [i] περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ
11 περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, [k] ἐρευνῶντες, εἰς
τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ,
προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ
12 ταῦτα δόξας· [l] οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ
διηκόνουν αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισα-
μένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ᾽ οὐρανοῦ,

i Gen. 49. 10. Dan. 2. 44. & 9. 24. Hag. 2. 8. Zach. 6. 12. Matt. 13. 17. Luke 10. 24.
k Ps. 22. 7. Isa. 53. 3, &c. Dan. 9. 24. Luke 24. 25.
l Dan. 12. 9, 13. Acts 2. 4. Eph. 3. 10. Heb 11. 13, 39.

believe,' &c.; compare Hebr. xi. 1. John xx. 29. Steiger well remarks on the *parallelism* which here exists, and the double contrast here involved: 'Not to know, and yet to love, forming one contrast; and not to behold, but still, through faith to rejoice, forming another.' With the parallelism here Raphelius compares a similar one in Xenophon, Cyr. i. 1. 1.

'Here,' Calvin remarks, '*two* things are laid down,—that they should love that Saviour whom they had not seen, and believe on him whom they had not beheld. Yet the former is produced by the latter; for faith is the *cause* of the love.' That their *loving* Christ is here placed before their *believing* on him, we may account for on this principle, that while faith is the cause of love, yet love, when sincere, may outrun faith, even as the loving and beloved disciple outran his companion, and came first to the Lord (John xx. 4). If this be not admitted, the two terms *loving* and *trusting* in Christ may be understood (as they have been by many eminent Commentators) to denote recognising him as their Saviour, and from him alone expecting salvation.

By the words ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ it is intimated, that the trust in question is an *inexpressibly joyful* one. And truly as the happiness prepared in another world for the righteous is so great as to be *inconceivable* to human imagination (1 Cor. ii. 9), well may the *joy* of its expectation and anticipation be termed, as it is here, *unspeakable*.

10. The Apostle now sets forth the *preciousness* of this salvation, by showing what a deep interest was taken in it by the Prophets of old, who earnestly inquired concerning it. See Luke x. 24.

— περὶ ἧς σωτηρίας—προφητεύσαντες.] Meaning, 'Concerning which felicity [and its nature] the Prophets studiously examined, and diligently enquired after; [the Prophets, I say, who prophesied of the grace which was to come unto you.]' The ἐξ in ἐξεζήτησαν and ἐξηρεύνησαν is (like our word *out*) intensive, conveying the idea of anxious and diligent search: from which expressions it appears (as Macknight observes) that the Prophets, in many instances, did not understand the meaning of their own prophecies, but studied them, as others did, with great care to find them out (see Dan. ix. 22. vii. 28. xii. 8), especially as respected the Messiah. 'They knew (says Rosenmuller) that something good was reserved for our later times; but the exact *nature* thereof they did not fully comprehend. They prophesied of the blessings whereof we are partakers, though mostly shadowed under types and figures.' See more in Calvin.

11. ἐρευνῶντες, εἰς τίνα—δόξας.] Meaning, 'investigating [I say] at what particular period, and in what kind of times, [whether of national prosperity or of adversity,] that would come to pass, which the Holy Spirit within them, given by Christ, had showed to them; signifying what Christ should suffer, and the glory to which he should be exalted.' Of the terms here, τίς and ποῖος, it is well observed by Steiger, 'that the *former* marks the object after its abstract determination, as this or that, for the object in question; the *latter*, its quality, its properties.' So Mark iv. 30, τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ, &c. Also Aristid. p. 91, ναοὺς δὲ ποίους καὶ τίνας μάλιστα ὁρῶντες, &c., 'what sort of ships, and what particularly are they whose sight,' &c. 'Now it was natural,' says he, 'that the prophets should seek for a double mark of the advent of Christ—the announcement of the appointed distance of it as to time, and delineations of the character of *that* period in relation to others.' In the expression τὸ ἐν αὐτοῖς Πνεῦμα, &c., we have involved the doctrine of immediate internal revelation. Compare Matt. x. 20; Gal. i. 15. Moreover, the Holy Spirit is here called 'the Spirit of Christ,' as being that given by Christ unto the Prophets. At τὰ εἰς Χρ. παθήματα supply ἐσόμενα scil. ἀποβησόμενα. Finally, the term δόξας refers, not only (as Grotius supposes) to Christ's *resurrection*, but, as Bengel explains, to the whole of that exaltation which began with it. See John xiii. 31. Acts iii. 13. Phil. ii. 9.

12. οἷς ἀπεκαλύφθη—ἄγγελοι παρακύψαι.] 'To whom, [I say, as a reward of their diligent inquiry,] it was revealed, that not for their *own* benefit, or with relation to *themselves*, but for us, and to us, they were made ministers of announcing those things unto us; [those things I say] which now have been [plainly] revealed to you by those who have preached the Gospel to you, through the influence and assistance of the Holy Spirit sent from heaven; [things, I say] over which the angels bend with admiration, and desire to look into.'

Of the expression διακονεῖν τοῦτό τινι, ('to minister or supply to any one the intelligence he desires,') we have an example in Josephus, Antiq. vi. 13. 6, ταῦτα (meaning, 'this message') δὲ τῶν πεμφθέντων διακονησάντων πρὸς τὸν Νάβαλον. By ἃ we are to understand 'all the wonderful things above-mentioned,' which, before they took place, were not known even to the *Angels*, but are now contemplated by them with wonder and delight. By the term παρακύψαι is meant to be denoted, not (as many later Commentators understand) *com-*

εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. [m] Διὸ ἀναζωσάμενοι 13
τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε
ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.
[n] ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν 14
τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις· [o] ἀλλὰ κατὰ τὸν καλέσαντα 15
ὑμᾶς Ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε·
[p] διότι γέγραπται· Ἅγιοι γένεσθε, ὅτι ἐγὼ ἅγιός εἰμι. 16
[q] Καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα 17

m Luke 12. 35. & 21. 34. Rom. 13. 13. Eph. 6. 14. 1 Thess. 5. 6.
n Rom. 12. 2. intra 4. 2.
o Lev. 11. 44. & 19. 2. & 20. 7. Luke 1. 74, 75. 2 Cor. 7. 1.
p Lev. 11. 44. & 19. 2. & 20. 7.
q Deut. 10. 17. 2 Chr. 19. 7. Job 34. 19. Acts 10. 34, 35. Rom. 2. 10, 11. 2 Cor. 5. 6. & 7. 1. Eph. 6. 9. Gal. 2. 6. Col. 3. 25. Phil. 2. 12. Heb. 11. 13.

*prehensive* and *complete knowledge*; but (according to the view of the expression adopted by the ancient Expositors, and Bp. Sanderson) that finite and limited knowledge, which differs from perfect knowledge, as a *glimpse* of an object differs from the full vision of it. A use of the word sufficiently established by two passages elsewhere, Luke xxiv. 12, and John xx. 5, where it occurs in the *physical* sense; also another, James i. 25, where it has, as here, the *moral*; denoting the looking into the Gospel to appreciate its excellence, just as a person looks at any thing through a glass to see it more clearly. And so Lucian, Pisc. § 38, speaking of the moral maxims of the Philosophers, says, ἐπειδὴ μόνον παρέκυψα τὰ ὑμέτερα, 'and after I had only taken a slight peep into your maxims.' Here, then, by the term παρακύψαι (in which there is supposed to be an allusion to the *Cherubim*. which were represented as bending over the ark of the covenant) it is meant, that the angels have such a *glimpse* of the Gospel, as to *admire* it, and to desire to know more of it; though not sufficient *insight* into it as to thoroughly fathom and entirely *comprehend* that which indeed 'passeth knowledge.' (Eph. iii. 19.)

13. On the above impressive representation of the glories and blessings of the Gospel, (which forms the exordium of the Epistle,) are now founded certain weighty exhortations to a *life* suitable to such high privileges and glorious promises.

— διὸ ἀναζωσάμενοι—χάριν.] Meaning (by a metaphor derived from the custom of the Orientals, and indeed the ancient world in general, of girding the long flowing robes about the loins, on engaging in any active exertion): 'Such, then, being the case, gird up the loins of your mind, engage with activity in working out your salvation;' or, in other words, 'keep your minds and affections continually disencumbered and prepared to run the race set before you, by casting aside all carnal prejudices, and abandoning all anxious cares about the things of this life, and whatever might prevent you from understanding, embracing, and obeying the word of truth.' On the term νήφω, to denote serious sober-mindedness, see 1 Thess. v. 6, and 2 Tim. iv. 5. Ἐλπίζειν here signifies 'to place one's hope on, as a sure ground of faith.' So at Ps. xxxiii. 18 we have ἐλπίζοντες ἐπὶ τὸ ἔλεος αὐτοῦ. Τελείως some take as standing for εἰς τέλος, 'unto the end;' while others assign to it the sense *constantly*, or *entirely*. Both senses may be united. By χάριν is to be understood the fulness of grace to be conferred at the period in question, and of which they were now to hold fast the blessed hope. Of φερομένην ὑμῖν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ the full sense is, 'which is brought or offered to you, and to be conferred on you at the appearance of Christ [to judgment].' See Bp. Bull's Harm., p. 10.

14. 'Propositionem sequitur confirmatio argumentosa.' (Aretius.)

— ὡς τέκνα ὑπακοῆς, &c.] A Hebraism for τέκνα ὑπήκοα. Μὴ συσχημ. See Note on Rom. xii. 2, and compare infra iv. 2. Ἐν τῇ ἀγνοίᾳ, for ἐν τῷ χρόνῳ τῆς ἀγνοίας, which occurs at Acts xvii. 30. By this is denoted their state before they were enlightened by the Gospel.

'Here (says Calvin) it is intimated, 1. that we are called to God through the Gospel to the privilege and honour of *adoption*. 2. That we are adopted on the *condition* of acquitting ourselves as *obedient* sons; for though obedience does not make sons, yet it distinguishes sons from aliens.'

15. 'Sequitur enumeratio argumentorum, cur piè atque honestè nobis vivendum sit.' (Pott.)

— ἀλλὰ κατὰ τὸν καλέσαντα, &c.] Meaning, 'but, conformably to the example of Him [the Holy One] who hath called you [unto salvation] (see Gal. v. 8) be ye also holy.' This, indeed, was a frequent appellation of God among the Jews, *the Holy One*. Here, then, we have an argument for personal holiness, on the ground that we are bound, as obedient children, to follow the example of our heavenly Father, who hath called us to the imitation of his own holiness: a truth this which the Apostle then proceeds to confirm from certain words of Scripture, in which, as Calvin observes, we have what was a frequent exhortation of God to his chosen people of old, whom, as surrounded on all sides by the profane heathen nations, from whose pernicious example they were ever in danger of suffering, he thus calls to himself, as though he would say, 'It is with me that you have to do; ye are *mine*: keep yourselves, then, from the pollutions of the heathen.'

17, 18. Here we have a *second* argument for holiness in the life, derived from the absolute integrity of the Divine judgment, in which no bare title of profession will excuse us; but the judgment will be impartial, making no distinction between Jew or Gentile (see Acts x. 34), but judging every man's profession and character by his works. See Rom. ii. 7—11. Hence it behoved them to pass the time of their earthly pilgrimage in *fear*, as well as in hope, 'working out their salvation with fear and trembling,' (Phil. ii. 12) lest they should 'come short of the glory of God.' Considering, too, at what a price they had been redeemed—a price so infinitely precious—they ought indeed to walk worthy of it.

17. εἰ Πατέρα ἐπικαλεῖσθε, &c.] Here εἰ

κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν
18 χρόνον ἀναστράφητε· [r] εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ
ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς
19 πατροπαραδότου, [s] ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου
20 καὶ ἀσπίλου, Χριστοῦ· [t] προεγνωσμένου μὲν πρὸ καταβολῆς
κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς
21 [u] τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν
ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα· ὥστε τὴν πίστιν ὑμῶν
22 καὶ ἐλπίδα εἶναι εἰς Θεόν. [x] Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν
τῇ ὑπακοῇ τῆς ἀληθείας, διὰ Πνεύματος, εἰς φιλαδελφίαν
ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκ-
23 τενῶς· [y] ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ
ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν

r 1 Cor. 6. 20. & 7. 23.
s John 1. 29, 36. Acts 20. 28. 1 Cor. 5. 7. Heb. 9. 12, 14. 1 John 1. 7. Rev. 1. 5. & 5. 9.
t Acts 2. 24. Rom. 3. 25. & 16. 25. Eph. 1. 9. & 3. 9. Gal. 4. 4. Col. 1. 26. 2 Tim. 1 9. Tit. 1 2. Heb. 1. 2. Rev. 13. 8.
u Acts 2. 33. Phil. 2. 9.
x Acts 15. 9. Rom. 12. 10. Eph. 4. 3. 1 Tim. 1. 5. Heb. 13. 1. infra 2. 17.
y John 1. 13. & 3. 3, 5. James 1. 18. 1 John 3. 9.

stands for διότι, *since*. Render, 'If [as is the case] ye worship as a father Him who impartially judgeth every one according to his works, namely, by showing no preference to Jew over Gentile.' So suggesting that God is not only their father, but their judge. On the term ἀναστρ. see 2 Cor. i. 12. Eph. ii. 3. With the expression here τὸν τῆς παροικίας ὑμῶν χρόνον may be compared a similar one in Philostr. Vit. Ap. i. 22, χρόνος τῆς ἀποδημίας.

18, 19. Here we have a *third* argument to holy living, from the merit of that sacrifice offered for us in the precious blood of Christ.

— εἰδότες ὅτι οὐ φθαρτοῖς, &c.] 'knowing [as ye do] and bearing in mind that ye were not by corruptible things [however precious] (as gold and silver) liberated from your vain and foolish manner of life, received from your forefathers.' Ματαίας here signifies *vicious*, as Tit. iii. 9, with allusion both to idolatry and to the vices which it brought with it. In ἐλυτρώθητε and τιμίῳ αἵματι there is reference (by an allusion to the Paschal lamb) to the work of atonement, effected by the sacrifice of Christ; and in ἀμώμου and ἀσπ. there is an allusion to the *perfection required* in the legal *victims*, which typified the great sacrifice of Christ. See John i. 29.

20, 21. προεγνωσμένου μὲν πρὸ, &c.] Meaning, 'of Christ, [I say] who was ordained, or destined, to this work, of liberation and redemption, before the creation of the world, but made his appearance in these latter times for your sakes, who, through him, believe in God, that raised *him* from the dead, and glorified him; so that your faith and hope rest on (or should rest on) God.' Προεγνωσμένου is equivalent to προώρισε (with which it is conjoined) at Rom. viii. 21. And so the word is used in Thucyd. ii. 64, fin. On the expression πρὸ καταβολῆς κόσμου, see Eph. iii. 9; and on δόξαν, Acts ii. 33. iii. 13. Heb. ii. 9. In the words τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν we have adverted to the *evidence* by which it is shown that Jesus is the Christ. Finally, in the concluding clause, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεὸν, we have an inference from the foregoing, corresponding to the two parts of the preceding proposition, on constancy in the faith and the performance of good works, supra v. 13.

This whole portion (vv. 20, 21) is, as Aretius remarks, intended to explain what was said, ver. 18, on the preciousness of our redemption, showing that the plan thereof was no *new* thing, but as ancient as the world, and consequently entitled to the greater regard. And so Calvin. By the words δι' ὑμᾶς τοὺς δι' αὐτοῦ πιστεύοντας it is intimated that the godly alone have an interest in the benefits of this redemption; the terms τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν serving, as Calvin observes, to express in a brief way the nature of true faith. See John xiv. 6. On this subject Calvin has excellently treated, showing why there can be no true faith in God except through the intervention and mediation of Christ.

22. τὰς ψυχὰς ὑμῶν ἡγνικότες, &c.] To the above exhortation to *holiness* the Apostle subjoins another to *charity*: 'Wherefore, having purified your hearts by your obedience, through the Spirit, to the true doctrine [the Gospel], so far as to bear a sincere love to your Christian brethren, see that ye [continue to] love each other with a pure heart, and ardently.' By *the truth* here spoken of is, of course, to be understood the truth as it is in Jesus, or the Gospel of Christ. So in John xvii. 17 the word of God in Christ is said to be the truth. See Note there. On the expression ἐκ καθαρᾶς καρδίας see Note at 1 Tim. i. 5.

The words διὰ Πνεύματος are in several MSS. not found, but they were probably omitted, as seeming to *overload* the sense; yet they were, I doubt not, inserted by the Apostle, to inculcate the important doctrine of the influence of the Holy Spirit, both in the promulgation of the Gospel, and in its operation on the hearts of believers unto sanctification.

23. ἀναγεγεννημένοι οὐκ ἐκ, &c.] These words suggest *why* they are expected to be thus obedient to the word of truth and kindly affectioned one to another, namely, 'because they have undergone a moral regeneration, which may be expected to produce the fruits of righteousness.' Compare infra iii. 9. John i. 10—13. iii. 3, 8, and especially James i. 16—18, which passages supply the best comment on the present.

The expression here, μένοντος εἰς τὸν αἰῶνα, may be referred either to Θεοῦ (as it is by Grotius and Elsner, who cite Dan. vi. 26, αὐτός ἐστι Θεὸς ζῶν καὶ μένων) or rather to λόγου, i. e.

z Ps. 103. 15. Ecclus. 14. 18. Isa. 40. 6. 1 Cor. 7. 31. James 1. 10. & 4. 14. 1 John 2. 17. a Ps. 102. 12, 26. Is. 40. 8. Luke 16. 17. a Matt. 18. 3. Rom. 6. 4. 1 Cor. 14. 20. Eph. 4. 22, 25. Col. 3. 8. b Ps. 34. 9.

αἰῶνα. [z] Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα 24
δόξα ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηράνθη ὁ
χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε· [a] τὸ δὲ ῥῆμα 25
Κυρίου μένει εἰς τὸν αἰῶνα. Τοῦτο δέ ἐστι τὸ ῥῆμα
τὸ εὐαγγελισθὲν εἰς ὑμᾶς. II. [a] Ἀποθέμενοι οὖν πᾶσαν 1
κακίαν καὶ πάντα δόλον, καὶ ὑποκρίσεις, καὶ φθόνους, καὶ
πάσας καταλαλιὰς, ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον 2
γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε [εἰς σωτηρίαν]· [b] εἴπερ 3

the *Gospel*, which is more agreeable to the propriety of language and more suitable to the context.

24, 25. In confirmation of this position, reference is now made to the words of Is. xl. 6—8, which passage is by the best Commentators regarded as prophetical of the eternal duration of the truths of the Gospel. By this, too, the Apostle intimates that the carnal ordinances of the Law would soon be done away, whereas the Gospel dispensation would continue for ever. In ver. 24 the comparison is similar to that in James iv. 14, and another in James i. 11, where see Note.

25. τὸ δὲ ῥῆμα, &c.] Meaning, 'but the word of the Lord is invariable in its truth, and its power perpetual; its truths, promises, and threatenings, will be accomplished to all eternity.' Τοῦτο δέ ἐστι, &c. Meaning, 'And that eternal truth is the very doctrine which is now preached to you.'

II. Having shown that the faithful are regenerated by the word of God, the Apostle now exhorts those whom he is addressing to lead a *life* correspondent thereto: for the οὖν at ver. 1 seems to have reference, not, as most Commentators suppose, to what was just said, ver. 25 of the preceding Chapter, respecting the everlasting permanency and invariable certainty of the Gospel, but rather to the whole of what was said in that Chapter on the Christian's privileges: a view, I find, adopted by Mr. Horne, Introd., vol. ii. p. 397, who ably traces the connexion with the preceding context. At the same time it may be true what Steiger says (after Gerhard), that this first verse is less the continuation than the *resumption* of the preceding exhortation at ver. 22, forming also the link of connexion with what follows. Hence the οὖν is well rendered by Beza and Calvin *proinde*.

1. ἀποθέμενοι οὖν πᾶσαν κακίαν, &c.] An exhortation, with which may be compared similar ones at Eph. iv. 22—25, and Rom. vi. 4. The whole passage is parallel to that of James i. 21.

— ὡς ἀρτιγέννητα βρέφη, &c.] Meaning (by a figure adapted to that in the term ἀναγεγεννημένοι, supra i. 23) persons regenerated by divine grace, who are well styled *new*-born, inasmuch as they were newly converted to the Christian faith. The Apostle here, it may be observed, employs a mode of expression frequent with the Jewish Rabbis, who used to call new proselytes to their religion new-born babes.

2. τὸ λογικὸν ἄδολον γάλα.] Meaning the pure and uncorrupt doctrines of the Gospel. The same use of ἄδολος occurs in Æschyl. Agamem. 94, ἀδόλοισι παρηγορίαις, where Bp. Blomfield compares Pind. Ol. vi. 99, ἄδολος σοφία.

— ἵνα ἐν αὐτῷ αὐξηθῆτε] i. e. 'that ye may make a suitable progress in Christian holiness.' See 1 Cor. iii. 2.

After αὐξηθῆτε 42 MSS. (including the three earliest ones) have εἰς σωτηρίαν, which words are found in almost all the ancient Versions, and read by several Greek and Latin Fathers, and have been received into the text by Bengel, Wetstein, Matthæi, Griesbach, Vater, Tittman, and Scholz; to whose authority I have here deferred. Undoubtedly they convey an important sense, serving to 'show (as Mr. Horne observes, Introd., vol. ii. p. 398,) the reason *why* the believing Jews were regenerated, and also why they were to desire the unadulterated doctrines of the Gospel, viz. that they *might thereby increase*, or *grow up, unto salvation*.' Yet it may be asked, how came words, apparently so important to the sense, to be omitted? Wetstein accounts for their omission on the supposition that they were expunged by those who thought the words would thus seem to signify that infants are excluded from salvation; while Pott supposes them to have been thrown out by those who thought they might favour the erroneous notion that we can be saved solely by the efficacy of Christian *doctrine*. The *latter* is the more probable opinion; but where, I would ask, is the proof that the integrity of the sacred text was ever so systematically tampered with from doctrinal reasons and on such slight grounds, at least by the orthodox, as to be safely recurred to as a principle on which to account for the absence of words in MSS.? Until this can be established (which, I apprehend, never can, and which, indeed, would involve dangerous consequences to the certainty of our faith), I shall continue to think it far more probable that the words in question are an insertion from the early Scholiasts, and intended to complete the sense, by showing the great *end* here to be kept in view. In doing which, the Scholiasts or Expositors judiciously adopted a phrase occurring, in the same import, supra i. 5, and often in St. Paul's Epistles. So Rom. i. 16 we have δύναμις Θεοῦ εἰς σωτηρίαν, and 2 Cor. vii. 10, μετάνοιαν εἰς σωτηρίαν. Upon the whole, it is plain that internal evidence is quite against the words, which, it may be observed, are not found in the Ed. Pr. and those of R. Stephens and Erasmus. Hence I have thought proper to place them in brackets.

3. εἴπερ ἐγεύσασθε — Κύριος.] Render, 'If ye have indeed experienced how gracious the Lord is.' The words seem formed on those at Ps. xxxiv. 9, and, taken in conjunction with ἐπιποθήσατε just before, are meant to suggest, that 'as infants, in experiencing the sweetness and purity of the mother's milk, seek it the more, and love the mother the better, so Christians,

4 ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος. [c] Πρὸς ὃν προσ- c Ps. 118. 22. Eph. 2. 20.
ερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκι- d Is. 61. 6. & 66. 21.
5 μασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, [d] καὶ Hos. 14. 2. Mal. 1. 11.
αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς, Rom. 12. 1. Eph. 2. 21, 22.
ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας, εὐπροσδέκ- Phil. 4. 18. Heb. 3. 6.
6 τους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. [e] ‡ Διὸ καὶ περιέχει ἐν τῇ & 12. 28. & 13. 15. Rev. 1. 6.
γραφῇ· Ἰδοὺ, τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, & 5. 10. e Isa. 28. 16.
ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ Rom. 9. 33. f Ps. 118. 22. Isa. 8. 14.
7 καταισχυνθῇ. [f] Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπει- Matt. 21. 42. Luke 2. 34.
θοῦσι δὲ,—λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, Acts 4. 11. Rom. 9. 33.

having experienced the salubrity of the sincere milk of the word, should be similarly affected towards Christ.' On the term γεύεσθαι, in this sense, see Matt. xvi. 28.

4, 5. These verses are closely connected; the former containing a *protasis*, the latter an *apodosis;* the purpose of the Apostle being here to exhort Christians not only to *receive*, but to observe and *act upon* the precepts of the Gospel. In fact they contain, as Aretius says, the *consequent* to the *antecedent* at ver. 3, as to the sweetness they acknowledged. Whence the inference is, that having experienced this goodness, they should frame their lives suitably thereto. In enforcing this exhortation, the Apostle, as addressing Hebrew Christians, employs images derived from the Temple and its services. In the expression λίθοι ζῶντες there is an allusion to Is. xxviii. 16, where the Prophet predicts the establishment of the Christian Church, under the image of a temple, built by God himself, of which Christ should be the corner-stone. Accordingly the Christian Church is represented as a *spiritual* building, whose stones are the living members of Christ's body, he himself being the Head, and the fountain of life to them. They are termed *living* stones of that building, inasmuch as they live by 'the faith of the Son of God;' he being in them. See more in Bp. Beveridge, cited in D'Oyly and Mant.

From the *Temple itself* the Apostle then proceeds to the *service* of the Temple, with reference thereto applying to Christians various titles originally applied to the *Jews*. They are, he shows, 'an holy priesthood' (or, as it is said, ver. 9, 'a royal priesthood') in a higher sense than the Israelites were called 'a kingdom of priests;' (Exod. xix. 6.) for they are appointed to offer up spiritual sacrifices, acceptable unto God by Jesus Christ. See Rev. i. 6.

4. προσερχόμενοι.] The term properly denotes *approach* generally, but is here used of that species of approach, which consists in any one's resorting to another as a teacher, and becoming his disciple: a sense in which it sometimes occurs in the Classical writers, as Xenoph. Mem. i. 2. 47. Compare Matt. xi. 28.

— ἀποδεδοκιμασμένον] 'disapproved,' or rejected. A term not unfrequently employed of Him whom the Prophet speaks of as 'despised and rejected of men,' even Jesus, whom the Jewish hierarchy refused to acknowledge. There is here an allusion to the words of Ps. cxviii. 22, where Christ is prophesied of as 'the stone which the builders rejected.'

— ἐκλεκτὸν] 'select, excellent.' So in the Book of Enoch, Fabricii Cod. Pseud. V. Vet. i. 184, we have, λίθος ἐκλεκτός.

6—10. The Apostle confirms what he has said of Christ, in relation to believers, who acquire all their glory through building upon him, and in relation to those who reject him, out of the Old Testament, and in such a manner, that he strengthens the first by repeating it in a short but apposite citation (v. 6), but the other he represents at large, in words derived from other portions of Scripture, contrasting it with the relation of believers to Christ (v. 7, 8), through which the transition is effected to the representation, set forth in the next section, of the calling of Christians in their relation to unbelievers, which transition itself contains the beginning, the principle of this representation, ver. 9, 10. (Steiger.)

6. περιέχει.] Impersonal for περιέχεται; as in Joseph. Ant. xi. 4. 7, καθὼς ἐν αὐτῇ (scil. ἐπιστολῇ) περιέχει. See Note on Rom. ix. 33. The words here cited do not exactly correspond with the *words* either of the Hebrew or the Sept.; but they represent the *sense*, though in a somewhat compressed yet clearer form; especially in that sublimer and mystical acceptation, which was doubtless intended by the Prophet in conjunction with the primary one.

— ὁ πιστεύων ἐπ' αὐτῷ] 'whosoever confideth on it,' or him; the latter springing from the former. See Steiger. Ἐπ' αὐτῷ is added in order to complete the sense, and suit the application. Οὐ μὴ καταισχυνθῇ, i. e. 'shall not be disappointed of his hope.' See Note on John viii. 51.

7. ὑμῖν οὖν ἡ τιμὴ τοῖς πιστ.] Render: 'Unto you, therefore, who [thus firmly] believe, belongs the preciousness [which I speak of].' By most Commentators, indeed, τιμὴ is taken as standing for ἔντιμος; a mode of exposition which might be tolerated as regards the *usus loquendi;* for so in Plutarch, de Is. & Osir. § 5, we have, οὐδὲν οὕτω τιμὴ Αἰγυπτίοις ὡς ὁ Νεῖλος. Yet the sense there arising is not so apposite as that yielded by the former.

— ἀπειθοῦσι.] Meaning, 'the unbelieving, and [consequently] disobedient.' In this sense the term occurs also in John iii. 36. Acts xiv. 2, and elsewhere. We have here a blending of two ideas, as in the case of τοῖς ἀπολλυμένοις at 2 Thess. ii. 10—12, where see Note.

— λίθος προσκόμματος.] Meaning, 'a stone at which any one may stumble.' Just as a corner-stone, though placed to sustain the walls of a

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,—καὶ λίθος
προσκόμματος καὶ πέτρα σκανδάλου· ([g] οἳ προσ- 8
κόπτουσι, τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν.) [h] ὑμεῖς 9
δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος
ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς
ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ
θαυμαστὸν αὐτοῦ φῶς· [i] οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς 10
Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.
[k] Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, 11

g 1 Cor. 1. 23.
h Exod. 19. 5, 6. Deut. 7. 6. & 14. 2. & 26. 18. Eph. 1. 14. & 5. 8. Col. 1. 13. Rev. 1. 6. & 5. 10.
i Hos. 1. 10 & 2. 23. Rom. 9. 25.
k 1 Chron. 29. 15. Ps. 39. 12. & 119. 19. Rom. 13. 14. Gal. 5. 16, 24. Heb. 11. 15. James 4. 1. supra 1. 17.

building, yet may be stumbled at by a careless passer by, to his injury. So Steiger, too, I find, explains; observing, (after the ancient Commentators and Horneius) 'that the corner-stone is commonly of a twofold nature; designedly and essentially the foundation-stone of the building, accidentally and unintentionally a stumbling-block for those who incautiously turn round the corner, and drive themselves against it; but here the latter also is given as intentional.'

8. *οἳ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες.*] These words are explanatory of the preceding, and serve to intimate the *application.* The *construction* here has, indeed, been disputed; some (as the older Commentators in general) construing *τῷ λόγῳ* with *προσκόμματος*; others, as the Pesch. Syr. Translator, and the more recent Commentators, with *ἀπειθοῦντες*. But it is well observed by Steiger, that the construction is only *grammatically*, not *exegetically*, doubtful. And he justly thinks, with Benson, 'that the comparison here of Christ with the stone at which unbelievers stumble, taken in conjunction with the very common form of expression, *ἀπειθεῖν τῷ λόγῳ* and *τῷ εὐαγγελίῳ* (as infra iii. 1, and iv. 17.) decide in favour of the *latter* construction.' According to which he well expresses the sense thus: 'But to the unbelieving,—who, because they believe not the word, stumble upon this stone,' &c.

— *εἰς ὅ.*] Supply *πρόσκομμα*. It is ably evinced by Mr. Horne (Introd. vol. ii. p. 397, 398), that, from an examination of the foregoing context, the sense here cannot be, that 'God had ordained them to disobedience (for in that case their obedience would have been impossible, and their disobedience would have been no sin); but that God, the righteous Judge of all the earth, had appointed, or decreed, that destruction and eternal perdition should be the punishment of such disbelieving persons, who wilfully rejected all the evidences that Jesus Christ was the Messiah, the Saviour of the world.' See more in Dr. Hammond and Abp. Secker in D'Oyly & Mant. There is here an allusion to the words of Isaiah, viii. 15; with which compare Matt. xxi. 44. Luke ii. 34. Rom. ix. 32; and see also the Note on Acts xiii. 47.

9, 10. Here are further set forth the high privileges, which are obtained by faith in Christ (see Note supra iii. 4); and that in language originally employed to denote those of God's chosen people of old.

9. *ὑμεῖς δὲ γένος ἐκλεκτὸν*, &c.] Of these expressions, *γένος ἐκλ.* is derived from Isa. xliii. 20; *βασίλειον ἱεράτευμα*, from Exod. xix. 6; *ἔθνος ἅγιον*, from Deut. vii. 6, and xiv. 2; and *λαὸς εἰς περιποίησιν* (answering to *λαὸς περιούσιος* at Tit. ii. 14), from Exod. xix. 5, and Mal. iii. 17. See Note on Acts xx. 28, and on Eph. i. 13, 14.

— *ὅπως τὰς ἀρετὰς*, &c.] Meaning, 'that ye should show forth [by words and deeds] the excellences, or perfections, of Him who hath called [and drawn] you from the darkness [of ignorance, sin, and misery] to his marvellous light,' namely, 'the true light,' 1 John ii. 8; 'the light of the Lord,' Isa. ii. 5. *Ἐξαγγ.* literally signifies, 'to tell those without what is done within;' and here, (as Ps. lxxi. 15, and lxxiii. 28,) in a general way, to tell at large. *Ἀρετὰς* is not well rendered *praises:* it rather signifies *virtues;* i. e. virtuous attributes—' whatever calls for praise' (see Phil. iv. 8); meaning especially the Divine *goodness;* though also the other attributes, of faithfulness and truth. So *δόξης καὶ ἀρετῆς*, 2 Pet. i. 3, and Hab. iii. 3, *ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ*. In Josephus the term is often used to denote *clemency*, *benevolentia*. See Bell. i. 20. 1, and Ant. xvii. 5. 5.

10. *οἱ ποτὲ οὐ λαὸς—ἐλεηθέντες.*] Predicates for elevating the feeling of gratitude and confidence, derived from Hos. ii. 25. (Steiger.) The full sense intended is, 'who *were* not a people of God, but now *are* so; who were not [formerly] in favour with God, but now have become such,' being received into the pale of Christ's church. In *οὐ λαὸς* the words are to be conjoined, so as to form a sort of anomalous compound, as *ἐπ' οὐκ ἔθνει*, at Rom. x. 19. And so the Hebrew לא and the Sept. *οὐ* at Deut. xxxii. 21, and sometimes in the Classical writers; as Thucyd. i. 137, *ἡ οὐ διάλυσις*, where see my Note.

11, 12. Here we have an impressive exhortation to walk worthy of so precious a Gospel, by abstaining from those fleshly lusts which 'drown men in perdition,' 1 Tim. vi. 9. See Rom. vi. 12. James iv. 1.

The nature of the argument here will be best understood by supposing (with Grotius, Rosenmuller, and Pott) that the Apostle is reminding them of their situation as *πάροικοι* and *παρεπίδημοι* in a foreign country, strangers and pilgrims in this world, as compared with the next. After which, in the following verse, he takes occasion, from their situation as *Christian* strangers in Heathen countries, to press on them the duty of adorning the doctrine of God their Saviour in all things.

ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται
12 κατὰ τῆς ψυχῆς· [l] τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν l Rom. 12. 17.
ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, 2 Cor. 8. 21. Phil. 2. 15.
ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες, δοξάσωσι τὸν Θεὸν Tit. 2. 8. infra 3. 16. Matt. 5. 16.
13 ἐν ἡμέρᾳ ἐπισκοπῆς. [m] Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ Luke 1. 68. & 19. 44.
14 κτίσει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· [n] εἴτε m Rom. 13. 1. Titus 3. 1.
ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν [μὲν] n Rom. 13. 3, 4.
15 κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν· ([o] ὅτι οὕτως ἐστὶ τὸ o Titus 2. 8.
θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων p John 8. 22. Rom. 6. 18.
16 ἀνθρώπων ἀγνωσίαν·) [p] ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα 1 Cor. 7. 22. Gal. 5. 1, 13. 2 Pet. 2. 19.

11. *τῶν σαρκικῶν ἐπιθυμιῶν.*] Meaning, as Calvin and Locke explain, not only fleshly lusts, properly so called, but likewise all those *carnal affections* of the mind to which we are by nature prone, inasmuch as every thought of the flesh (or our unregenerate nature) is 'enmity against God.' See Rom. viii. 7.

12. *ἀναστροφὴν*] 'conduct.' See Note on Gal. i. 13. *Ἐποπτεύσαντες.* Supply, not *ὑμᾶς*, but *αὐτὰ*, meaning, the 'good works' just spoken of. So, in a similar passage, infra iii. 2, we have *ἐποπτεύσαντες τὴν ἁγνὴν ἀναστροφὴν ὑμῶν.* *Ἐποπτεύω* signifies to *inspect closely*, and *ἐποπτεύσαντες* here stands for *ἐὰν ἐποπτεύσωσι*, meaning, 'upon close inspection and severe scrutiny.'

— *ἵνα ἐν ᾧ—τὸν Θεόν.*] Meaning, 'that by this means they (namely, the Gentiles) may be led to *glorify God*, i. e. to give glory and praise to, and conceive highly of that religion of which they before thought and spoke evil.' Compare 1 Cor. xiv. 25, and see Note at Rom. xiii. 11.

— *ἐν ἡμέρᾳ ἐπισκοπῆς.*] This expression has been variously interpreted; some understanding it of the day of Christ's visitation, at the *destruction of Jerusalem;* others, of the day or time of *persecution* and affliction, as respected Christians; others, again, of the time of God's visiting the *unbelieving* with a conviction, through his grace, of the truth of the Gospel. Of which several interpretations the last-mentioned one is, on various accounts, deserving of the preference, being at once agreeable to the context, and supported by the usage of Scripture, in which God is said to *visit* men, not only in *wrath*, but in *mercy.* See Ps. cvi. 4. Ps. viii. 4, compared with Heb. ii. 6, and Luke i. 68. Acts xv. 14. Here, then, the expression is used, because the holy lives of Christian people are the means of impressing unbelievers with a conviction of the *truth* of that Gospel, which brings forth such *fruits.*

13, 14. The Apostle now *illustrates* the general precept of vv. 11, 12, by adverting to the particular duties to be observed by those residing among the Heathens, both by Jewish and Gentile Christians. (Pott.) From the highest standing of Christians he goes straight to their commonest obligations,—from the glorifying of their royal priesthood to their obligation to human authorities. (Steiger.)

13. *ὑποτάγητε πάσῃ ἀνθρωπίνῃ*, &c.] The sense here of *κτίσις*, 'political institution,' is rare, and founded on the use of the Hebr. ברא, like that of the Latin *creare*, as used of *appointing* magistrates. The term *βασιλ.* may here have reference to the Roman Emperor, styled by the Greeks *βασιλεύς*; and the expression following, *ἡγεμόσιν δι' αὐτοῦ πεμπομένοις*, may be understood of the Roman governors sent out from Rome to rule over the provinces with the power of life and death.

In what St. Peter here says of government, as a *human* ordinance, and what St. Paul says, Rom. xiii. 1, that 'the powers which be (or rule) are ordained of God,' no real discrepancy exists; for, as Bp. Sanderson observes, 'the *substance of the power* of every magistrate is *the ordinance of God*, but *the specification of the circumstances* thereto belonging,—as in regard of places, persons, titles, continuance, jurisdiction, subordination, and the rest,—is *a human ordinance*, introduced by *custom* or positive *law.*'

15. In this parenthetical portion we have introduced an additional argument for the above, deduced from the *Divine will;* so suggesting the motive for *obedience.* On this, however, is engrafted *another*, from the good effects of a blameless conduct, inasmuch as they may thus stop the mouths of foolish calumniators,—men who know not the religion they revile; for by the term *ἀγνωσίαν* is especially denoted unjust accusation founded on ignorance.

16. *ὡς ἐλεύθεροι—ἐλευθερίαν.*] On this text see an admirable Discourse of Bp. Sanderson, (Serm. 7 ad Clerum,) where, after observing that 'there is not any thing in the world more generally *desired* than liberty, nor scarce any thing more generally *abused*, he shows that such has been the case, even in respect of that blessed liberty which the eternal Son of God purchased for his Church.' 'Accordingly (continues he) St. Peter and St. Paul, the two chief planters of the Churches, endeavoured to early instruct believers in the true *doctrine*, and direct them in the right *use* of their Christian liberty, especially in the cases of *scandal* and of *obedience.* St. Paul usually treats of the *former;* St. Peter (having to deal mostly with stiff-necked and insubordinate Jews), generally the *latter*, and no where more fully than in this Chapter.' The learned Prelate then proceeds to show that the words of the text are to be understood as an anticipation of an objection which might be made by some new converts of the Jews; q. d. 'We have been taught that the Son of God hath made us *free*, and then we are *free indeed*, and so not bound to subject ourselves to any *masters* and *governors* upon earth,—no, not to *kings*, but much rather bound

q Matt. 22. 21. Rom. 12. 10. Eph. 4. 3. Phil. 2. 3. Heb. 13. 1. supra 1. 22. infra 5. 5. 2 Pet. 1. 7.
r Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1. Titus 2. 9.
s Matt. 5. 10. 2 Cor. 7. 10.
t Infra 3. 14. & 4. 14, 15.
u Matt. 16. 24. John 13. 15. 1 Thess. 3. 3. Phil. 2. 5. infra 3. 17, 18. 1 John 2. 6.

ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ᾽ ὡς δοῦλοι Θεοῦ.
[q] Πάντας τιμήσατε, τὴν ἀδελφότητα * ἀγαπᾶτε· τὸν Θεὸν 17
φοβεῖσθε, τὸν βασιλέα τιμᾶτε.
[r] Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπό- 18
ταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς
σκολιοῖς. [s] Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑπο- 19
φέρει τὶς λύπας, πάσχων ἀδίκως. [t] Ποῖον γὰρ κλέος, εἰ 20
ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ᾽ εἰ ἀγαθο-
ποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ.
[u] Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ 21

*not* to do it, that so we may *preserve* that freedom which Christ hath purchased for us, and *reserve* ourselves the more entirely for *God's service*, by refusing to be *the servants of men*. To this objection the Apostle fully replies. He tells them, that being indeed set *at liberty* by Christ, they are not therefore any more to *enthral* themselves to any living soul or other creature; not to *submit* to any ordinance of man *as slaves;* that is, as if *the ordinance* itself did, by any proper direct and immediate virtue, bind *the conscience*. But yet, notwithstanding, they might and ought to *submit* thereunto as *the Lord's freemen*, and in a free manner; i. e. by a voluntary and unenforced *subjection* to their *power*, and *obedience* to their lawful *commands*. They must, therefore, take heed that they use not their *liberty for an occasion to the flesh*,—nor, under so fair a title, palliate *an evil licentiousness*, making that a *cloak* for their irreverent and undutiful carriage towards their *superiors*.' Thus, then, the general sense here intended is (as Bp. Sanderson well expresses it), 'Submit yourselves to public governors, both *supreme* and *subordinate;* be subject to your own particular masters; honour all men with those proper respects due to their stations; but do all this [not as slaves, but] as free; do it without any impeachment of the *liberty* you have in Christ.' The term κακία here is, as Bp. Sanderson shows, to be taken in an extended sense, of sin and iniquity in general, yet with especial reference to that particular *kind* of it before spoken of, insubordination and disobedience to lawfully constituted authority. Accordingly the injunction of St. Peter here is akin to that of St. Paul at Gal. v. 13, μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, where the expression σάρξ has reference to carnality of every kind.

17. Here the Apostle closes his *general exhortation* concerning subjection to superiors with four short precepts or aphorisms, which may not unfitly be ranged into *two combinations*. The two former into one, thus: *Honour all men*, but not all men alike. You must be ready to do all offices of respect and love, as occasion serves, to *every man;* but you are to remark that your brethren in Christ claim a nearer interest in your *affections*, and charity too, than they that are *without*. Honour all men, but especially *love* the *brotherhood*. The two latter may be ranged into one thus: Fear God and the king, where the fear of one will consist with the fear of the other; but where they are *incompatible*, hold fast to the fear of God. Yet even in this case, where you may not *fear the king*, still you must do him all the *honour* otherwise that may be. (Bp. Sanderson.)

— πάντας τιμήσατε.] 'Honour all,' viz. to whom honour is due. See Rom. xiii. 7: a *general* injunction then *explained* by its *species*. Bp. Sanderson here shows that 'the term cannot be taken in the *full* sense, but is rather to be understood in that laxer one, by which it imports all that *esteem* or *regard*, be it more or less, which (either in justice or charity) is due to any man in respect of his place, person, or condition, according to the eminence, merit, or exigency of any of them respectively, together with the willing performance of all such just and charitable offices, as in proportion to any of the said respects can reasonably be expected.'

— τὴν ἀδελφότητα.] Meaning the Christian fraternity, 'them who are of the household of faith,' Gal. vi. 10.

— φοβεῖσθε.] A term which in Scripture includes the kindred ideas of *reverence* (involving that of *worship*) and *obedience*.

18. σκολιοῖς.] The term has here a *sensus prægnans*, for *perverse* and *wicked*.

19. τοῦτο γὰρ χάρις.] Supply ἐστι. Meaning, 'This obtains acceptance with, is well-pleasing [to God];' παρὰ Θεῷ being here understood from Θεοῦ following, and παρὰ Θεῷ at ver. 20. So Luke vi. 32, we have ποία ὑμῖν χάρις ἐστί; where see Note. Διὰ συνείδησιν Θεοῦ. Meaning, 'from a consciousness of his duty to God,' and from religious motives. So in a similar passage of St. Paul, Rom. xiii. 5 (here, doubtless, had in mind by the Apostle) it is said, ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. Finally, λύπας stands for τὰ λυπηρὰ, *grievances*, as Gen. iii. 16.

21—23. The Apostle now suggests a powerful *motive* for showing this obedience to the will of God, holding out, for their imitation, the bright *example* of Him who, in his sufferings for us, endured *more* cruel contumelies and far greater sorrows, with unshaken constancy. See Matt. xxvi. 67.

The scope and bearings of the argument in this whole portion, vv. 21—25, are well marked out by Steiger, thus: 'We have here expressed in pregnant language, and in close succession, the double thought: 1. Ye are bound to obey Christ, because (ὅτι) he has suffered for you; 2. ye are consequently called to patient, though undeserved,

ἡμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε
22 τοῖς ἴχνεσιν αὐτοῦ· [v] ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ v Isa. 53. 9. 2 Cor. 5. 21.
23 εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ· [x] ὃς λοιδορούμε- 1 John 3. 5. x Matt. 27. 39.
νος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρεδίδου δὲ τῷ John 8. 48, 49.
24 κρίνοντι δικαίως· [y] ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν y Isa. 53. 4, 5.
ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπο- Matt. 8. 17. Rom. 6. 2,
γενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι αὐτοῦ 11. & 7. 6.
25 ἰάθητε. [z] Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' z Isa. 53. 6. Ezek. 34. 6, 23.
ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν & 37. 24. Luke 15. 4. John 10. 11.
ὑμῶν. Heb. 13. 20. a Gen. 3. 16.
1 III. [a] ὉΜΟΙΩΣ, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις 1 Cor. 7. 16. & 14. 34.
ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν Eph. 5. 22. Col. 3. 18. Tit. 2. 5.

suffering, because also (καὶ) Christ, while he suffered for you, suffered undeservingly, and *indeed* (partic.) with the design that ye should therein imitate him as *your pattern*. By the first Christ is represented as our *master*, whose call we must obey; by the second, as our *pattern*, in suffering; from which it is clear, that *we* also must suffer patiently. These two positions are presently illustrated in an inverted order, yet so that each is distributed into two clauses, and in such a way that the two first begin with ὃς, as also the third; but the fourth, as being dependent upon the third, with ἵνα. Ver. 22 designates Christ as innocent; ver. 23, as suffering patiently,—*as a Pattern;* ver. 24, as a SACRIFICE for all; and ver. 24 with 25, as a PHYSICIAN AND SHEPHERD, especially for those believing servants;—*as a* REDEEMER.'

21. ὑπὲρ ἡμῶν.] Here, instead of the common reading ὑμῶν, ἡμῶν, found in the Editio Princeps, has been adopted by Bengel, Wetstein, Matthæi, Griesbach, Vater, Tittman, and Scholz; and with good reason; this reading, in the slight harshness it involves, having a greater appearance of being genuine. Indeed, in the reading here, ὑμῶν, and just after ἡμῖν, for ὑμῖν, we may trace the attempts of the early Critics to remove the harshness arising from extreme brevity. Expressed at full length the passage would run thus: 'For even hereunto (viz. unto suffering) ye are called, for Christ also suffered for you, nay, for us all, thereby leaving,' &c.

— ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ.] Answering to the expression, Rom. iv. 12, στοιχεῖν τοῖς ἴχνεσι, and 2 Cor. xii. 18, περιπατεῖν τοῖς ἴχνεσι: forms of speaking, to signify (by an idiom found alike in Hebrew, Greek, and Latin), 'the following any one's example.' In ὑπογραμμὸν just before we have a *pictorial* metaphor; the term signifying properly, 'the faintly-chalked line for another to fill up;' and metaphorically, an *example.*

24. ὃς τὰς ἁμαρτίας—ξύλον.] Alluding to the words of Isaiah liii. 12. Of the term ἀναφέρειν the full sense here is, 'who bare *the punishment* of our sins;' compare Hebr. ix. 27, 28; which passage and the present emphatically attest the doctrine of the vicarious and atoning nature of Christ's sufferings.

— ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, &c.] These words mark the *purpose* of this vicarious sacrifice, and are meant to intimate the bounden *duty* of those for whom Christ suffered; namely, that, being freed from the *guilt* of sin, and having renounced the *practice* of it, by being *dead* thereto (see Rom. vi. 2), they should live to the purposes of righteousness.

— οὗ τῷ μώλωπι αὐτοῦ ἰάθητε.] Meaning, 'by whose stripes and wounds *your* spiritual wounds and diseases are healed.' So Isaiah viii. 3, it is said of Christ, 'He hath borne our griefs and carried our sorrows;' both which expressions denote the spiritual sicknesses produced by sin. See Isaiah i. 5, and Note at Matt. viii. 17.

25. ἦτε γὰρ—ὑμῶν.] 'The γὰρ is meant to show the *ground* on which they are said to be *healed:* 1. because they actually needed healing; 2. but now were brought back to their original state.' (Steiger.) Here we have set forth in a strong point of view the *preciousness* of the *salvation*, by contrast with the *opposite* state of misery and utter destitution, represented by a most expressive and pathetic image.

In the words ἀλλ' ἐπεστράφητε νῦν, &c., we have a blending of the comparison with the thing compared; and the term ἐπίσκοπον is added after ποιμένα by way of explaining *in what sense* Christ is our *shepherd.*

III. 1. The Apostle here carries forward the duties of *obedience*,—from that of subjects to sovereigns, and servants to masters,—to the domestic relations of wives to husbands.

— τοῖς ἰδίοις ἀνδράσιν.] The term ἰδίοις is usually regarded as standing for the pronoun ἑαυτῶν; but it rather seems (with Bengel and Steiger) to be emphatic, as intended to caution wives against any suspicious attentions to other men. 'Thus (observes Steiger) every time that obedience is enjoined upon women towards their husbands, ἰδίοις is used, while the wives of men are designated only by ἑαυτῶν. See 1 Cor. vii. 2.'

— ἀπειθοῦσι τῷ λόγῳ] 'are not believers in the Gospel, have not embraced the Gospel.' Τῆς ἀναστροφῆς, 'the conduct;' meaning such virtuous and prudent behaviour as the Apostle here enjoins. Ἄνευ λόγου, i. e. 'without any formal argument or proof.' Meaning, as Steiger explains, that 'an impression should be made by the *conduct*, upon those whom the *word* has not won.' Such fruits of the Gospel supplying a tacit, but

γυναικῶν ἀναστροφῆς, ἄνευ λόγου, κερδηθήσωνται, ἐποπτεύ- 2
b Isa. 3. 18. 1 Tim. 2. 9. Titus 2. 3. σαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν. [b] Ὧν ἔστω 3
οὐχ ὁ ἔξωθεν, ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ
c Ps. 45. 14. Rom. 2. 29. & 7. 22. 2 Cor. 4. 16. ἐνδύσεως ἱματίων κόσμος· [c] ἀλλ' ὁ κρυπτὸς τῆς καρδίας 4
ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος·
ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές. Οὕτω γάρ ποτε καὶ 5
αἱ ἅγιαι γυναῖκες, αἱ ἐλπίζουσαι ἐπὶ τὸν Θεὸν, ἐκόσμουν
d Gen. 18. 12. ἑαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν· [d] ὡς Σάῤῥα 6
ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε
τέκνα, ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν
e 1 Cor. 7. 3. & 12. 23. Eph. 5. 25, &c. Col. 3. 19. πτόησιν. [e] Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν, 7
ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς
καὶ * συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ * ἐγκόπτεσθαι
τὰς προσευχὰς ὑμῶν.

powerful, proof of its beneficial tendency, and a *popular* argument for its truth. On κερδ. in this sense, namely, 'to gain over to the Gospel,' to put into the way of salvation, see Note at 1 Cor. ix. 19.

2. ἐν φόβῳ] for σὺν φόβῳ, 'with respectful deportment.' See Eph. v. 33.

3. ὧν ἔστω οὐχ—κόσμος.] An injunction, like a similar one, 1 Tim. ii. 9, sq., to be understood in a *comparative* sense; the οὐ—ἀλλὰ being for *non tam—quam.* With the expression περιθέσεως χρυσιῶν may be compared similar ones in Diod. Sic. xii. 21, μηδὲ περιτίθεσθαι χρυσία, and Ælian, Var. Hist. i. 26, κόμη περίθετος.

4—6. The Apostle now enforces his exhortation to the internal adorning, and the conjugal respect before enjoined, by showing that such had ever distinguished holy women in the earliest times. Of these the Apostle mentions in particular *Sarah*, the wife of Abraham, whom he recommends as an especial example to 'women professing godliness,' with allusion, we may suppose, to the more than feminine strength of mind and firmness of character which distinguished that excellent woman, in common with the other holy women here adverted to,—who were eminent examples at once of fearless trust in God, duteous subjection to their husbands, and that undaunted perseverance in well-doing, from which no trepidation of feminine weakness could turn them aside.

4. ὁ κρυπτὸς τῆς κ. ἄνθρ.] i. e. 'let it extend to the *mind*,' τὸν ἔσω ἄνθρωπον, Rom. vii. 22; internal and *mental*, being opposed to *external* ornament; q. d. 'Vestments soon fade and wear out, while the internal ornament is ever-during.'

— ἐνώπιον τοῦ Θεοῦ πολυτελές.] The word Θεοῦ is *emphatic;* involving an *opposition* to the preference too often given to external over internal adorning.

5. αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν.] A form of expression derived from the Sept., and denoting eminent piety and devotedness to God.

6. κύριον αὐτὸν καλοῦσα.] Thereby (it is meant) acknowledging her subjection; a subjection, however, having nothing in it servile or slavish. So of Abraham it is said by Philo, vol. ii. p. 36. 9, διὰ τὴν τιμὴν, ἣν ἀπένειμε τῇ γαμέτῃ.

— ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.] Of these words the true sense appears to be that assigned to them by Estius, Erasmus, Carpzov, Calvin, and partly Rosenmuller: 'not being deterred from persevering in their duty, or in their Christian profession, by the timidity natural to their sex.' Similar to φοβούμεναι μηδεμίαν πτόησιν here we have τὸν φόβον αὐτῶν μὴ φοβηθῆτε at ver. 14.

7. Before proceeding to the general precepts at ver. 8 the Apostle subjoins to the above lengthened admonition to the *women* a word or two to the *men*, to prevent any abuse on their part of the power committed to them, and to represent the conjugal relation as one not merely of right, but of reciprocal affection. The obligation on the part of the husband to support the wife he does not touch upon; merely adverting to the higher and spiritual duties of the husband to the wife; duties partly *general*, (consisting in that devoted affection which counts the welfare of another as its own, and therefore not according to any prescribed rule, but its own best knowledge, κατὰ γνῶσιν); and partly *special*, in the mutual *participation of grace*, in which the married persons stand in respect to eternity, and in which both parties must seek to have themselves at present confirmed. (Steiger.)

— κατὰ γνῶσιν.] Meaning such a well-informed knowledge of the understanding, as is determined and directed by the religious knowledge implied in the context.

— ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ.] Many explain the term σκεύει to signify *tool*, *utensil*, as answering to the expression ὄργανον, employed by Aristotle to designate the wife. This, however, appears any thing but the sense had in view by the Apostle, who, so far from intending thus to depreciate and degrade, here evidently (from what follows) means to *elevate* the weaker sex. Certain it is, that the above sense is by no means required by the expression itself, σκεῦος; for this word, as it literally signifies *any thing made*, so it may here very well have the sense *creature*, in reference to God the *Creator*. And so, I find, it was explained by Luther,

8 [f] Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι,
9 εὔσπλαγχνοι, ‡ φιλόφρονες· [g] μὴ ἀποδιδόντες κακὸν ἀντὶ
κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὐναντίον δὲ εὐλογοῦν-
τες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρο-
10 νομήσητε. [h] Ὁ γὰρ θέλων ζωὴν ἀγαπᾷν, καὶ ἰδεῖν
ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ
κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον.
11 [i] Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν·
12 ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. [k] Ὅτι οἱ
ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς
δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας

f Rom. 12. 16. & 15. 5. 1 Cor. 1. 10. Phil. 2. 2. & 3. 16.
g Lev. 19. 18. Prov. 17. 13. & 20. 22. & 24. 29. Matt. 5. 39. & 25. 34. Rom. 12. 17. 1 Cor. 6. 7. 1 Thess. 5. 15. 1 Tim. 4. 8.
h Ps. 34. 13, &c. James 1. 26.
i Ps. 37. 27. Isa. 1. 16. 3 John 11.
k Ps. 33. 18. Job 36. 7. John 9. 31.

who interprets the term *frame-work;* as Wahl, after him, *fabric.*

— ἀπονέμοντες τιμήν.] From the context it plainly appears that τιμὴ is here meant to denote that kind of respect, attention, and care, which is shown for valuable, but fragile, articles. So a Rabbinical writer, cited by Schoettgen, says, 'Sicut honor quidam habetur crystallinis, quia solicitè tractantur.' And similarly Eurip. Troad. 735, we have ὦ φίλτατ', ὦ περισσὰ τιμηθεὶς τέκνον, and Orest. 449, παῖδ' ἀγκαλαῖσι περιφέρων, τιμῶν τε.

In the words following it is suggested *why* they are entitled to be thus treated,—namely, as being fellow-heirs with their husbands of the same salvation. To which is then subjoined a *further* reason, in the words εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν, i. e. to prevent that greatest evil arising from want of domestic harmony, that the minds of the parties cannot *unite in prayer*, and are, indeed, indisposed for that fervent supplication, which can alone ascend to the throne of grace. For, as it is well observed by a Scholiast in Matthæi, p. 199, 'domestic tumult is a hindrance to the performance of works towards God,' meaning devotional exercises of every kind. And certainly social prayer (as Calvin and Benson remark) suffers more than any thing else from the interruption of unity and love; nay, is thereby deprived of the blessing annexed, by a gracious promise, to its right performance, Matt. xviii. 19.

Here, instead of the received readings, συγκληρονόμοις and ἐκκόπτεσθαι, the readings συγκληρονόμοι and ἐγκόπτεσθαι, adopted by all the Critical Editors from Wetst. to Scholz, have very weighty external authority and internal evidence in their favour. As to the latter, indeed, no doubt exists; such being required by the context. The case as regards συγκληρονόμοι is not so certain; the common reading συγκληρονόμοις yielding a very good sense, nay, perhaps a better one than συγκληρονόμοι. Yet, on that very account, there is the greater probability of its having arisen from correction; and συγκληρονόμοι being the more difficult reading (from its involving the harsher construction) may be supposed to be the true one, especially as external authority is not a little in its favour. Moreover, the sense thence arising is sufficiently good. According to this, then, the meaning will be, 'as also being joint heirs with them (i. e. one with another) of the grace of life.'

Finally, of the expression χάριτος ζωῆς the simple sense appears to be, 'the free gift bestowed by grace solely.' See Eph. ii. 8, and Rom. iv. 16.

8. Here are subjoined some general directions to Christians at large; exhorting them to mutual love and concord, kind treatment of all men, even enemies, as most likely to soften their animosity, and draw down the favour of God.

— τὸ τέλος.] This is best rendered by Erasmus, Grotius, Rosenmuller, and Pott, 'in summâ;' answering to the Classical ἐν κεφαλαίῳ. Ὁμόφρ. is equivalent to τὸ αὐτὸ φρονοῦντες at Rom. xii. 16. xv. 5, and τὸ ἓν φρονοῦντες at Phil. ii. 2. For φιλόφρονες several MSS., Versions, and Fathers, have ταπεινόφρ., which was preferred by Calvin and Bengel, and has been introduced into the text by Griesbach, Knapp, Vater, Tittman, and Lachmann. I cannot venture to follow their example; the common reading having decidedly in its favour not only *external authority*, but also, I apprehend, *internal evidence;* for, while it is most improbable that φιλόφρονες should have been introduced from the preceding φιλάδελφοι, it is not difficult to imagine that ταπεινόφρ. might, as Matthæi supposes, arise from the Scholiasts or Catenists. Perhaps, however, it may be an ancient *alteration* of the homily writers; for, as Matthæi observes, φιλοφροσύνη is a word occurring no where else in the New Test.; and, like φιλοξενία at iv. 9, is more of a *virtus civilis*, and far *inferior* to the rest here mentioned. On the contrary, ταπεινοφροσύνη is a *Christian* virtue of the highest rank; and the word elsewhere occurs in the New Test.

9. μὴ ἀποδιδόντες κακὸν, &c.] Compare Rom. xii. 17. There is here, Steiger thinks, a *climax:* q. d. 'not *actively* to repay evil with evil, nor even with the *mouth* to retaliate it; but, on the contrary, to return good for evil.' See Matt. v. 44. The words following suggest a *reason* why the admonition should be observed; q. d. 'For to this end were ye called in the Gospel, that ye should obtain a blessing [from God],' (meaning, good of every kind;) accordingly, it behoves you to wish and pray for blessings upon others. At ver. 10 the Apostle enlarges on and confirms the foregoing admonition in words derived from Ps. xxxiv. 13, 14.

10. ὁ θέλων ζωὴν ἀγαπᾷν.] Render, 'he who desires to enjoy life and happiness,' i. e. to live happily.

12. ὅτι οἱ ὀφθαλμοὶ, &c.] The ὅτι seems to have reference to the admonition at ver. 9, and also the *reason* for its observance at vv. 10, 11.

κακά. Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ 13
γένησθε; [l] ἀλλ', εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· 14
Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε·
[m] Κύριον δὲ τὸν Θεὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν. 15
Ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς
λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραΰτητος καὶ φόβου·
[n] συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς 16
κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγα-
θὴν ἐν Χριστῷ ἀναστροφήν. Κρεῖττον γὰρ ἀγαθοποιοῦντας, 17
εἰ θέλει τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας·

l Isa. 8. 12, 13. Jer. 1. 8. Matt. 5. 10. & 10. 28. supra 2. 20. & 4. 14.
m Ps. 119. 46. Acts 4. 8. Col. 4. 8. 2 Tim. 2. 25.
n Titus 2. 8. supra 2. 12, 15, 19.

The same sense will arise, if, with Calvin, we suppose the words intended to suggest a powerful motive of consolation amidst evil of whatever kind,—that we are looked upon by the Lord, who will give us help in due season. In the words *οἱ ὀφθαλμοὶ*, &c. God is represented as ever mindful of the righteous, and in the words following, *ὦτα αὐτοῦ*, &c. as ever ready to hearken to their petitions. Compare John ix. 31. James v. 16.

13. *τίς ὁ κακώσων—γένησθε;*] Here we have, as Calvin and Beza remark, a further confirmation of the foregoing sentiment, by an argument deduced from *common experience.* Hence the assertion is to be taken (like a similar one, Prov. xvi. 7,) with due limitation, as to what is *ordinarily* the case. From the context, indeed, it is plain that this is not to be understood as an assurance that they shall never be *harmed*, but only not so harmed as to be utterly *destroyed;* though 'persecuted, yet not forsaken;' though 'cast down,' yet 'not destroyed,' 2 Cor. iv. 9. This, then, and other passages of Scripture concerning temporal promises, (see 2 Pet. ii. 9) are, as Bp. Sanderson observes, to be understood, not as *universally*, but as *commonly* true, and not *absolutely*, but with this reservation, 'unless the Lord, in his infinite wisdom, sees cause why it should be good for us to have it otherwise.' Certain it is, as Calvin remarks, that 'if there be in our minds this deep-seated persuasion, that God's promised help is sufficient for us, we shall be quite prepared to repel all the fears of unbelief.'

14. *ἀλλ', εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.*] An assertion (as Aretius points out) intended to correct the foregoing general assertion, and meant to anticipate the obvious objection, that the righteous are observed frequently to suffer at the hands of the wicked: to which it is replied, 'True, you may suffer; but it will be for righteousness' sake, and then yours is the blessing and reward promised of the Lord.' (See Matt. v. 10.)

The connexion of these words with those which follow, *τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε*, is well traced by Steiger as follows: 'Happy are ye, I say, if ye suffer persecution; but this must ye do under persecution (otherwise there is no salvation in it); ye must not quail before your persecutors, but must sanctify God (i. e. fear and honour him who is really your Lord, and not man), and that in your inmost hearts;' such a deep-seated persuasion that our help is in God, being (as Calvin observes) 'the best support against the misgivings of timidity or unbelief.'

15. *Κύριον τὸν Θεὸν ἁγιάσατε*, &c.] Meaning, 'Set up God in your hearts as the object of a holy fear and pious trust.' Well may it be said, in the words of the pious Abp. Leighton, that 'the fear of God drives away all other fears; there is no room for them, where this great fear is; and being greater than all those, yet it disturbs not as they do; yea, it brings as great quiet as they brought trouble.'

— *ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν*, &c.] for *πρὸς τὸ λόγον διδόναι.* See Acts xxii. 1. At *τῆς ἐλπίδος* supply *ἐπὶ τὸν Κύριον*, from *Κύριον* preceding. See supra i. 13. The connexion of these words with the foregoing ones is well pointed out by Bp. Hall in D'Oyly and Mant, and still better by Steiger, who explains, 'But with this inward and exclusive fear of and homage to God, be also ready to give an account to men.' See Col. iv. 5, 6, and compare Rom. x. 10. Matt. x. 32, and the Note of Calvin here.

16. *συνείδησιν ἔχοντες ἀγαθὴν*, &c.] It is not well, with some, to connect these words closely with the preceding (for thus there will arise a sense not a little forced and jejune); they must rather be taken with those in the former part of ver. 15. So Steiger explains; 'Fear God, but be ready to give an answer to *inquirers*, and *calumniators* refute by your conduct.'

— *ἵνα ἐν ᾧ καταλαλοῦσιν—ἀναστροφήν.*] Render, 'so that, in that whereof they speak against you, as evil doers, they who thus slander your virtuous and Christian conversation may be ashamed,' i. e. put to the shame of being convicted of falsehood. On *ἐπηρ.* see Note at Matt. v. 44. Here, for *καταλαλοῦσιν*, Matthæi and Scholz read *καταλαλῶσιν.*

17, 18. The Apostle here suggests (by anticipation), for the comfort of those suffering under the injuries of the ungodly, certain considerations deduced from the will of God and the example of Christ,—intimating, at the same time, a sort of *warning;* q. d. 'He who suffers for *crimes* can expect no recompense; but he who suffers for *righteousness' sake*, and in *God's* cause, may confidently look forward to a sure reward.' Meanwhile the consideration that he is suffering for good, and not for evil, will be a great consolation.

In the words following, *ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν*, &c. (with which compare those supra ii. 21—24), the argument is: 'If Christ suffered for us, who were then evil, how much more should we be prepared to suffer tribulation

18 [o] ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ
ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ· θανατωθεὶς μὲν σαρκὶ,
19 ζωοποιηθεὶς δὲ [τῷ] πνεύματι· [p] ἐν ᾧ καὶ τοῖς ἐν φυλακῇ

o Rom. 1. 4. & 5. 6. 2 Cor. 13. 4. Heb. 9. 15, 28.
p Eph. 2. 17. infra 4. 6.

for the glory of Christ and the edification of his Church!'

This whole portion, vv. 18—22, and that infra iv. 1—7, Steiger regards as corresponding in character and connexion to vv. 21, seqq. of the preceding Chapter. 'Here we have likewise (continues he) a ground for patient continuance in well-doing and suffering, derived from the blameless patient sufferings of the Redeemer, not only in so far as these were a pattern, but also as being the ground of our salvation.' He further observes, that as ὅτι at ver. 18 intimates Christ's suffering to be an objective ground of *obligation*, so the καὶ following it intimates its *similarity* to the suffering which is required of us.

Here, for the common reading θέλει, θέλοι is adopted, on the highest authority, by all the most eminent Editors from Wetstein to Scholz.

18. προσαγάγῃ] i. e. 'bring us unto a state of reconciliation.' See supra ii. 21, and Rom. v. 2.

— θανατωθεὶς μὲν σαρκὶ—πνεύματι.] The two terms σαρκὶ and πνεύματι are antithetically opposed; the former denoting Christ's *human* nature, wherein he suffered in the body; the latter, his divine and spiritual nature. By this it is intimated, that as Christ suffered in the body, but was quickened and glorified in the Spirit, so it will be with 'them who are Christ's.'

19. ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι, &c.] This passage, as it is not a little obscure, so it has been variously interpreted. Many (as Beza, Elsner, and Macknight,) take the meaning to be, not that 'the spirits were in prison at the time when Christ preached to them through Noah,' but that he preached by his Spirit, or divine nature, to the antediluvians, who *are now* (viz. in the age of the Apostle) in prison, detained, like the fallen angels, unto the day of judgment, Jude 6. Thus the Apostle, they think, proposes this example to his Christian brethren as a wholesome warning to deter them from being corrupted by those around them. This exposition, however, like several others proposed, lies open to various objections. Upon the whole, I know of no interpretation involving so little difficulty as the *common* one, by which this is understood to denote (according to the plain tenour of the words) that Christ went down and preached (i. e. proclaimed his Gospel) to the antediluvians in Hades; and it is shown by Bp. Horsley (in an able Sermon on this text), that this plain and obvious sense is not to be rejected because it contains what may seem strange and unaccountable; otherwise scarcely any thing might be believed. 'The interpretation of this whole passage (says the learned Prelate) turns upon the expression "spirits in prison." Now it is hardly necessary to mention that *spirits* here can signify no other spirits than the souls of men; for we read not of any preaching of Christ to any other race of beings than mankind. The Apostle's assertion, therefore, is this, that Christ went and preached to souls of men in prison. The invisible mansion of departed spirits, though certainly not a place of penal confinement to the good, is nevertheless in some respects a prison. It is a place of seclusion from the external world, a place of unfinished happiness, consisting in rest, security, and hope, more than enjoyment. It is a place which the souls of men never would have entered, had not sin introduced death, and from which there is no exit by any natural means for those who have once entered. The deliverance of the saints from it is to be effected by our Lord's power. As a place of confinement, therefore, though not of punishment, it may well be called a prison. The original word, however, in this text imports not of necessity so much as this, but merely a place of safe keeping; for so this passage might be rendered with great exactness: *He went and preached to the spirits in safe keeping.* And the invisible mansion of departed spirits is to the righteous a place of safe keeping, where they are preserved under the shadow of God's right hand, as their condition sometimes is described in Scripture, till the season shall arrive for their advancement to future glory; as the souls of the wicked, on the other hand, are reserved, in the other division of the same place, unto the judgment of the great day. Now if Christ went and preached to souls of men thus in prison, or in safe keeping, surely he went to the prison of those souls, or to the place of their custody; and what place that should be but the hell of the Apostles' Creed, to which our Lord descended, I have not met with the Critic that could explain. The souls in custody, or in prison, to whom our Saviour went in his disembodied soul, and preached, were those which *formerly were disobedient.* The expression *formerly* were, or *one* while had been, disobedient, implies that they were recovered, however, from that disobedience, and, before their death, had been brought to repentance and faith in the Redeemer to come. To such souls he went and preached. But what did he preach to departed souls? and what could be the end of his preaching? Certainly he preached neither repentance nor faith; for the preaching of either comes too late to the departed soul. These souls had believed and repented, or they had not been in that part of the nether regions which the soul of the Redeemer visited; nor was the end of his preaching any liberation of them from we know not what purgatorial pains, of which the Scriptures give not the slightest information. But if he went to proclaim to them the glad tidings, that he had actually offered the sacrifice of their redemption, and was about to appear before the Father as their Intercessor, in the merit of his own blood, this was a preaching fit to be addressed to departed souls, and would give new animation and assurance to their hope of the consummation in due season of their bliss; and this, it may be presumed, was the end of his preaching.' Such also is the view of the passage adopted by Bp. Pearson (on the Creed), who remarks, that 'though this preaching was not effected by an immediate act of the Son of God, as if he personally had appeared on earth, and actually preached to that old world, but by the ministry of a Prophet, by the sending of Noah,

q Gen. 6. 3, 5, 14. & 7. 7. & 8. 18. Matt. 24. 38. Luke 17. 26. Rom. 2. 4. 2 Pet. 2. 5. r Eph. 5. 26. supra 1. 3. s Ps. 110. 1. Rom. 8. 34, 38. Eph. 1. 20. Col. 3. 1. a Rom. 6. 2, 7. b Rom. 14. 7. 2 Cor. 5. 15. Eph. 4. 24. Gal. 2. 20. 1 Thess. 5. 10. Heb. 9. 14. c Ezek. 44. 6. & 45. 9. Acts 17. 30. Eph. 4. 17.

πνεύμασι πορευθεὶς ἐκήρυξεν, [q] ἀπειθήσασι ποτὲ, ὅτε * ἀπεξε- 20
δέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατα-
σκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγαι (τουτέστιν ὀκτὼ) ψυχαὶ
διεσώθησαν δι' ὕδατος· [r] ᾧ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει 21
βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως
ἀγαθῆς ἐπερώτημα εἰς Θεὸν,) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ·
[s] ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑπο- 22
ταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.
IV. [a] Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ 1
ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε, (ὅτι ὁ παθὼν ἐν σαρκὶ
πέπαυται ἁμαρτίας,) [b] εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, 2
ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρό-
νον. [c] Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου 3

"a preacher of righteousness;" yet to do any thing by another not able to perform it without him, as much demonstrates the existence of the principal cause as if he did it of himself without any intervening instrument.'

For the common reading ἅπαξ ἐξεδέχετο almost all the MSS. and early Editions, except the Erasmian and Stephanic ones, have ἀπεξεδέχετο, which is preferred by almost all the Critics, and has been edited by Bengel, Wetstein, Matthæi, Griesbach, Knapp, Tittman, Vater, and Scholz: and on just grounds; for not only is *external* evidence decidedly in favour of that reading, but internal; since, considering the rarity of the word ἀπεκδέχομαι, it is likely that the scribes should fall into error, and mistake ἀπεξ. for ἅπαξ.; and then those who revised the MSS. would perceive that ἐδ-χετο was not right, and would, by reference to other MSS., alter it to ἐξεδέχετο, omitting to cancel the ἅπαξ. The force of ἀπο in this compound may be illustrated from the expression ἀποκαραδοκία at Rom. viii. 19. Phil. i. 20. The term denotes 'long and anxiously waited,' namely, during the 120 years given the persons in question to repent on hearing the preaching of Noah. So it is said, Is. xxx. 18, 'for the Lord will wait to be gracious.'

20. εἰς ἣν ὀλίγαι—δι' ὕδατος.] Render, 'into which a few (namely eight) persons embarked, and were saved through (i. e. out of) the water;' δι' ὕδατος here being a mode of expression similar to διὰ πυρὸς at 1 Cor. iii. 15.

21. ᾧ καὶ ἡμᾶς ἀντίτυπον—εἰς Θεόν.] Meaning, 'The antitype to which thing (namely, what corresponds to, and was figured by the preservation of Noah and his family in the ark) doth now save *us*, through the resurrection of Christ, as the ark did *them*; [I mean] baptism, which is not merely the putting away the filth of the flesh [by material water], but the answer of a good conscience towards God.' Of the term σώζει the full meaning is well expressed by Mr. Wesley, who explains, 'through the water of baptism we are saved from the sin which overwhelms the world as a flood; not, indeed, the bare outward sign, but the inward grace: a divine consciousness that both our persons and our actions are accepted, through Him who died and rose again for us.' With this expression, συνειδήσεως ἀγαθῆς ἐπερώτημα, I would compare a similar one in Herodian vi. 3. 9, τῆς ἀγαθῆς συνειδήσεως τὸ θαρσάλεον, 'the confidence arising from a good conscience.'

22. ἐν δεξιᾷ τοῦ Θεοῦ.] See Note at Rom. viii. 34; and on the expressions ἐξουσιῶν καὶ δυνάμεων, see Eph. i. 21.

IV. The Apostle here returns to the subject he had been treating on at iii. 17, and again proposes the example of Christ, whom he enjoins them to imitate in his *holiness* as well as in his sufferings, notwithstanding the opposition they might encounter; and, for their comfort, he reminds them of a righteous judgment to come, when *they* should be rewarded, and their *enemies* punished.

1. Χριστοῦ οὖν παθόντος—ὁπλίσασθε.] Of these words the sense, somewhat disputed, appears to be, 'Since, then, Christ suffered for us in the flesh, arm yourselves with the same temper of mind which animated him [in his sufferings],' namely, that resigned, self-denying, and meek, but stedfast and resolute, frame of spirit, which results from trust in God, love to him, and zeal for his glory: on which subject see more in Bp. Atterbury, in D'Oyly and Mant; and on the exact import of Christ's sufferings for us in the flesh, see Bp. Pearson, there cited.

2. εἰς τὸ μηκέτι—χρόνον.] In these words we have expressed the *result* of the spirit just spoken of. *Thus*, it is intimated, they would no longer live the time that might be allowed them on earth, conformably to the lust of men (i. e. the carnal), but to the will of God; see Rom. xii. 2, and 1 Thess. iv. 4, 5. Moreover, as the term ὁπλίζ. before used naturally suggests the idea of endurance, self-denial, and suffering, so, for their consolation, the Apostle throws in the additional consideration, ὁ παθὼν—ἁμαρτίας, namely, 'he that suffers adversity is [usually or naturally] freed from the dominion of sin,' the temptations of prosperity being withdrawn.

3. Here is adduced a further reason why they should live unto the will of God, by the same argument as that at Eph. ii. 1—3, the remembrance of past iniquity serving, by the feelings of shame they call forth, to preserve future innocence. (Aretius.)

τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν
ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ
4 ἀθεμίτοις εἰδωλολατρείαις· [d] ἐν ᾧ ξενίζονται μὴ συντρεχόν-
των ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφη-
5 μοῦντες· [e] οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρῖναι
6 ζῶντας καὶ νεκρούς. [f] εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγε-
λίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ
Θεὸν πνεύματι.
7 [g] Πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν, καὶ
8 νήψατε εἰς τὰς προσευχάς. [h] Πρὸ πάντων δὲ τὴν εἰς ἑαυ-
τοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη καλύψει

d Is. 8. 18. Acts 13. 45. supra 3. 16.
e Acts 10. 42. 1 Cor. 15. 51, 52.
f John 5. 25. supra 3. 19.
g Matt. 26. 41. Luke 21. 34, &c. Rom. 13. 12. Phil. 4. 5. Col. 4. 1. infra 5. 8. 2 Pet. 3. 9, 11. 1 John 2. 18.
h Prov. 10. 12. 1 Cor. 13. 7.

— ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς, &c.] Meaning, 'Let it suffice for the time *past* of our life to have practised the things to which the heathens are prone.' So Josephus, Ant. xix. 1. 12, we have, ὁ παρεληλυθὼς χρόνος ὀνειδίζει τὸ ἐπιμέλλον ἡμῶν ἐπὶ τοῖς οὕτω βουλευθεῖσι μετὰ ἀρετῆς. In τὸ θέλημα τῶν ἐθνῶν we have a tacit opposition to θέλημα Θεοῦ at ver. 2. By this is meant that kind of life to which the heathens were attached.

— πεπορευμένους ἐν ἀσελγείαις, &c.] These words (with which compare Rom. xiii. 13) are explanatory of the foregoing. Πεπορευμένους depends upon ἡμᾶς, to be supplied at κατεργάσασθαι just before. The expression may be explained, 'habitually living.' Ἀσελγείαις and the subsequent terms seem meant to *exemplify* the vices just adverted to. By ἀσελγείαις and ἐπιθυμίαις are denoted fornication, adultery, and other sins of uncleanness; by οἰνοφλυγίαις, κώμοις, and πότοις, intemperance in drinking, and the debauchery and revelling consequent thereupon; see Rom. xiii. 3. Finally, as respects the term εἰδωλολατρείαις, this, considering that the Jews were not guilty of idolatry properly so called, is supposed to have reference only to the *Gentile converts*; or to be meant to denote vices *as bad as* idolatry, or rather the practices usually connected with idolatry, and the falling into idolatrous and heathen manners, customs, and opinions, by participation (as we may imagine) in the heathen feasts to the honour of their gods. So in Test. xii. Patr. p. 615, we have enumerated ἀσελγεῖαι, γοητεῖαι, καὶ εἰδωλολατρεῖαι, and in Origen, de Orat., εἰδωλολατρείας, μοιχείας, πορνείας.

4. ἐν ᾧ ξενίζονται, &c.] This may be resolved into ἐν τούτῳ δὲ ξενίζονται, ὅτι, &c., 'they are amazed at this, namely, that,' &c.: a sense of ξενίζεσθαι found only in the later writers, as Polybius, Plutarch, and Josephus; and by Rosenmuller derived from the admiration with which strangers view public buildings, &c. By τῆς ἀσωτίας ἀνάχυσιν is literally meant '*sink* of profligacy,' i. e. abominable dissoluteness.

5. οἳ ἀποδώσουσι λόγον, &c.] Meaning, that they shall suffer severe punishment for such profaneness.

— τῷ ἑτοίμως ἔχοντι, &c.] 'to him who is ready [at his own appointed season] to judge the quick and the dead:' a designation of the office of the great Judge.

6. εἰς τοῦτο γὰρ καὶ νεκροῖς—πνεύματι.] In the interpretation of these words, not a little obscure, and consequently disputed, it is especially necessary to attend to the *context*. Now, according to this I see not how we can, with Whitby, Doddridge, and others, assign to the term νεκροῖς the *figurative* sense '*spiritually* dead,' namely, in trespasses and sins; as understood of the Gentiles: though, taking the expression in a *physical* sense, the perplexing question arises, how the Gospel can be said to be preached to the dead? a thing no where asserted in Scripture, and contradictory to what is there said. To obviate this, some, as Slade, comparing the passage with iii. 19, understand the assertion to be, 'that the Gospel had been proclaimed *even* to the dead (καὶ νεκροῖς); that they will be judged by the law of nature for the things done in the body, and be rewarded, in proportion to their deserts, by a spiritual life, according to the will and power of God.' Since, however, νεκροῖς must, it would seem, be interpreted as in the preceding verse, it involves the *least* difficulty to suppose (with Wetstein, Rosenmuller, and Dr. Burton) that it is meant of those who, being Christians, have died for the profession of the faith.

7, 8. From the consideration of the awful event just adverted to, the Apostle proceeds to exhort them to the performance of those *duties* calculated to *prepare* them for it, namely, sobriety and constant prayer; to which he then subjoins mutual love, hospitality, and a right use of the gifts of God, of whatever kind.

7. πάντων τὸ τέλος ἤγγικε.] This is usually explained of the end of the Jewish state at the *destruction of Jerusalem*. But far more satisfactory is the natural and obvious interpretation, by which the expression is understood to denote (as at Phil. iv. 5. James v. 8, 9) the *end of the world*, and the final consummation of all things. With this, however, the Apostle may have intended to *include* that individual and *personal* consummation of all things, which takes place at the hour of death.

— σωφρονήσατε, καὶ νήψατε εἰς τὰς προσευχάς.] Meaning, 'be vigilant for the exercise of prayer, so as to preserve a sober-mindedness of character;' see Eph. vi. 18, and Col. iv. 2. 1 Thess. v. 6. 8. I would here compare Plutarch, adv. Stoic. § 19, νήφων πρὸς ἀρετὴν ὅδε ἐστί.

8. ἐκτενῆ] i. e. as Œcumenius explains, διαρκῆ, ἐπὶ πολὺ διατείνουσαν, 'continual and uninterrupted.' Εἰς ἑαυτοὺς, 'one to another.' 'From the impressive manner in which the Apostle intro-

i Rom. 12. 13. Phil 2. 14. Heb. 13. 2. k Prov. 3. 28. Matt. 25. 14. Luke 12. 42. Rom. 12. 6. 1 Cor. 4. 1, 2. & 12. 4. Eph. 4. 11. l Rom. 12. 6—8.

πλῆθος ἁμαρτιῶν· [i] φιλόξενοι εἰς ἀλλήλους, ἄνευ γογ- 9
γυσμῶν. [k] Ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ 10
διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ.
[l] Εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος 11
ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ
Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
αἰώνων. ἀμήν.

duces this exhortation, πρὸ πάντων, "*above all things* have," &c., it plainly appears (as Bp. Sherlock observes) how highly he esteemed this great virtue of charity; and that it is the perfection of a Christian, the very life and soul of all other duties, which without this are empty performances, and of no value in the sight of God.' Compare 1 Cor. xiii. 4.

— ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμ.] This is by most ancient, and many modern, Commentators understood to mean, that 'our charity to others will induce the mercy of God to pardon our sins, i. e. be the means of procuring the pardon of our sins from him.' Yet thus there arises a sense not a little objectionable, and indeed (even with all the qualifications introduced by Bp. Sherlock, Abp. Secker, and Dr. Doddridge) at variance with the whole Gospel plan of salvation, according to which the only cover for our sins is the blood of Christ, working with repentance towards God, and faith in our Lord Jesus Christ; see Calvin and Melancthon, and especially Luther, who well remarks: 'No one can cover sin for thee but faith only. My love, however, covers the sins of my neighbour. And just as God with his love covers *my* sins if I believe, so must I also cover the sins of my neighbour (1 John iv. 19, seq. Eph. iv. 32. Col. iii. 13, and Matt. xviii. 23—33).' Thus, then, the sense appears to be (as the best Expositors in general are now agreed), 'for charity will cover a multitude of offences;' meaning (according to the import of the passage of Prov. x. 12, from which the present is derived) 'this charitable disposition will lead us to throw a cloak over, and forgive, a multitude of offences in others against ourselves. So by a similar mode of expression it is said, in a passage of Plutarch, cited by Weston ap. Bowyer (of Pompey): τὰ πλεῖστα περὶ αὐτὸν ἁμαρτήματα φίλων ἀπέκρυπτε: and at Ps. xxxi. 1, and lxxxiv. 2, we have ἀφιέναι interchanged with καλύπτειν. Indeed, the literal and proper sense of the word is, 'to cover up a thing out of sight, so that it may not be brought forward again for censure or judgment:' a sense very agreeable to the above passage of Proverbs, which may be rendered, 'hatred stirreth up strife, but love covereth all manner of offences.' Thus, then, as Beza observes, mutual love is here commended, because it buries innumerable trespasses, and so is a favourer and preserver of peace; compare Prov. xvii. 9. As to the passage of James v. 20, commonly adduced, I am quite of opinion, with Steiger, that it cannot be compared with this of St. Peter. There we have merely the same expression, καλύψει ἁμαρτίας, but with another reference; see the Note on that passage. The general sense, then, is, as Mr. Scott well expresses it, that 'as the love of God in Christ covereth the multitude of the sins of believers from his sight, so they ought to cast the mantle of love over the number of faults into which their brethren would fall in their conduct towards them, and thus hide them from their eyes, by forbearing and forgiving one another, as Christ had forgiven them.'

9. φιλόξενοι, &c.] See Rom. xii. 13. Hebr. xiii. 2, and Notes.

10, 11. The best Expositors, ancient and modern, are agreed that these verses have reference to the various spiritual gifts (or, as some recent Commentators explain, mental endowments), by which persons were fitted to discharge various offices and duties in the Church, whether as ministers or deacons. And first we have laid down a *general* duty, which is there considered *specially*, as applied to gifts of Christian knowledge (as Rom. i. 11, and 1 Cor. i. 7); in adverting to which the Apostle may be supposed to especially have in view *Ministers;* though certainly also intending to include Christians *generally.* As they regard the former, the expressions have relation to the distinct duties of *preachers of the word*, and of *deacons.* The *preacher*, it is said, 'is to speak as delivering the oracles of God,' and, consequently, what is the truth of the Gospel, and not mere human notions; see Note on 1 Cor. xiv. 27. The *deacon*, having various *laborious* duties incumbent on him (as we may imagine to have been the case), is to discharge them with the full strength supplied by God for this effect.

Such, too, is, I find, the view of the passage adopted by Steiger, who acutely remarks, that 'the *command* of the Apostle lies in the clause with διακονοῦντες; the *manner* of this serving is determined in that with καθώς; but the *quality* of the persons, which as well capacitates and obliges thereto, as it must be proved through the service performed, with ὡς, &c.' 'Thus, then, (continues he) this last clause declares their relation to the grace of God. Christians are householders of this, and must prove themselves to be *good* householders (1 Cor. iv. 2); but grace is manifold in its nature (ποικίλης); and this peculiarity the Apostle has here principally in view.' What results from this he then proceeds to state: 'The administration is also manifold; every Christian has his peculiar office in the divine household, and not that only, but also the gift to fulfil his office, the χάρισμα, the capacity to administer the grace of God as a good householder, which is itself a gift of grace.' Here, we may observe, the Apostle divides the spiritual activity required (compare Rom. xii. 11) into two leading classes,—*speaking* and *acting.* As to the former he says, let him speak the word of God as indeed such (i. e. truly); consequently with conviction, and such a manner of expression as becomes the ἑρμηνεὺς of God; compare 1 Cor. xiii. 3. 2 Cor. ii. 17. Finally, διακονεῖν here

12 [m] Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πει- m Is. 48. 10. 1 Cor. 3. 13. supra 1. 7.
13 ρασμον ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος· [n] ἀλλὰ, n 2 Cor. 4. 10.
καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα Phil. 3. 10. Col. 1. 24.
καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώ- 2 Tim. 2. 10.
14 μενοι. [o] Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι! ὅτι o Matt. 5. 10, 11.
τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ᾽ ὑμᾶς ἀναπαύεται· supra 2. 20. & 3. 14.
κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.
15 [p] Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακο- p Supra 2. 20.
16 ποιὸς, ἢ ὡς ἀλλοτριοεπίσκοπος· εἰ δὲ ὡς Χριστιανὸς, μὴ

simply signifies to *discharge an active service*; as Acts vi. 1, 2.

In the words following, ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χρ., we have intimated (as Steiger observes) the final *end* of all that has been enjoined. 'And (he adds) the *doxology* then subjoined follows naturally after the precept to consider all spiritual thoughts and words, as also the power of discharging Christian services, as gifts from God, and to be used for his glory.'

— ᾧ ἐστιν, &c.] The reference in ᾧ has been disputed. Most Commentators, ancient and modern, refer it to *God*; while others, as Grotius and Hottinger, suppose it to relate to *Christ*; as at 2 Thess. i. 12. Rev. i. 6. v. 12, and 2 Pet. iii. 18. The *connexion* may, indeed, seem to favour the *former*; every thing in the preceding context being ascribed to God. But thus, as Steiger observes, the words διὰ Ἰησοῦ Χριστοῦ will have too formal an air. 'Whereas (continues he) if we refer the doxology to Christ, then the expression in question will receive its proper emphasis, and the whole period conclude most impressively with a new thought; namely, that it is only through the mediation and help of Christ that God can be glorified in us and our actions; hence to him *in reality* belongs the glory which arises from these, and the power over us and all things throughout all ages.'

12—19. After the above doxology, the Apostle, abandoning the strict order, returns to recapitulate and complete the foregoing exhortations in regard to persecutions. (Steiger.) He exhorts them to patiently endure afflictions in the cause of Christ, from these several arguments: 1. that the heavier the trials are, which we have borne *on earth*, after the example of Christ, the greater will be our reward *in heaven* (ver. 13); 2. that afflictions, when suffered for conscience' sake, are no longer to be accounted such, (ver. 14—fin.) since it was not, the Apostle hints, a strange or unusual thing for the people of God to be persecuted; 3. that though they suffered here, as Christ did, they should hereafter be glorified together with him; 4. that, besides the prospect of that future glory, they had, at *present*, *the Spirit of God* for their comfort and support; 5. that it was an honour for any one of them to suffer, not as a malefactor, but as a Christian; 6. that though afflictions *began* with the faithful, yet the *weight* of the storm would fall on the unbelievers.

12. μὴ ξενίζεσθε—συμβαίν.] Meaning: 'Be not surprised [and therefore troubled] by, or through, the fire for trial (i. e. the severe persecution permitted for your trial) which ye now suffer;' see Note on Luke xii. 49. The words ὡς ξένου—συμβ. are exegetical of ξενίζ. In the expression πύρωσις πρὸς πειρασμὸν there is an allusion to the *quæstio*, or torment by fire. See Note on 1 Cor. iii. 13.

13. ἀλλὰ, καθὸ—ἀγαλλ.] By this participation in the sufferings of Christ it is *implied* that the cause is the same, that of true religion; compare 2 Cor. i. 7. Phil. iii. 10. 2 Tim. ii. 11. Heb. x. 34.

14. εἰ ὀνειδίζεσθε, &c.] See Note supra iii. 13.

— ὅτι τὸ τῆς δόξης—ἀναπαύεται] 'for the glorious Spirit of God rests on you [for your support and consolation];' see Numb. xi. 25, and James iv. 5. Here, then, we have (as Steiger observes) shown the *ground* on which Christians are *blessed* amidst the reproaches they suffer in the cause of Christ,—because the Spirit of God rests upon them, who strengthens and glorifies them the more as he is reviled by unbelievers. See Luther.

— κατὰ μὲν αὐτοὺς βλασφημεῖται, &c.] Meaning, that while he is *blasphemed* and *denied* by the ungodly, in *them* he is *glorified*; proving himself glorious in his *effects*, by which he is indeed evinced to be the Spirit of God himself. So Calvin observes, that 'it cannot obstruct the happiness of the righteous, if they should have to endure reproach in the cause of Christ, because they retain before God the entire possession of glory, being an habitation of God through the Spirit (Eph. ii. 22), with whom glory is inseparably conjoined.'

15. μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, &c.] The connexion is: '[I speak not of suffering in a bad cause;] for let none of you so act as to suffer,' &c.

— ἀλλοτριοεπίσκοπος.] Of this expression (which has been variously explained) the most natural and probable sense is the one commonly assigned, 'a busy-body,' 'one who intermeddles in business which does not belong to him:' a sense illustrated by Steiger from Cyprian, Epist. iv. 6, *alienas curas agens*. It is not improbable that by this term were denoted those otherwise called λογοποιοὶ, or inventors and circulators of false political reports; and as it can be proved that there were laws enacted against *such*, so it is not unlikely that there were laws also in force against persons convicted of busily prying into other people's affairs, exaggerating what might be true, and inventing what was false. To this hateful vice of slander, naturally connected with the idea of a busy, intermeddling spirit, St. Paul seems to allude, 1 Tim. v. 13, in the words περίεργοι, λαλοῦσαι τὰ μὴ δέοντα, whence it appears that the two terms περίεργος and ἀλλο-

αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ.
q Isa. 10. 12. Jer. 25. 29. & 49. 12. Luke 23. 31. & 10. 12. [q] ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ 17
Θεοῦ. Εἰ δὲ πρῶτον ἀφ᾽ ἡμῶν, τί τὸ τέλος τῶν ἀπειθούν-
r Prov. 11. 31. των τῷ τοῦ Θεοῦ εὐαγγελίῳ; [r] καὶ εἰ ὁ δίκαιος μόλις 18
σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;
s Ps. 31. 6. Luke 23. 46. [s] Ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ 19
κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιΐᾳ.

a Luke 24. 48. Rom. 8. 17, 18. V. [a] ΠΡΕΣΒΥΤΕΡΟΥΣ τοὺς ἐν ὑμῖν παρακαλῶ, ὁ 1
συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ
b Acts 20. 28. 1 Tim. 3. 3. Titus 1. 7. καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός· [b] ποιμά- 2
c 1 Cor. 3. 5. 2 Cor. 1. 24. Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Titus 2. 7. νατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγ-
καστῶς, ἀλλ᾽ ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως·
[c] μηδ᾽ ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι 3

*τριοεπίσκοπος* are, as nearly as may be, of the same import; the former signifying *malè sedulus*, 'one frivolously busy, occupying himself with unnecessary matters;' the latter, an intermeddler in other people's affairs. The affinity of the two terms is well illustrated by a passage of Philostr. Epist. Apoll. 59, where it is said, *εἰ μὴ περίεργος ἦς, οὐκ ἦς ἐν τοῖς ἀλλοτρίοις πράγμασι δίκαιος*, 'you would not have been a judge in other men's business.'

16. *Χριστιανός*.] See Note on Acts xi. 26. *Ἐν τῷ μέρει τούτῳ*, 'on this account;' as 2 Cor. iii. 10.

17, 18. Here, as Hottinger and Steiger observe, we have explained at once the *reason why*, and the *grounds on which*, the Apostle has given the foregoing exhortations; 'it being meant (as Calvin explains) that this necessity awaits the whole Church of God, that it be not only subject to the common evils of men, but also, in an eminent and peculiar way, be chastened by the hand of God. Therefore must persecutions for Christ be borne so much the more patiently.' We have here an obscure intimation of the fiery trials which were about to come upon that part of the world where the persons whom the Apostle is addressing resided: to which is then subjoined the assurance, that 'though the judgment, or affliction, in question would, according to the manner of God's dealings of old, *begin* with his faithful servants, it would be far from *ending* with them;' for such is the import of the words *τί τὸ τέλος τῶν ἀπειθούντων*; (taken from Ezek. ix. 5, 6.) in which we have a popular mode of expression to imply, that 'the end of *those* would be *utter perdition*.'

18. *εἰ ὁ δίκαιος μόλις σώζεται*, &c.] Here many eminent Commentators, supposing the application to be the same as at ver. 17, explain the term *σώζεται* of *temporal deliverance*, i. e. 'is to be saved.' But while the words admit of being applied to the temporal judgments in question, they have reference chiefly to the great day of judgment (see Scott), or at least as regards the preparation for it in our earthly trials: a view, it may be observed, confirmed by the expression *μόλις*, of which the import is (as Steiger well expresses it), that 'it costs believers much to remain stedfast in their endurance of trials, and to glorify God.' Many a struggle must be sustained, and much trouble gone through, in order to final perseverance.

19. *ὥστε καὶ οἱ πάσχοντες*, &c.] With these words the Apostle closes his exhortation, recommending those who thus suffer, according to the will of God, to commit their lives and souls unto Him, as unto a faithful and merciful Creator and preserver; and withal to continue stedfast and persevering in well-doing.

V. The Apostle now enters upon a new series of exhortations, as to certain external distinctions in the Church; and as much depended on the conduct of the *rulers* of the Church in times so critical, he now gives particular injunctions to presbyters (namely, bishops and pastors) and teachers; exhorting the *former* to feed the flock of Christ committed to their charge; the *latter*, to obey the admonitions of their Spiritual pastors and masters.

1. *ὁ συμπρεσβύτερος*.] Here St. Peter, we observe, though one of the *chief Apostles*, yet modestly styles himself simply a co-presbyter.

— *μάρτυς τῶν τοῦ Χριστοῦ παθημάτων*.] Meaning, 'an eye-witness of the sufferings and of the resurrection of Christ from the dead.'

— *ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός*] 'and who am also a partaker of the glory which shall be revealed,' namely, at the resurrection. See Phil. iii. 21.

2. *ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ*.] Meaning (by a pastoral metaphor frequent in Scripture,—see John x. 10,—and found also in the Classical writers,) that they should nourish with sound doctrine, and carefully superintend the morals of those committed to their charge. *Μὴ ἀναγκαστῶς*. Alluding, we may suppose, to some who served, indeed, the office without pay, but with no *zeal*. In the words following, *μηδὲ αἰσχροκερδῶς*, there is a reference to those who served it rather from the motive of *gain*, than from any cordial alacrity.

3. The Apostle here adverts to the fault of *another* class of persons, namely, that of certain presbyters, who, though not deficient in zeal or diligence, yet gave way to a too domineering spirit (comp. 3 John 9, *ὁ φιλοπρωτεύων Διοτρ.*),

4 τοῦ ποιμνίου· [d] καὶ, φανερωθέντος τοῦ ἀρχιποίμενος, κομι-
εῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.
5 [e] Ὁμοίως, νεώτεροι ὑποτάγητε πρεσβυτέροις· πάντες δὲ
ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώ-
σασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπει-
6 νοῖς δὲ δίδωσι χάριν. [f] Ταπεινώθητε οὖν ὑπὸ τὴν κρα-
7 ταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· [g] πᾶσαν
τὴν μέριμναν ὑμῶν ἐπιῤῥίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει
περὶ ὑμῶν.
8 [h] Νήψατε, γρηγορήσατε, [ὅτι] ὁ ἀντίδικος ὑμῶν, Διάβολος,
9 ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τίνα ‡ καταπίῃ. [i] ᾧ
ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων
τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.
10 [k] Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν

d Isa. 40. 11. Ezek. 34. 22. John 10. 11. 1 Cor. 9. 25. 2 Tim. 4. 8. Heb. 13. 20. James 1. 12. supra 1. 4. & 2. 25.
e Prov. 3. 34. Rom. 12. 18, 16. Eph. 5. 21. Phil. 2. 3. James 4. 6.
f Job 22. 29. Prov. 29. 23. Matt. 23. 12. Luke 1. 52. & 14. 11. & 18. 14. James 4. 10.
g Ps. 37. 5. & 55. 23. Matt. 6. 25, 26. Luke 12. 22. Phil. 4. 6. 1 Tim. 6. 8. Heb. 13. 5.
h Job 1. 7. Luke 21 16. & 22. 31. 1 Thess. 5. 6. supra 1. 13. & 4. 7.
i Eph. 4. 27. & 6. 11, 13. James 4. 7.
k 2 Cor. 4. 17. Heb. 10. 37. & 13. 21. supra 1. 6.

or by seeking dominion over the consciences of their people.

— κατακυριεύοντες τῶν κλήρων.] Supply Θεοῦ, which, though not *expressed*, is here (as at ποιμνίου just after) to be *understood*. Of the term κλήρων the sense has been variously explained. By some it is understood to denote the *possessions of the Church*: a view sufficiently supported by the signification of the *word*, but, as regards the *thing itself*, little borne out by probability; and from the very expression κατακυριεύοντες κλ. being one such as rather suggests the idea of *persons*, we may suppose the meaning to be (as the best Commentators are agreed) *Christian churches* or *congregations*, here called κλῆροι (scil. Θεοῦ) in allusion to the division of Canaan by κλῆροι, lots, which formed so many separate heritages. See Note on Acts i. 16.

4. καὶ] 'and [then].' Ἀμαράντινον, *unfading*, with allusion to the *fading sprig of laurel* awarded to him who came off victorious in the Grecian games. On this topic (the future reward annexed to a faithful discharge of the office in question) the Apostles frequently touch, from the office itself being, at that period, one which carried with it much difficulty, nay even danger, and accordingly required all the encouragement supplied by the consideration of an ample future recompense.

5. νεώτεροι.] This, being opposed to πρεσβ., which term is admitted to be one of *office*, must denote other persons *inferior* to them (as being under their superintendence), and bound to pay deference to them. Πάντες δὲ ἀλλ. ὑποτ., i. e. 'each according to your different ranks and stations.'

— τὴν ταπειν. ἐγκομβώσασθε.] The verb ἐγκομβοῦσθαι is derived from κόμβος, which signifies, 1. a *knot*, or *top-knot*; 2. a *button* or *ornamental* fastening, by which vestments were drawn about the body; 3. (or rather ἐγκόμβωμα) a sort of moveable garment, or cape, put over the other vestments, and fastened by knots and bands to the collar. Hence ἐγκομβοῦσθαι came to mean, in a general way, *to be ornamentally clothed*; and as all sorts of dress are, in the ancient languages, applied to denote *moral habits*, especially of virtue, so here the Apostle means that they should *put on* humility as an ornament, and wear it as a *habit*. So it is said in Æl. V. H. p. 10, ἠμπείχετο δὲ σωφροσύνῃ, and Hom. Il. α. 149, ἀναιδείην ἐπιειμένε.

6, 7. The Apostle here exhorts them at once to humble submission to whatever the hand of God may lay upon them, and pious trust in that gracious Providence ever watchful for their good.

7. ἐπιῤῥίψαντες ἐπ' αὐτόν.] We have here a *significatio prægnans*, i. e. '*casting off* all anxious cares, and *reposing* them *on*,' &c. The expression is derived from Ps. lv. 22.

8, 9. ὅτι ὁ ἀντίδικος ὑμῶν, &c.] Here, as an especial *reason* for watchfulness and circumspection, the Apostle reminds them of the attempts of that Adversary who is ever on the watch for their destruction; warning them by their vigilance to defeat, and by their stedfastness to resist, the temptations with which he is constantly assailing the faithful,—especially the temptation to *apostatize*, and abandon their profession.

Here, indeed, many recent Commentators, because Διάβολος has not the Article, render it 'a malicious accuser;' but, considering the close connexion of the word with ἀντίδικος preceding, the sense must surely be (as Bp. Middleton explains) 'your opposing evil Spirit,' or 'the Evil Spirit who is your opposer' (for the Article at ἀντίδικος properly belongs to Διάβολος); by which must necessarily be meant tbe DEVIL.

9. εἰδότες τὰ αὐτὰ τῶν παθημάτων, &c.] Thus reminding them (as an argument to reconcile them to what they suffer) that 'their case is not singular; the same persecutions being carried on against their Christian brethren throughout the world.' Ἐπιτελ. here stands for ἐνεργεῖσθαι, and τὰ αὐτὰ τῶν παθ. is for τὰ αὐτὰ τὰ παθήματα.

10. ὁ δὲ Θεὸς πάσης χάριτος, &c.] Thus praying, not that they should be *exempt* from trials, but that the God of all grace, [see Note on Heb. x. 28.] who had called them to the hope and sure earnest of eternal glory, by Christ, would, after they had suffered awhile [for the increase of their faith], make them mature and complete in holiness, establish them in the peace and hope of the

αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας,
αὐτὸς ‡ καταρτίσαι ὑμᾶς, ‡ στηρίξαι, ‡ σθενώσαι, ‡ θεμελιώσαι·
αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων! 11
ἀμήν.
l Heb. 13.22. [l] Διὰ Σιλουανοῦ ὑμῖν, τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζο- 12
μαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην
m Acts 12. 12, 25. εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἑστήκατε. [m] Ἀσπάζεται 13
n Rom. 16. 16. ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου.
1 Cor. 16. 20. 2 Cor 13. 12 [n] ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν 14
1 Thess. 5. 26. πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. ἀμήν.

Gospel, strengthen them to resist all temptations, endure all sufferings, and perform all duties; settling them immoveably, as a compact building on a sure foundation, which would redound to his praise to whom glory and dominion ought to be ascribed for ever. (Scott.)

The full sense is, 'May he *perfect* you more and more in the knowledge and practice of true religion, "that ye may be complete, in nothing wanting" (James i. 4); may he *confirm* you in all that regards faith and practice, that ye may be neither apostatizers nor backsliders; may he *strengthen* you in the performance of every good purpose; and may he *settle* you in the truth you profess.'

12. The Apostle here intends to briefly recapitulate the substance of the Epistle, adverting to its main purpose,—*admonition* and *exhortation*.

— ταύτην εἶναι ἀληθῆ χάριν, &c.] By χάριν τοῦ Θεοῦ is meant the Christian religion; so called, as promulgating, in the Gospel, salvation by *grace*, in opposition to that by *works* in the Law. The Apostle solemnly attests that the present announcement of grace in the Gospel (see 2 Pet. i. 12) is the *true* grace formerly promised by the mouth of the Prophets, and consequently that no other is to be expected. By ἑστήκατε is meant standing stedfast in its profession and practice. So at 1 Cor. xv. 58 we have ἑδραῖοι γίνεσθε, and xv. 1, ἐν ᾧ (scil. εὐαγγελίῳ) ἑστήκατε. Of course the *means* of standing is by *faith* in Christ. So 2 Cor. i. 24, τῇ γὰρ πίστει ἑστήκατε, and Rom. v. 2, δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν.

13. ἐν Βαβυλῶνι.] On the city here intended no little diversity of opinion exists. Some suppose Babylon in *Egypt:* an opinion, however, highly improbable in itself, and which has been completely overturned by Lardner. Others suppose, that by Babylon is here figuratively denoted *Rome.* Yet for this no stronger testimony exists than a bare *tradition* derived from *Papias*, a weak and credulous person; and as it rests on no sufficient authority, so neither is it borne out by *probability*, for no tolerable reason has ever been alleged *why* the Apostle should here call Rome by the name Babylon, and withhold its *true* name. We may, indeed, justly regard it as a mere notion, first originating in error, and afterwards caught up by the Romanists, for the purpose of supporting their assertion that Peter was the first Bishop of Rome. The best founded supposition is, I apprehend, that of Erasmus, Calvin, Beza, Lightfoot, Scaliger, Salmasius, Le Clerc, Beausobre, Wetstein, Bengel, Bp. Coneybeare, Benson, Rosenmuller, and A. Clarke, that it means Babylon in *Assyria;* though they are not agreed whether we are to understand *Seleucia*, i. e. *New* Babylon, or *Old* Babylon. We may rather suppose the *latter;* for there is no satisfactory proof that Seleucia (though it gradually stepped into the place of Old Babylon, and was, indeed, chiefly built from its ruins) ever received the *name* of Babylon; certainly not so early as the time of St. Peter, whatever might be the case afterwards. Though fallen from its ancient grandeur, Babylon had probably still a tolerably large population, though by no means in proportion to its size. Plutarch, too, in his life of Crassus, c. 17, and in his comparison of Crassus and Nicias, testifies to the existence of Babylon as a city, and speaks of Babylon and Seleucia as distinct: and so also does Strabo. Indeed it were little probable that Babylon should have come to utter desertion so *soon* after the founding of Seleucia; especially since, as we learn from Pausanias, Seleucus took no *decided* steps to people his new city at the expense of the old one. In short, there is every reason to think, with Dr. Benson, that Babylon was the metropolis of the Eastern Dispersion of the Jews, where a great number of them had gone to settle, in addition to those who were the posterity that remained in Babylon, and did not return. This is strongly confirmed by a passage of Josephus, Ant. xv. 2. 2, where, speaking of Hyrcanus, he says, that on being carried into captivity by the Parthians, the king permitted him to take his abode ἐν Βαβυλῶνι, ἔνθα καὶ πλῆθος ἦν Ἰουδαίων, where by Βαβυλὼν is probably meant (as I shall further show on some future occasion) the *country of Babylonia*, as in Philo, 587, πᾶσα γὰρ, ἐκτὸς μέρους βραχέος, Βαβυλὼν, καὶ τῶν ἄλλων σατραπιῶν, αἳ ἀρετῶσαν ἔχουσι τὴν ἐν κύκλῳ γῆν Ἰουδαίους ἔχουσι οἰκήτορας. From which, and other passages that might be adduced from *Josephus*, it appears that Babylonia was thickly peopled with Jewish colonists, and therefore the more likely was it that the Apostles of the *Circumcision* should go thither. Accordingly by Βαβυλῶνι in the present passage may (as in that of Philo) be meant the whole country of which Babylon, whatever might be its then condition, was the capital; and such is, I find, the opinion of Steiger, as formerly of Drusius and Is. Capellus.

14. ἀσπάσασθε ἀλλήλους ἐν φιλ. ἀγάπης.] Render, 'Salute each other with a kiss of love:' an injunction answering to that of St. Paul, Rom. xvi. 16. 1 Cor. xvi. 20, and 1 Thess. v. 26, where see Notes.

# ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

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1 I. ΣΥΜΕΩΝ Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ
Χριστοῦ, τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ

Of this second Epistle the authenticity was at first called in question, yet it is quoted or alluded to by some very early Fathers, and in the second century was received into the canon. Upon the whole, the external or historical evidence for its authenticity is strong, and the internal yet more so; for if *not* written by St. Peter, it would indeed be a most daring fabrication: and yet if a *fabrication*, it would be one of the most artfully contrived on record;—for there is not a single particular that betrays imposture, though it has been a subject of examination for above seventeen centuries. Moreover, it would be very difficult to conceive what *motive* could have induced any one to fabricate such a composition; for here we see no attempt to support any peculiar doctrine or practice, for which the pious fraud might be supposed to have been committed. Indeed such an air of unfeigned and deep piety breathes through the whole, that it is difficult to imagine how a person possessed of such a spirit could deliberately indite an imposture of that kind. As to the argument of some Critics against its authenticity, derived from the dissimilarity in character of the second Chapter with that of the first Epistle, it is very inconclusive; for though it be different from *that* Epistle, it is also different from the other two Chapters of *this* Epistle. In fact, there the *subjects* are different, and (as in the case of St. Paul's Epistle to the Hebrews) different subjects call for different styles. In the case of the *first* Epistle, and the first and third Chapters of the second, the whole is simply *didactic;* whereas in the *second* Chapter of the present Epistle, more of energy would be requisite, and consequently a higher degree of inspiration would be vouchsafed, even like that granted to the Prophets of the Old Testament. Besides, even waiving such a principle, and supposing St. Peter's style elsewhere to be as *plain* as those Critics please, yet they will hardly deny that the style of a writer is much influenced by the feelings with which he is affected. Thus, in the present instance, we may suppose that the Apostle's strong indignation at the heresies of the Gnostics quickened his feelings, and consequently somewhat altered the usual character of his style.

The above may suffice to show that internal arguments *against* the authenticity of this Epistle are unfounded. Proceed we to advert to the internal evidence *for* the authenticity;—now, to pass over several arguments which are fully stated by Macknight and Horne, 1. There is the *same character* (namely, of *gravity*, *dignity*, *energy*, and *authority*, united with *simplicity*,) observable in this second Epistle, as that which distinguishes the first. 2. There are several incidental allusions to circumstances which correspond to no other Apostle but St. Peter. 3. A truly apostolical spirit breathes through the whole. 4. The style is (with the exception of the second Chapter) the same as the former Epistle. There are repetitions of the same words and allusions to the same events.

This Epistle is supposed to have been written not long after the first Epistle, and shortly before the death of the Apostle; also to have been indited from the same place, and addressed to the same persons as the former one; yet no good reason can be imagined why it should have been written from the *same place*. Nay, when we consider the *great* reason there is to think that that place was Babylon, and take in conjunction with that circumstance, the high probability that this Epistle was written but a *short time* before the Apostle's death,—which we have every reason to think took place at *Rome*,—we seem authorized to conjecture that *this* Epistle at least was written from *Rome*, whither it is probable St. Peter had been called,—as St. *Paul* was not long before,—to defend himself from the accusations of those who sought to implicate him as encouraging the rebellious spirit against the Roman government, which then pervaded the whole of Judæa and the neighbouring countries.

The *design* of this Epistle is (with the exception of ch. ii.) very similar to that of the former. In its character it is *confirmatory*, *cautionary*, and *hortatory*. The Apostle *first* applies himself to establish his readers in the truth and profession of the Gospel. 2dly, He *cautions* them against *false teachers* (whose tenets and practices he graphically describes), and warns them of the mockers and scoffers, who would soon start up,

a John 17. 3. Rom. 1. 7. 1 Pet. 1. 2. Jude 2.

τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ· [a] χάρις ὑμῖν 2
καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ
Κυρίου ἡμῶν.
῾ΩΣ πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς 3
ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ
καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς· ([b] δι' ὧν τὰ μέγιστα 4
ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων
γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ
ἐν ἐπιθυμίᾳ φθορᾶς·) καὶ αὐτὸ τοῦτο δὲ, σπουδὴν πᾶσαν 5

b Isa. 56. 5. John 1. 12. Rom. 8. 15. 2 Cor. 3. 18. Eph 4. 24. Heb. 12. 10. 1 John 3. 2.

and deride their expectation of Christ's coming; and, after confuting their false assertions, he tells them *why* the day of the Lord was deferred, and having described its circumstances and consequences (in which there is a strong coincidence with the account given by St. *Paul*) he subjoins suitable *exhortations* to *prepare* for that momentous period: after which he concludes with a truly apostolical commendation of them to the grace of God.

I. 1—4. These verses contain the *introduction* to the Epistle, in which, after asserting his apostolic character, and addressing the Epistle to the Gentile converts, St. Peter salutes them, and reminds them that their Christian privileges were owing to the favour of God in Christ, and in consequence of the miraculous effusion of the Holy Spirit. (Benson.)

1. τοῖς ἰσότιμον ἡμῖν—Χριστοῦ.] Render, 'to those who have obtained like precious faith with us as to the righteousness of our God and Saviour Jesus Christ;' meaning the method of *justification by faith* in Jesus Christ, as opposed to the Law. In τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰ. Χρ. we have the same construction as at ver. 11, τοῦ Κυρίου ἡμῶν καὶ Σωτ. Ἰησ. Χρ.; see Eph. v. 5, and Tit. ii. 13, and also the Note of Bp. Middleton in justification of the above rendering; who evinces that the passage is plainly to be understood as an assumption that Jesus Christ is our God and Saviour; see also Dr. Pye Smith's Script. Test., vol. iii. p. 188. The word ἰσότιμος is formed similarly to ἰσόμοιρος. The term λαχ. has reference to salvation being considered as an *inheritance*, laid up in heaven for the righteous; see 2 Tim. iv. 8. Col. i. 5. 12. Eph. i. 11. 14. 18.

3. ὡς πάντα ἡμῖν—ἀρετῆς.] The construction is this, ὡς τῆς θείας δυνάμεως αὐτοῦ πάντα τὰ πρὸς ζωὴν καὶ εὐσέβειαν ἡμῖν δεδωρημένης, διὰ—ἀρετῆς (δι' ὧν—φθορᾶς) καὶ αὐτὸ τοῦτο, &c.; and the sense is, 'forasmuch as God, by his Almighty power, hath bestowed on us all things pertaining to life and godliness [the promise of eternal happiness, and also the holiness which is to fit us for it],' &c. The best Commentators are agreed that δεδωρ. here, as δεδώρηται after, is to be taken in an active sense; an idiom found in verbs which want the Perfect Middle, instead of which the Perfect Passive is used. Διὰ τῆς ἐπιγνώσεως may be rendered, 'by the bringing of us to the knowledge (or acknowledgment) of.' Διὰ δόξης καὶ ἀρετῆς is, by hendiadys, for 'by his glorious benignity,' or moral excellence generally; the highest ἀρετὴ of God (see Note infra v. 7) being therein conspicuously displayed. So the term ἀρετὴ is used of God at 1 Pet. ii. 9.

4. δι' ὧν.] The ὧν is by some referred to δόξης καὶ ἀρετῆς; by others, to πάντα. *Both* references may be meant; i. e. 'by all which things.' By ἐπαγγ. are meant the Gospel promises of pardon and salvation through Christ.

— διὰ τούτων—φύσεως.] Meaning, it would seem, 'in order that, being excited by these promises, you might strive to become partakers [by imitation] of a Divine nature or disposition;' namely, by that purity and holiness, which is said to be of a Divine nature, as bearing a certain similarity to the Divine attributes, and being produced by Divine influence (see Benson and Bp. Bull's Harm. Ap. p. 45). Nay, as observes Dr. Cudworth, in his Sermon on 1 John ii. 3, 'the Gospel is nothing else but God descending into the world in our form, and conversing with us in our likeness, that he might allure and draw us up to God, and make us partakers of his Divine form.' Nay, Socrates, ap. Xen. Mem. iv. 3, 14, says of the soul of man itself τοῦ θείου μετέχει.

In the words following are pointed out the *means* whereby this assimilation and participation are to be attained; namely, by escaping the pollutions of this wicked world, arising from carnal appetites.

5—7. The Apostle here calls on his Christian brethren not to *rest* in their apparent conversion, or the reformation connected with it, or even in the beginning of a renewal to a 'divine nature;' but, depending on the promises of the Gospel, and pursuing the end for which they were given, to 'cleanse themselves from all' remaining 'filthiness of flesh and spirit,' perfecting holiness 'in the fear of God.' (Scott.) To the *latter* he especially adverts, as the condition on which depends the former; for, as Bp. Sanderson says, 'the promises of God are *true*, yet they are conditional, and such as must be ever understood with a clause of reservation or exception,—i. e. of *obedience*, as, in the case of his threatenings, of *repentance*.

5. καὶ αὐτὸ τοῦτο.] Supply κατὰ or διὰ, 'for this very reason;' q. d. 'Since God has granted all the means of holiness, (vv. 3, 4) do *your* part;' thus suggesting what *they* are to render *in return for God's mercy*, as shown by his thus calling them to salvation, and (as is intimated by the words following, σπουδὴν πᾶσαν παρεισενέγκαντες) *in co-operation with God's grace* enabling them 'both to will and to do of his good pleasure;' Phil. ii. 12, 13. For such may be considered the import of this expression, σπουδὴν πᾶσαν παρεισενέγκαντες, which is not well taken by Rosenmuller and others as merely standing for σπουδάζοντες.

παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν
6 ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνώσει τὴν

— ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν.] In order to rightly understand the sense of ἐπιχορ. (which has been variously, but, in general, not correctly explained), it is proper to ascertain the *nature of the figure*. Now here we have, I apprehend, a certain metaphor derived from the χορηγὸς, or person who, in ancient times, used to furnish the expenses of the players, singers, and dancers, at the public festivals. Indeed, such was the primitive sense of the word χορηγὸς, which afterwards came to denote generally, *one who supplies any expense*. So in a passage of Plutarch it is said of Pericles, δαψιλὴς ἦν χορηγὸς ταῖς γυναιξί. Hence in like manner the *verb* χορηγέω has often the sense simply 'to *supply* or *furnish*;' and accordingly ἐπιχορ. must signify *insuper suppeditate*, exhibete, præstate.

In this enumeration of the various duties of faith and practice (forming what is well termed by Mr. Greswell an ascending scale of improvement, or a *series of steps* to perfection) we may recognise that regular order and nice gradation also observable in similar enumerations of St. Paul (as Rom. v. 3, 4. 1 Tim. vi. 11. Gal. v. 22. Rom. viii. 29, 30. x. 14, 15), by which we have the Christian virtues here represented as so many *links* in one beautiful *chain*, wherein FAITH constitutes the primary and leading, as CHARITY the final and *completive*, link; the former as that from which the various Christian virtues are suspended, and the latter as that in which all the others terminate. 'In this beautiful connexion (as Bengel observes) each preceding grace leads to the following, and each following tempers and perfects the preceding; for though every grace bears a relation to every other, yet here they are so nicely ranged, that those which have the closest dependence on each other are placed together.'

However we are not (with some) to consider the Apostle as laying down what may be called a *system* of Christian virtues. His purpose is merely to *specify*, by way of *example*, the virtues essential to 'that participation of a divine nature' of which he has just been speaking. And here it is not well to refine too much on the *order* in which these several virtues are thus placed *between* FAITH and LOVE. Bp. Warburton, indeed, (in a Sermon on this text) here supposes the idea in the Apostle's mind to have been that of an *edifice* consisting of *three courses*, from which he means to instruct them in the nature of that Christian edification they were to raise on the foundation of Faith. But this view, though it may seem supported by a passage of Jude 20, seq., is surely too fanciful to be safely adopted. Of far greater importance is it to observe, with Dr. H. More, Works, p. 262, that the ἐν here, far from redundant, is essential to the sentence, and interposed that we might understand a greater mystery than the mere adding of so many virtues one to another, so that none might be wanting, which would be all that could be expressly signified if ἐν were left out. But the preposition here signifying *causality*, there is more than a mere ENUMERATION of those divine graces; for there is also implied how naturally they rise one out of another, and that throughout the whole series they have a *causal* dependence one upon another. Thus, then, it is meant, that 'God having on his part fitted all things for their salvation, and they having obtained like precious faith with the Apostle himself, they ought, without delay, to endeavour, that, through the efficacy of their faith, they may *also* acquire virtue,' &c. &c.

On the exact *nature* of the order, and arrangement in which these various virtues stand one in respect to the other, no Commentator has, on the whole, so well treated as the learned Prelate above mentioned. 'Here (he well observes) every foregoing virtue gives stability to the following; and every following imparts perfection to that which went before; where the three orders of this heavenly architecture, the HUMAN, the DIVINE, and SOCIAL virtues, are so masterly disposed, that the *human* and *social* have their proper strengths and graces heightened and supported by the common connexion of the *divine*. Commencing with *faith*, the Apostle, as "a wise master-builder" (1 Cor. iii. 10), chooses for his foundation that ROCK on which our Lord promised him to build the Church, as directed by the same Divine Spirit with St. Paul, who says, "other foundation can (or ought) no man to lay, than that is laid, which is JESUS CHRIST." But, in order to counteract the error (then too prevalent) which regarded faith as alone sufficient to make man acceptable to his Maker, and without good works, entitled him to the rewards of the Gospel covenant, the Apostle first enjoins us to add or build Virtue upon Faith.' Here, it is true, very many Commentators (as Grotius, Hammond, Menoch, Zeger, Dr. H. More, Bengel, Whitby, Benson, Doddridge, Wells, Wesley, A. Clarke, and Scott) take ἀρετὴ to signify *courage* and constancy [in professing the faith]: a signification of the word frequent in the Classical writers, from Homer downwards. In justification of this Grotius urges, 1. the *gradation* observable in this passage; 2. the several virtues in particular then specified. Bp. Warburton, however, satisfactorily evinces, that the very beauty and correctness of that gradation depend upon ἀρετὴ being taken in the *general* sense, as in Phil. iv. 8, and elsewhere in Scripture. Of ἀρετὴ in the sense *courage*, no example occurs either in the New Test. or the Sept. How peculiarly appropriate here is ἀρετὴ in the usual acceptation of the word, has been shown by Bp. Warburton. 'For whereas (observes he) *Faith*, while single and solitary, remained dead,—from henceforth, being thus *clothed upon* by virtue, it becomes alive and vigorous, and productive of all the fruits of grace and immortality; and *Virtue*, thus erected, receives a reciprocal advantage from *Faith*. The weakness of unguided reason, and the violence of ill-balanced passions, had reduced MORAL VIRTUE, both in principle and practice, to so shadowy and precarious an existence, that the wisest in the Pagan world could not forbear lamenting its helpless condition, and owning that nothing but a revelation from heaven could realize and support it. They mistook the true foundation of Morality; some placing it in the native excellence of virtue, others in the exterior benefits of which it

ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ
ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελ- 7

is productive. But it was the *Dispensation of Faith* which taught us that the true foundation of Morality was compliance to the will of our Creator and sovereign Lord. It was *Faith* which enabled us to surmount all the opposition of the appetites, by holding out to us an infinite reward, and which the assistance of the Holy Spirit hath placed within our reach. But though *Virtue* be enjoined here and elsewhere in Scripture, yet if we expect to find there any regular or methodical body of morality, we shall be much mistaken. With respect to this, the New Testament, all along, refers us to *another* guide; for God, having before revealed the whole doctrine of morality by the *religion of nature*, and none of God's dispensations contradicting another, it was enough for the first teachers of Christianity, when they preached up *Virtue*, to refer their followers for particulars to what natural religion taught concerning it. This being so, and that the great Pandect of the Law of Nature is to be searched and studied, in order to attain a perfect knowledge of moral duty, there is need of much pains and exercise of mind to learn that *Virtue* which we are here enjoined to build upon *Faith*.'

'By the *knowledge* next enjoined, is' (he adds) 'to be understood knowledge as respects the *virtue* before mentioned; namely, that *wisdom* which is the result of the study of the Law of Nature in the pursuit of truth.' 'To understand this matter truly (continues he), we must consider, that Virtue consists in acting agreeably to those relations in which we stand to our common humanity, our fellow-creatures, and our Creator; for as *religion*, in the largest sense of the word, includes the duty we owe ourself and neighbour, so *morality*, in its larger sense of the word, includes the observance of that relation we stand in towards God; and when the practice respects *man* it is called *virtue*; when it respects God it is *piety*. These relations are commonly distinguished into the *human*, the *social*, and the *divine* virtues; the end and design of all which is to perfect man's nature: 1. By restraining, regulating, and directing the private and selfish appetites, *according to the dictates of reason*. 2. By cultivating, improving, and enlarging the social passions and affections, and employing them in the service of our species, *according to the dictates of charity*. 3. By exercising our understandings in the contemplation of the first Cause, and by owning our relation to him in suitable acts of rational worship, in order to unite us to our supreme Good, *according to the dictates of grace*.'

The learned Prelate then proceeds to show the *reciprocal* service which *virtue* does to *knowledge*. 'Knowledge (says he) is the perception and attainment of TRUTH, and *useful knowledge* the perception and attainment of those truths which tend to the perfecting of our nature; but the carnal passions, operating aversely to such truths, cloud and darken the understanding, so as to mislead us, even in those of the most easy discovery and of the highest importance. Again, to acquire a competent share of *knowledge*, we must *give all diligence* in the pursuit of truth, so as to trace her throughout her hidden recesses; but it is only a *love* for the object which can heartily engage us in the pursuit, and this can arise from nothing but the *beauty* of it. Now while *Vice* usurps the heart, *Truth*, her mortal enemy, will be a neglected guest; but when *Virtue* has assumed her seat, the passion for Truth will revive. For *Truth* and *Virtue* are twin-born sisters, and, with only a *name* of distinction, participate of one common *nature*; Truth being speculative *Virtue*, and *Virtue* only practical *Truth*. And now the understanding makes a free progress in knowledge, as having no headstrong appetites to mislead it, nor earthly passions to damp its affections. From henceforth the only danger is from the *opposite* quarter; lest the mind's ardent love of truth should engage it in *abstractions*, and carry it beyond the limits of those truths which are given us for our contemplation here. Now this folly so mischievous, and proceeding from a want of due consciousness of the narrow limits of the human understanding, St. Peter, in his *next* precept, restrains. "*Add* (says he) to knowledge *temperance*," i. e. sobriety, moderation, continence, in the pursuit of truth. [So with good reason is it said, 1 Tim. ii. 15, ἁγιασμῷ μετὰ σωφροσύνης.] For as *Virtue*, without *Knowledge*, falls into all kind of *fanaticism* in *practice*; so *Knowledge*, without *Temperance*, leads to all kind of *heresy* in *opinion*. To render our Temperance complete, we are enjoined to add *Patience*, i. e. long-suffering in bearing with the contradiction of others; for having experienced in our *own* case how insensibly errors insinuate themselves into the mind; how plausibly they assume the air of truth, when called to account; how obstinately they maintain their ground, when now become suspected; and what labour is required to dispossess them, even after they are detected and exposed; having experienced, I say, all this, we shall be well inclined to bear with *patience* the contradiction of our erring brother.

'To *Patience* we are enjoined to add *Godliness*; and then, as St. James counsels us, we "let patience have her perfect work." For then by this means godliness cannot degenerate either into fanaticism or bigotry, but will remain sober and rational; and yet there is another danger to which it is obnoxious; for by long and intense exercise in holy offices, the joy and transport that elevates the mind, thus filled with its true and proper object, God, naturally dispose us to contemn all inferior things, and from despising the *things*, but too often, to despise the *persons* who delight in them; and, by making odious comparisons, like the Pharisee to the Publican, to forget our relation, our near relation, both by nature and grace, to the meanest of our species. Hence arises *spiritual pride*, the last and most fatal enemy to true *godliness*. Now for this, too, the Apostle provides a remedy. "Add (says he) to godliness *brotherly kindness*," with which commences the third and last order of this Christian building. Thus godliness placed between and supported, on each hand, by the *human* and the *social* virtues, becomes stable and permanent. And while it receives this united aid from *both*, it returns it back again to both. We have, then, shown the benefits *temperance* and *patience* receive from *godliness*; we are now to speak of that

8 φίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. ^c Ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. c Tit. 3. 14.

which *brotherly kindness* receives from it. The most beauteous and elevated branch of *brotherly kindness* is *friendship;* but friendship may be a confederacy in vice as well as a community of virtue. Hence it requires to be placed on *godliness*, whereby alone it stands secure from abuse, and brings forth all its genuine fruits of public beneficence. *Brotherly kindness* is now only liable to *one* disorder,—that being enjoined to be built on *godliness*, or religion, men are too apt (like the Pharisees of old) to confine *brotherly kindness* to their own *sect* or *pale;* but this narrow and partial benevolence the Apostle removes by enjoining them to add to brotherly kindness CHARITY, i. e. the universal love of all mankind. This regulates and perfects all the other virtues, and is itself in no want of a reformer. All the other virtues, as we have observed, degenerate both by *defect* and by *excess:* this is incapable of either. Its nature and essence secure it from defect, and its fruits and products from excess. This, then, is the *crown*, the *keystone* of this heavenly edifice, this triumphant arch of immortality; or, as the holy Apostle more more emphatically calls it, *the bond of perfectness*."'

Thus far the learned Prelate, to whose statement, as above detailed, it is impossible to deny the praise of great acumen and consummate ability; yet it may be doubted whether certain particulars there be not too artificial, and little agreeable to the simplicity of the sacred writer. In defending the ordinary sense of ἀρετὴν he has indeed rendered good service. The term, it may be observed (as derived from ἄρω), signifies properly the *fitness* of any thing or person to any particular use or purpose; and hence, 2. the *good quality* therein involved; and 3. κατ' ἐξοχὴν, the good quality of *morality, moral excellence*, and *moral virtue*, as in Phil. iv. 8; but whether the term γνῶσιν can admit of the sense assigned by the Bishop may be doubted. It is by many eminent Expositors, from Calvin downwards, explained *rationem prudenter agendi, prudence;* but it may rather be supposed to denote *religious knowledge*, both theoretical and practical, and that deep and real, as in 1 Cor. viii. 7. 10, 11. 2 Cor. xi. 6. So Dr. H. More (Works, p. 261,) in an able exposition of this whole passage, takes γνῶσιν to mean 'a *holy experience* in the ways of God.' Now such will naturally produce what is here subjoined to knowledge, namely, *temperance*, ἐγκράτειαν, though not in that sense assigned to the word by Bp. Warburton, but rather in the usual acceptation of *self-controul*, or holding the mastery over our appetites, passions, and affections: 'a virtue (as says Mr. Wesley) extending to all things inward and outward; the due government of every thought as well as affection.' See 2 Cor. x. 5. Indeed (as is well observed by Dr. More, ubi supra) 'by this true knowledge and holy experience, we are taught how those passions and appetites have often deceived us, and hence arises a stronger resolution of controlling and keeping them under for the future.'

Moreover, as the sense assigned by Bp. Warburton to ἐγκράτειαν must be rejected, so neither can his exposition of ὑπομονὴν be admitted. The term has here evidently the general sense of a patient perseverance in faith and duty under suffering,—a sense in which it frequently occurs in St. Paul's Epistles. Now such naturally produces *godliness* (εὐσέβειαν) as consisting in all those holy affections which constitute the true spiritual worshipper of God; for, as Bengel truly observes, 'omnia pietatis impedimenta removet ὑπομονή.' Moreover these three, ἐγκράτεια, ὑπομονή, and εὐσέβεια are, as Dr. More observes, closely connected together: for we cannot keep close to the laws of temperance, but patient endurance will emerge therefrom, nor be kept in the spirit thereof without the invocation and acknowledgment of Divine assistance, which is a fruit of godliness properly so called.' To this purpose it is well said by Philo, p. 894, c., Ἐγκράτειαν δὲ, ὥσπερ τινὰ θεμέλιον προκαταβαλόμενον τῇ ψυχῇ, τὰς ἄλλας ἐποικοδομοῦσαι ἀρετάς.

Finally, I must take exception to the connexion between godliness and brotherly kindness, as laid down by the learned Prelate, who seems not to be aware that φιλαδελφία here, as often in all other passages of the New Test. where it occurs, denotes the mutual love of Christian brethren one to another; the next gradation to which is the love of all mankind; and the connexion between the two virtues is excellently pointed out by Dr. More, ubi supra. 'Having (says he) gained such a victory through Divine grace over our lusts and passions, and being transported with a high sense of thankfulness to our Redeemer and Benefactor, who wants nothing of our retributions himself, the stream of our affections is naturally driven *downwards* to his saints that dwell on earth, and profess the same religion with ourselves; and St. Peter intimates that having 'purified our souls in obeying the truth through the Spirit,' the result thereof is the loving our brethren. But the purified soul cannot stop here, but the quick flame of love mounts *upwards*, and is reflected again downwards, and vibrates every way, reaching at objects in heaven and on earth; and therefore, in her pure and ardent speculations of the Godhead in his unlimited goodness, and also her observations on the capacity of the whole creation of receiving good both from him and from one another, she overflows those narrow bounds of brotherly love, and spreads out into that ineffably ample and transcendently divine grace and virtue, UNIVERSAL LOVE, which is the highest accomplishment the soul of man is capable of either in this life or that which is to come, and thus at last becomes '*perfect*, as her Father which is in heaven is perfect;' even in humble imitation of that God who is LOVE, 1 John iv. 8.

Here, then, as the Apostle begins with *faith*, so he ends with *love*, those being the two leading virtues of the Christian, and hence very frequently *associated*. See 1 Thess. iii. 6. v. 8. 2 Thess. i. 3. 1 Tim. i. 5. 2 Tim. ii. 22.

8. *ταῦτα γὰρ—ἐπίγνωσιν.*] The sense is, 'For if those virtues reside in and abound (i. e. be on the increase) in you, they will prove you to be those whose knowledge of the religion of Christ

d Isa. 59. 10. Soph. 1. 17. 1 John 2. 9, 11. e 1 John 3. 19.

[d] ᾧ γὰρ μὴ πάρεστι ταῦτα, τυφλός ἐστι, μυωπάζων, λήθην 9
λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. [e] Διὸ 10
μᾶλλον, ἀδελφοὶ, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ
ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ
ποτε. οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος 11
εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος
Ἰησοῦ Χριστοῦ.

Διὸ οὐκ ἀμελήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, 12
καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.
f Infra 3. 1.
[f] Δίκαιον δὲ ἡγοῦμαι, ἐφ᾽ ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώ- 13
g John 21. 18, 19. 2 Tim. 4. 6.
ματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει· [g] εἰδὼς ὅτι ταχινή ἐστιν 14
ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν

is not barren and unfruitful in good works [such as religious *knowledge* should produce].'

9. ᾧ γὰρ μὴ πάρεστι—ἁμαρτιῶν.] Meaning, 'He who is destitute of these moral virtues, and yet expects salvation by the Gospel, which imperatively enjoins them, is blind (lit., *blinketh*), or sees very little into the true nature of it, and forgets that he was cleansed from his former sins [only on condition of renouncing sin in future].'

10. διὸ μᾶλλον, &c.] There is here drawn an *inference*; q. d. 'Wherefore [to attain the end spoken of a little before (ver. 8), and to avoid the fatal consequences just adverted to (ver. 9)] more earnestly endeavour,' &c. (Newcome.) Or rather, as Calvin says, 'the Apostle here draws the *conclusion*, that this is the only way to prove ourselves elected of God and not called in vain, if we have corresponding to the profession of faith a good conscience and an upright conversation. And he infers that we ought the rather to give diligence thereto, because he had before said, that faith must not be barren and unfruitful.'

Here, it is plain, the terms κλῆσις and ἐκλογὴ are synonymous, simply denoting admission into the Christian covenant; and this being conditional, there was (as Mr. Slade observes) no impropriety in the converts being enjoined to make their calling sure and effectual. They were, at that time, in a state of election; but it was a state from which they might fall: they were elect only so long as they were careful to maintain faith and good works.' See more in Bps. Sherlock and Hall, in Mant and D'Oyly.

— οὐ μὴ πταίσητέ ποτε.] Meaning, 'ye shall by no means ever fail of attaining salvation:' an idea further unfolded in the words following, οὕτω γὰρ πλουσίως—Χριστοῦ, of which the sense is, 'by so doing you will, through the rich mercy and grace of God, be admitted into the eternal kingdom;' meaning the kingdom which Christ, as God, will *for ever* possess in heaven, after having delivered up his *mediatorial* kingdom on earth unto the Father; see 1 Cor. xv. 24. Dan. vii. 27. iv. 34. vi. 26. vii. 14. Ps. cxlv. 13. Rev. xiv. 6. By πλουσίως, *abundantly*, is meant, of his abundant goodness. So the Latin *opulenter*.

12. In vv. 12—15 the Apostle alludes to his Lord's prophecy respecting his martyrdom; see John xx. 18, 19. Moreover, from hence to chap. iii. 13, he warns them against false teachers; premising a brief mention of the *reasons* for which he thought proper to again and again urge them to hold fast that part of pure doctrine, which was by the false teachers not only corrupted, but even derided.

— καίπερ εἰδότας] 'even though ye know them.' So Appian, Punic. 58, has, εἰδότας ὑμᾶς ἀναμνήσω. In the words οὐκ ἀμελήσω we have not, I apprehend, a mere *litotes* for σπουδάσω. The Apostle rather means thus to intimate, that he will not be wanting in *his* duty of *reminding*, however they might be in theirs of *attending* to admonition. Yet because this might seem to imply *distrust*, the Apostle modestly softens it by a correction similar to that of St. Paul, Rom. xv. 14; q. d. (in the words of Calvin,) 'you do indeed hold the truth of the Gospel with all sincerity and constancy, and I say not this as though I thought you wavering; but in so momentous a matter warnings are never superfluous; and therefore they ought not to be unwelcome.'

By the expression τῇ παρούσῃ ἀληθείᾳ almost all Expositors understand, 'the truth he was then inculcating.' But if I mistake not, it should be taken, *per hypallagen*, for, 'and are at present establised in the truth,' i. e. of the Gospel. And so Calvin and Newcome explain.

13, 14. Hic clarius exprimit, quam utilis adeoque necessarius sit monitionum usus, quia fideles incitare convenit; alioqui enim obrepit a carne torpor. (Calvin.)

13. σκηνώματι.] See Note on 2 Cor. v. 1. Of this word, as denoting the human body, an example occurs in Eurip. Heracl. 690, σμικρὸν τὸ σὸν σκήνωμα.

14. εἰδὼς ὅτι, &c.] The full sense is, '[I am the more earnest herein,] as knowing,' &c. In καθὼς καὶ ὁ Κύριος—μοι the Apostle alludes to the words of Christ, John xxi. 18, sq. But whether καθὼς will admit of the sense assigned to it by Benson, 'in the manner which,' may be doubted. It is plain that Christ foretold to Peter his *martyrdom*, as he also did to Paul (see 2 Tim. iv. 6); but the question is, whether these words of the Apostle were founded on any *fresh* revelation, as to the *speedy* approach of that event? This the ancients say *was the case*. It seems highly *probable* that he *had* another revelation; but it is very *possible* that he had *not*; and the words, it is evident, may be explained upon another supposition.

15 Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. Σπουδάσω δὲ καὶ ἑκάστοτε
ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποι-
16 εῖσθαι. [h] Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες
ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου
17 μεγαλειότητος. [i] Λαβὼν γὰρ παρὰ Θεοῦ Πατρὸς τιμὴν
καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγα-
λοπρεποῦς δόξης· "Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγα-
18 πητὸς, εἰς ὃν ἐγὼ εὐδόκησα!" καὶ ταύτην τὴν φωνὴν ἡμεῖς
ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ
19 ὄρει τῷ ἁγίῳ. [k] Καὶ ἔχομεν βεβαιότερον, τὸν προφητικὸν,
λόγον· ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι

h Matt. 17. 1. John 1. 14. 1 Cor. 1. 17. & 2. 1, 4, 13. & 4. 20. 1 John 1. 1. & 4. 14.
i Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. Col. 1. 13.
k Psal. 119. 105. John 5. 35. 2 Cor. 4. 6. Rev. 22. 16.

15. *σπουδάσω δέ.*] 'I will, I say, endeavour;' namely, by committing his admonitions (such as those which follow) to writing.

16. The Apostle now proceeds to exhort them to constancy in the faith, assuring them that it does not rest (as the infidels or false teachers asserted) on mere ingenious fable, but on solid truth, even the testimony of eye-witnesses.

— *οὐ γὰρ σεσοφισμένοις*, &c.] Render, 'For we did not follow cunningly-devised fables, when we made known unto you,' &c. The connexion, indeed, of these words with the preceding is not very obvious, and accordingly disputed. It seems to be chiefly with ver. 14, though partly with ver. 15. As to the former, it is not merely his *death* that he alludes to, but his *martyrdom*, according to the prophecy in John xxi. 19. The Apostle, therefore, meant to advert to the *reason* why he is so ready to encounter death, and so anxious to establish others in the faith; namely, from his thorough confidence in the truth and certainty of that which he preached; intending thus to hint that *they* may feel the same confidence, as reposed on the basis of *undoubted verity*. In ἐξακολουθεῖν we have a stronger term than ἀκολουθεῖν; of which the sense is, to follow any person or thing to the abandonment or exclusion of all others. So ἐξ. μύθοις in Josephus, Ant. Procem. § 4. Σεσοφισμένοις here is equivalent to πεπλασμένοι in Diod. Sic. vol. ii. 134, μύθους ἡγοῦνται πεπλασμένους τὰς περὶ τῶν Ἀμαζονίδων ἀρχαιολογίας.

*Δύναμιν καὶ παρουσίαν* is for *παρουσίαν δυνατὴν*, with reference to the second advent of our Lord to *judgment*. Ἐπόπται γενηθέντες —μεγαλ. is said with reference to the *Transfiguration*; see Matt. xvii. 5. The expression ἐπόπται is here synonymous with αὐτόπται; the former signifying *spectators*, the latter, *eye-witnesses*.

17. The scope of this verse is, as Aretius points out, that of illustration; and the γὰρ is, as often, put by way of explanation. In fact, as Calvin remarks, 'the Apostle here selects one pre-eminently memorable instance, in which Christ, clothed with a celestial glory, afforded the three disciples a conspicuous proof of his divine greatness.'

— λαβὼν γὰρ] scil. ἦν. Φωνῆς ἐνεχθείσης —δόξης. Render, 'such a voice from the exalted glory being pronounced over them, saying,' &c.; see Note at Matt. xvii. 5, seqq. So Plutarch, Vit. J. Cæs. 1, we have φωνῆς ἐνεχθείσης πρὸς Καίσαρα.

19. *καὶ ἔχομεν βεβαιότερον, τὸν προφητικὸν, λόγον.*] In this passage, not a little disputed as to the interpretation, the difficulty chiefly turns on the expression βεβαιότερον, concerning which it has been doubted whether the comparative has here a comparative *force*, or whether it denotes only a *high degree* of the positive. Again, the *comparative force* being *retained*, the question is, whether there be a comparison intended between the sure evidence afforded by prophecy, and that supplied by the Transfiguration; or whether we are to suppose that the Apostle speaks of the evidence of prophecy being *confirmed* by the miraculous event in question. Some eminent Commentators, ancient and modern (as Grotius, Wolf, Benson, Doddridge, Wetstein, Abp. Newcome, Bp. Middleton, Macknight, A. Clarke, and others) adopt the *latter* opinion; according to which the sense is supposed to be: 'We have the prophecies of the Old Testament concerning the Messiah more confirmed by the event of his transfiguration; for if Jesus had not been the Messiah predicted in them, such a miracle would not have been wrought to verify his pretensions.' And so Dr. Henderson (Lect. on Insp.) explains the meaning to be, 'that now that the most important of the prophecies of old had received their fulfilment in the appearance, sufferings, and glorification of the Redeemer, their certainty was confirmed, and their authority heightened in the minds of believers.' Yet notwithstanding that the sense just stated is *permitted* by the *words*, and is not at variance with the *context*, I must rather give the preference to the *former* view of the sense, which has been adopted by the generality of Expositors, including Estius, Menochius, Calvin, Beza, Grotius, Salmas., Whitby, Scott, and Bps. Warburton, Sherlock, and Horsley; from whose able discussions it is clear that the sense in question is more agreeable to the scope of the whole Epistle, especially this Chapter; the object of the context being not so much the *personal* character of *Jesus*, as the truth of the Gospel in general. 'The doctrine (says Bp. Sherlock) which the Apostle all along applies himself to prove is, that we have a far more sure word of prophecy, in evidence of the future coming of Christ in power. In order to this, he had just

ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος
1 Rom. 12. 6. ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν. [1] τοῦτο πρῶτον γινώσκοντες, 20
ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται.

told them that he had been himself an eye-witness of Christ's majesty or glory. To this, indeed, it might be objected, that although his testimony showed that Christ himself had been glorified, it was no proof that he would ever again return in glory and power. Accordingly, the Apostle may be supposed to reply: 'It is true that all future events can be learned only from God. All other arguments can amount to no more than probabilities and presumptions; and a great presumption it is that Christ shall come in glory, forasmuch as we have already seen him glorified; and it is a further evidence of his power to deliver his servants, since God has openly declared him to be his well-beloved Son. But to assure us that he will indeed so come, and so use his power, "we have a more sure word of prophecy:" that is, we have the very word of God, speaking by his Prophets, to assure us of the certainty of this future event. No comparison is here intended between miracles and prophecy, as arguments for the truth of the Gospel; for St. Peter speaks only of the coming of Christ in power. And by the "more sure word of prophecy" are to be understood, not merely the prophecies of the Old Testament, but probably also of the New.' The above is strongly confirmed by the researches of Bp. Horsley, in four masterly Sermons on vv. 20, 21. He understands 'the Prophetic word' of the entire volume of the prophetic writings, whether of the Old or New Test., then extant, or hereafter to be promulged; i. e. the prophecies of the Christian Church, together with the prophetical writings of the Old Test. Dr. Henderson, however, in an elaborate examination of this whole passage, confines it exclusively to the Old Testament prophecies, the ancient prophetic oracles of the Jews, which, having been written by men under a prophetic impulse, came to be spoken of under the general designation of προφητεῖαι, *prophecies.*

By pointing the words as above, much, I conceive, of the difficulty which attaches to the passage will be removed; the construction, I apprehend, being, καὶ ἔχομεν βεβαιότερον λόγον, τὸν προφητικὸν [λόγον]. Thus the τὸν προφ. λόγον is in apposition with, and exegetical of, the former.

— ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ, &c.] Of these words (somewhat obscure from the boldness of the figurative imagery employed) the meaning is, as Dr. Henderson, ubi supra, explains, that this prophetic word, though, when compared to the sun, it might be said to be only a lantern, the light of which but dimly discovers the objects upon which it shines, yet it would afford certainty to all who availed themselves of its aid. Bp. Horsley, adopting a more enlarged view, explains it to mean, 'a discovery from heaven of the schemes of Providence, which, however imperfect, is yet sufficient for the comfort and support of good men, under all the discouragements of the present life; as it furnishes a demonstration,—not of equal evidence, indeed, with that which the final catastrophe will afford, but a certain demonstration,—a demonstration drawn from fact and experience, rising in evidence as the ages of the world roll on; and, in every stage of it sufficient for the passing generation of mankind, "that the Most High ruleth in the kingdoms of the earth,"—that his providence directeth all events for the final happiness of the virtuous,—that there is a reward for the righteous,—that there is a God who will judge the earth.'

Of the words following, ἕως οὗ ἡμέρα διαυγάσῃ—ὑμῶν, Bp. Warburton well explains the sense to be, 'till a long series of events [yet in the womb of time] shall arise, to give testimony by degrees, until the whole evidence concludes in one unclouded blaze of conviction, as emblematic of the dawn of spiritual light and happiness upon the benighted mind.'

20. πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται.] Of this verse the sense has been nearly as much disputed as that of the preceding. The various interpretations (as detailed by Dr. Henderson, Lect. on Div. Insp. p. 559) are as follows: 1. No prophecy is of *arbitrary* interpretation. 2. No prophecy is of *separate* or detached interpretation. 3. All prophecy is not to be *literally* interpreted. 4. No prophecy could be explained by *the prophets themselves.* 5. No prophecy can be interpreted by *the unassisted powers of the reader.* 6. No prophecy is of *self-solution.* 7. No prophecy can be rendered *invalid.* 8. No prophecy is the result of *private* or *uninspired disclosure.* Of these the *second* interpretation (by which the words are supposed to import that the sense of no prophecy is to be determined by an abstract consideration of the passage itself, but by taking it in conjunction with other portions of Scripture relating to the subject) while it is one *admitted* by the words themselves, and expresses what is perfectly true in itself, and presents a rule applicable to the prophetical writings beyond all other parts of Scripture, yet it is one little agreeable to the *context.* The only sense permitted by the general tenour of the whole passage is, I conceive, that adopted by Knapp and Fritzch, and further developed by Bp. Horsley (in four able Sermons on this text), who suppose the Apostle to lay down as a *leading principle* (for that well represents the import of the words τοῦτο πρῶτον γινώσκοντες), that 'not any prophecy of Scripture is of self-interpretation,' i. e. its own interpreter; or (as Dr. Pye Smith expresses it) 'it was essential to the scheme of prophecy that it should not be of self-solution, meaning, that it could not be explained from itself by any scrutiny of its own terms, till light should be cast upon it by the event; for the Scripture prophecies are not detached predictions of separate independent events, but are united in *system,* all terminating in one great object—the promulgation of the Gospel, and the complete establishment of the Messiah's kingdom.' And the *reason* is evident from the next verse, which (as Bp. Horsley shows) means 'that the predictions of the prophets did not, like their own private thoughts and sentiments, originate in their own minds. The prophets, in the exercise of their office, were necessary agents, acting under the irresistible impulse of the omniscient Spirit, who made the faculties and the organs of those

21 [m] οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ'
ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν [οἱ] ἅγιοι Θεοῦ
ἄνθρωποι.
1 II. [a] 'ΕΓΕΝΟΝΤΟ δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς

m 2 Sam. 23. 2. 2 Tim. 3. 16. 1 Pet. 1. 11.
a Deut. 13. 1. Matt. 24. 11. Acts 20. 29. 1 Cor. 11. 19. 1 Tim. 4. 1. 2 Tim. 3. 1, 5. Jude 4, 18.

holy men his own instruments for conveying to mankind some portion of the treasures of his own knowledge. Futurity seems to have been delineated in some sort of emblematical picture presented by the Spirit of God to the prophet's mind, which, preternaturally filled and heated with this scenery, in describing the images obtruded on the fantasy, gave pathetic utterance to wisdom not its own.' The *distinction* between the discoveries of general revelation and of prophecy the learned Prelate shows to be this. 'The *former* is an explicit declaration of the final general event of things, and of whatever else may be the immediate effect of the will and power of the First Cause, or the purport of any original decree of God. *Prophecy* is a disguised detail of those intermediate and subordinate events which are brought about by the regular operation of second causes, and are in part dependent upon man's free agency.' Accordingly ἐπίλυσις here must mean interpretation, not in the general sense, but in that peculiar to prophecy, which consists in ascertaining the events to which predictions allude, and in showing the agreement between the images of the prediction and the particulars of the history. In short, the term is here the *specific name* of that sort of exposition which renders the mystic sense of parables, dreams, and prophecies. Of prophecies, in the strict acceptation of the word, 'the Apostle affirms that the mystic interpretation—that interpretation which consists in ascertaining the events with which the predictions correspond—is never to be drawn from the prophecy itself. It is not to be struck out by any process of criticism applied to the words in which a prediction is conceived;—it is not to be so struck out, because, without a knowledge of the *event* foretold, as well as a right understanding of the terms of the prediction, the agreement of them cannot be perceived.' The learned Prelate then proceeds to prove that the *origin* of prophecy, namely, its coming from God, is a *reason why* it should not be capable of self-interpretation. 'The Apostle (says he) asserts that all Scripture prophecies are purposely so conceived as not to be of self-interpretation; and he intimates that it was a part of the scheme of Providence that prophecy should be so delivered as to have to fetch its interpretation from the consistence of the prophetic system, and from the events of the world.'

Ably, however, as this view is supported, Dr. Henderson (on Inspir., p. 559) is of opinion that the same objection lies against it, as that which has been adduced against most of the others, in the want of strict agreement with the statement made in the following verse. The learned writer concludes with giving the preference to the interpretation *last* mentioned, as the one alone suitable to the preceding and following context. 'The subject of discourse (says he) is the prophetic oracles contained in the Old Testament, which the Apostle proceeds to show were equally to be depended on, as was the voice from the excellent glory, forasmuch as they did not originate with man, but with the Spirit of God.' The only difficulty connected with this interpretation is, as Dr. Henderson admits, that it requires the word ἐπίλυσις to be taken in a sense not elsewhere found. 'But though (urges he) it is not used in the exact sense of *revelation* or *inspiration*, the instances in which it or the cognate *verb* ἐπιλύω are employed (Gen. xl. 8. Sept. and Aquila, Hos. iii. 4. Symmachus, Mark iv. 34) all convey the idea of information imparted respecting obscure or difficult matters, in consequence of supernatural or divine influence.' Finally, I would observe, ἐπίλυσις may well bear the sense of *interpretation* (meaning a *communication* made by a Divine interpretation), since the word properly signifies a *loosing out* what is tied up, as in untying knots. So Dan. v. 12 we have λύων σύνδεσμον. Thus it was used figuratively of the solving of ænigmas; and in this sense the verb is found in a passage of Clemens Alexandrinus in Possin's Catena on Mark, p. 13 (cited by Steiger) τὰ προφητικὰ αἰνίγματα ἐπιλῦσαι: and in the sense 'to explain what is obscure' it occurs at Mark iv. 34, τοῖς μαθηταῖς ἐπέλυε πάντα. And, indeed, considering how exactly this sense, in the present passage, suits both the preceding and the following context, it seems entitled to the preference.

21. οὐ γὰρ θελήματι ἀνθ.] This is, according to the *second* of the above stated interpretations, explanatory of the preceding. Render, 'for prophecy was not uttered,' &c. The term φέρεσθαι was often used of inspiration. Hence prophets were said to be θεοφόρητοι.

II. From the mention of true and divinely inspired prophets, the Apostle takes occasion to advert to *false* prophets; and, intimating that there had been such among the Jews, forewarns them that there will be at least false *teachers* among Christians; men of corrupt lives, promulgating false doctrines to support evil living, and ingratiating themselves with the people, in order to make a greater gain by preaching the Gospel. He contrasts the *end* of those men with that of the pious and virtuous, and shows that, as in the case of the wicked Antediluvians, *destruction* would as surely befal the one, as *preservation* be extended to the other; and, finally, to more effectually forewarn them of the persons in question, he enters into a beautifully graphic *description* of the false teachers, and thus intimates the hopeless condition of those who should be deluded by them.

1. ἐγένοντο δὲ — ἀπώλειαν.] The sense is, 'There were, however, also *false* prophets among the [Israelitish] people; and thus, too, will there be among you false teachers, who shall introduce pernicious heresies, even denying the Lord that purchased them [with his own blood]; bringing thereby on themselves speedy destruction.' On the persons here meant by these false teachers, much difference of opinion exists. Some sup-

καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην
ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν· (καὶ πολ- 2
Deut. 32. λοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς * ἀσελγείαις, δι' οὓς ἡ ὁδὸς
35. 1 Tim. 6. 5. Tit. 1. 11. τῆς ἀληθείας βλασφημηθήσεται·) [b] καὶ ἐν πλεονεξίᾳ πλα- 3
Jude 4. c Job 4. 18 στοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρῖμα ἔκπαλαι
Luke 8. 31. John 8. 44. 1 John 3. 8. οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. [c] Εἰ γὰρ ὁ 4
Jude 6. Rev. 20. 2. Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς

pose them to have been the *Gnostics*, or *Nicolaitans;* others, *Judaizers*, holding opinions similar to those of the *Montanists* of the second and third centuries.

By the term παρεισάξ. is denoted the *surreptitious craft* with which the doctrines in question were introduced. By the words αἱρέσεις ἀπωλείας they are designated as both heretical and highly pernicious. A more *definite* charge is couched in the next words, καὶ τὸν ἀγοράσαντα —ἀρνούμενοι, of which the sense depends upon the *reference* supposed in δεσπότην, whether to *God* or to *Christ*. The *latter* seems the more correct view; for, as to the passages of the Old Test. cited in proof of the former interpretation, they are not quite to the point, and the latter is almost demanded by ἀγοράσαντα. Thus δεσπ. will, as often, be for Κύριον. We are not, however, to understand that they denied Jesus to be the *Messiah;* for otherwise they could not have been Christians at all. We may suppose the meaning to be, that 'they denied him who purchased them (i. e. their Redeemer) to be their Lord.' It would seem that, from a misinterpretation of the words of the Apostles, they stumbled at the descriptions of the *majesty* of Jesus Christ and the ineffable glory of his second advent, and regarded the account of the Apostles on that subject as a fable devised to hold the disciples in subjection. But if so, they must have denied the proper Deity of Jesus Christ, and consequently the Atonement, together with other fundamental doctrines of the Gospel. It is probable that they held opinions not very different from those which paved the way for Pelagianism.

2. ἀσελγείαις.] This (for the common reading ἀπωλείαις), found in almost all the MSS., Versions, and early Editions, except the Erasmian and Stephanic ones, has been preferred by almost all Critics, was adopted by Wetstein, and has been edited by Bengel, Griesb., Matthæi, Knapp, Tittman, Vater, and Scholz, rightly; for both external and internal evidence are in favour of it. 'Ασελγ. may be rendered 'dissolute doctrines and practices.' By ἡ ὁδὸς τῆς ἀληθείας is meant the 'truth as it is in Jesus,' the *Gospel*, or Christian religion. See Note on Acts ix. 2. Βλασφ., 'will be calumniated and regarded as false.'

3. καὶ ἐν πλεονεξίᾳ—ἐμπορεύσονται.] Meaning, it would seem, 'And through covetousness, they will make a mere gain of you (i. e. of teaching you) by fabulous words [hawking about their doctrines as merchandize].' So in a passage of Isæus, p. 70, we have λόγοις πεπλασμένοις ἀξιώσει πιστεύειν ὑμᾶς: and with the expression here, ἐμπορεύσονται, may be compared that of Philo, p. 948, and Themist., p. 298, ἐμπορεύεσθαι φιλοσοφίαν. The word is, indeed, not unfrequently used of making a gain of any *thing*, but no where else of a *person*. Consequently here the person must be supposed to stand for the thing, namely, the *teaching them*.

The doctrines here adverted to were certain factitious ones, unfounded in truth, merely devised *ad captandum*, and to flatter the corruptions and soothe the weakness of human nature.

— οἷς τὸ κρῖμα, &c.] Here the relative is to be resolved into ἀλλ' ἐκείνοις, scil. ἐκείνων, and at ἔκπαλαι (which is for ἐκ παλαιοῦ χρόνου) supply προγεγραμμένον, or such like, as appears from the parallel passage of Jude 4, ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα. Νυστάζει is for χρονίζεται, as Eurip. Hec. 662, οὔποτ' εὕδει λυπρά σου κηρύγματα, and Æschyl. Theb. 54, καὶ τῶνδε πύστις οὐκ ὄκνῳ χρονίζεται. The sense is, 'But their long denounced sentence lingereth not, nor doth their destruction slumber;' meaning, that 'such persons will surely be punished.'

4—9. Of these verses the purpose is to exemplify the method of God's judgment in such cases, and to verify what was before said, that God visits vice with punishment, and virtue with rewards.

4. εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων, &c.] In ἁμαρτησάντων there is reference to the rebellion of the fallen angels.

In the expression σειραῖς ζόφου ταρταρώσας (which is one of almost Æschylean boldness) the term ταρταρώσας is supposed to be derived from the *Heathen*, and σειραῖς ζόφου from the *Jewish* forms of speaking on this subject; Tartarus being a part of *Hades*, in which criminals were represented as confined till the day of judgment. Be that as it may, the fallen angels here are not spoken of as being in actual torments, but only *adjudged* to them, and meanwhile committed to the security of, chains of *darkness;* i. e. to places where utter darkness holds them as it were enchained. So Wisd. xvii. 17, of the wicked, ἁλύσει σκότους ἐδέθησαν. In illustrating the expression, the Commentators might have adduced a very similar one in Herodot. v. 77, where, in an Athenian inscription in the Acropolis, it is said of captives held in fetters, Δεσμῷ ἐν ἀχλυόεντι σιδηρέῳ ἔσβεσαν ὕβριν. Finally, the idea here is beautifully expressed by Milton, Parad. Lost. b. vi. l. 739:

'To their prepar'd ill mansion driven down
To *chains of darkness* and th' undying worm.'

For τετηρημένους almost all the best MSS. and early Editions have τηρουμένους, which has been edited by nearly every Critic from Wetstein to Vater.

ζόφου, ταρταρώσας, παρέδωκεν εἰς κρίσιν * τηρουμένους·
5 [d] καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιο- d Gen. 7. 21. 1 Pet. 3. 19,
σύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· 20.
6 [e] καὶ πόλεις Σοδόμων καὶ Γομόῤῥας τεφρώσας καταστροφῇ e Gen. 19 24. Num. 26. 10.
7 κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· [f] καὶ Deut. 29. 23. Isa. 13. 19.
δίκαιον Λὼτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελ- Jer. 50. 40. Ezek. 16. 49. Hos. 11. 8.
8 γείᾳ ἀναστροφῆς, ἐῤῥύσατο — [g] βλέμματι γὰρ καὶ ἀκοῇ ὁ Amos 4. 11. Jude 7.
δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν f Gen. 19. 7, 8, 15.
9 δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν· [h] οἶδε Κύριος εὐσεβεῖς g Psal. 119. 158. Ezek. 9. 4.
ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολα- h Ps. 34. 17, 19. 1 Cor. 10. 13.
10 ζομένους τηρεῖν· [i] μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπι- i Jude 4. 7, 8, 10, 16.
θυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας·
(τολμηταὶ, αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες !)
11 [k] ὅπου ἄγγελοι, ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι k Jude 9.

5. *ὄγδοον Νῶε.*] Meaning, by an idiom frequent in the best writers, 'Noah with seven others.' *Κήρυκα δικαιοσύνης.* Meaning, 'a herald to proclaim to the world tidings of the righteousness that is by faith,' and of which it is said, Hebr. xi. 7, that he was himself an heir. *Ἐφύλαξε*, &c. So in Ecclus. xliv. 17, he is represented as *κατάλειμμα τῇ γῇ.*

6. *καταστροφῇ κατέκρινεν*] i. e. 'executed punishment upon them by utter destruction.' See Note on Rom. viii. 3. *Ὑπόδειγμα—τεθεικώς*, 'having made them a type and example of the future punishment of the wicked.' See Ecclus. xliv. 16.

7. *καταπονούμενον — ἀναστροφῆς*] 'wearied out by the profligate behaviour of men who trampled on all laws.' With the term here, *καταπον.*, compare Ps. xcv. 10.

8. *βλέμματι γὰρ καὶ ἀκοῇ.*] These words denote the *mode* in which he was daily annoyed with witnessing their wicked conduct; as *ἡμέραν ἐξ ἡμέρας*, the *time*, day after day, continually.

9. *οἶδε Κύριος εὐσεβεῖς—τηρεῖν.*] 'In the two members, of which this sentence is composed, we have (as Calvin observes) a two-fold *answer* returned, to quell the uneasy misgivings of the oppressed righteous, when they see the ungodly in such prosperity, flourishing like a green bay-tree, while themselves seem abandoned to hopeless adversity.' To which purpose is a passage of Ps. lxxiii., where the same process of *stumbling* is described, occasioned by beholding the prosperity of the wicked and the distressful state of the righteous; where the suggestions of *frail nature* are most exquisitely depicted, and then are introduced, in opposition thereto, the considerations of *Divine grace*, by a reference, 1. to the examples of the saints; 2. to the difficulty of judging concerning God's dispensations; and, 3. (as here) to the *final issue* of things at the day of judgment.

Here, then, the Apostle means to say, that 'if God punished *formerly* the wicked, and preserved the good, he surely, in the exercise of his own wise providence, well *knows* how, in *all* future *times*, to punish the one and preserve the other, either by relieving them out of trial (for such is the import of *πειρασμοῦ*), or preserving them under it. Thus *Lot's* trial was, that 'his righteous soul was vexed with witnessing the deeds of the ungodly around him;' and from that trial he was delivered by their being removed out of his way in the destruction of Sodom and Gomorrah, just as the righteous will, at the day of judgment, be delivered from this, as well as all other trials and tribulations, (see Rev. xxi. 4) by the evil being for ever separated from the good. See Matt. xiii. 49.

10. Here what has been before said is now more directly applied to the persons in question, who are most graphically *characterized.*

— *τοὺς ὀπίσω σαρκὸς—πορευομένους.*] Render, 'who live conformably to the flesh, in the lust of pollution,' i. e. in carnal and polluting practices. Then is represented their *insubordination* and rebellion against any such lawful authority as might check their vicious practices; and while (as at ver. 13) setting forth the greatness of their guilt, the Apostle breaks out into a parenthetical exclamation at their wickedness—'Audacious and self-willed are they! they scruple not to speak evil even of rulers in high stations.'

*Αὐθάδεις* signifies *self-pleasers* (for *αὐτοαδεῖς*), self-willed persons, to whom nothing approves itself but their own conceits, and who will have their own way in every thing, and say and do what they please: of which character a spirited sketch is given by Theophrastus, Char. Eth. xv.

11. *οὐ φέρουσι κατ' αὐτῶν*, &c.] The reference in *κατ' αὐτῶν* is disputed. Some suppose it to be to *δόξας* just before; others, to *τολμηταὶ, αὐθάδεις.* It is, however, better, with Benson and Abp. Newcome, to refer it to *ἀγγέλων ἁμαρτ.* at ver. 4; unless we read *καθ' αὐτῶν* (from some MSS. and the Vulgate Version), meaning those of their own body, i. e. the bad angels; which seems placed beyond doubt by the parallel passage of Jude 9. The argument is, that 'the persons in question calumniate those of high reputation and dignity, their *brethren*, while the *angels*, exalted as they are above them in power, do not speak calumniously, or with *vituperation*, of their fellow angels,' even though the very reverse of *ἔνδοξοι.*

l Jer. 12. 3. Jude 10.
κατ᾽ αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν. [l] Οὗτοι δὲ, (ὡς 12
ἄλογα ζῶα, φυσικὰ, γεγεννημένα εἰς ἅλωσιν καὶ φθορὰν,) ἐν
οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν κατα-
m Jude 12.
φθαρήσονται, [m] κομιούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι 13
τὴν ἐν ἡμέρᾳ τρυφὴν, (σπῖλοι καὶ μῶμοι!) ἐντρυφῶντες
ἐν ταῖς ‡ ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν· ὀφθαλμοὺς 14
ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας·
δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην
n Num. 22. 7. 21. Jude 11.
‡ πλεονεξίαις ἔχοντες, κατάρας τέκνα! [n] Καταλιπόντες 15
[τὴν] εὐθεῖαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ
τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἠγάπησεν, ἔλεγξιν 16
δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου
φωνῇ φθεγξάμενον ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν.
o Jude 12, 13.
[o] Οὗτοί εἰσι πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυ- 17

12—16. Here the charge is brought *home*, and the persons in question *described*, under various characters; 1. as, like the *animals*, devoid of reason, and guided solely by their animal senses and instincts (as if created only to be taken and destroyed), and thereby speaking evil of things which they do not understand, viz., the laws and measures of their rulers. 'These (it is added) shall utterly and justly perish, even by their own corrupt practices.' (See Jude 10.)

12. Φυσικὰ is put, probably by an idiom of the common Greek dialect, for ψυχικὰ (which is used in the parallel passage of Jude 19); denoting 'those who are governed by the animal passions of human nature, and consequently are not under the guidance of the spirit or soul.' I have, with Scholz and others, pointed the word off, because it cannot be referred to what goes before, but belongs to what *follows*, as denoting not the animals, but the *persons* so designated.

13, 14. Here are introduced more special charges,—those of gross sensuality, nay, profligacy.

13. ἡδονὴν ἡγούμενοι τὴν ἐν ἡμ. τρ.] To indulge in sensual luxury, even in the day-time, was by the ancients ever regarded as a mark of utter sottishness. See 1 Thess. v. 7, and Note.

— ἐντρυφῶντες ἐν ταῖς ἀπάταις, &c.] These words seem intended to further unfold the idea at ἡδονὴν—τρυφὴν preceding, and the full sense may be as follows: 'who, by means of their deceits, contrive to live luxuriously; constant attendants at your feasts.' This mode of taking the passage yields an excellent sense, and involves no harshness; for ἐν may very well be taken for *by*, and ἐντρυφῶντες for ἐν τρυφῇ διάγοντες; since of ἐντρυφᾷν in the sense *luxuriari*, examples may be seen in Steph. Thes. Add Is. lv. 2, φάγεσθε ἀγαθὰ, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν.

14. ὀφθ. μεστ. μοιχ.] i. e. 'by their looks they show the lasciviousness of their hearts.' So Eurip. Hippol. 525, Ἔρως, ἔρως, ὃ κατ᾽ ὀμμάτων Στάζεις πόθον. See also Note at 1 John ii. 16.

— ἀκαταπαύστους ἁμαρτίας] 'and that cannot cease from impure imaginations or lascivious practices.'

— δελεάζοντες, &c.] Here we have another trait; namely, their *craft* in beguiling unstable persons, and in making the utmost advantage that was possible by their trickery. By the plural in πλεον. are denoted the *various* arts by which they extracted gain from their deluded votaries; and by the expression γεγυμν. the habitual mode of doing the thing. For πλεονεξίαις, however, some MSS. have πλεονεξίας, which has been edited by Matthæi, Griesbach, Tittman, Vater, and Scholz.

The Apostle then exclaims, with reference to their whole character (perhaps having in mind Is. lvii. 4, τέκνα ἀπωλείας), κατάρας τέκνα! which is usually regarded as put for τέκνα κατάρατα. But it rather has the stronger sense of '*persons devoted to destruction*.'

15. καταλιπόντες—ἐπλανήθησαν.] Meaning, that 'they have utterly forsaken "the right way" of scriptural truth and holy obedience, and quite gone astray; not merely from an erroneous judgment, but from the corruption of their hearts.' The force of the comparison, ἐξακολ., &c., rests on this, that '*as* Balaam, for the gratification of his own inveterate covetousness, counselled the Moabites to entice the Israelites to illicit connexion with their women, and thus lead them into idolatry, and draw on them the heavy punishment of God; so these false teachers, by giving Christians a licence to commit immorality, in like manner called forth the vengeance of God.' Μισθὸν ἀδικίας ἠγ. Of the moral character of Balaam we know nothing; but it is plainly *implied* in the Old Test. history, and confirmed by Philo, Josephus, and all the Jewish Interpreters, that *covetousness* tempted him to commit so base a violation of his duty as a Prophet;—just as in the case of these false teachers, avarice and sensuality tempted them to falsify the Gospel, that they might make it the more productive of gain, to expend on their own lusts. There is great force in the term ἠγάπησαν, with which I would compare, from Creon in Soph. Antig. 1048 (of Tiresias), τἀδικεῖν φιλῶν.

Τὴν before εὐθεῖαν is in several MSS. and early Editions not found; and has been cancelled by Bengel, Griesbach, Matthæi, and Scholz.

νόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.
18 [p] Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν p Acts 2. 40. Jude 16.
ἐπιθυμίαις σαρκὸς, ἀσελγείαις, τοὺς ὄντως ἀποφυγόντας τοὺς supra 1. 4.
19 ἐν πλάνῃ ἀναστρεφομένους· [q] ἐλευθερίαν αὐτοῖς ἐπαγγελ- q John 8. 34. Rom. 6. 16.
λόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις Gal. 5. 13. 1 Pet. 2. 16
20 ἥττηται, τούτῳ καὶ δεδούλωται. [r] Εἰ γὰρ ἀποφυγόντες τὰ Jude 4. r Matt. 12. 43, &c.
μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ Σωτῆρος Heb. 6. 4. & 10. 26.
Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται,
21 γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. [s] Κρεῖττον s Luke 12. 47, 48.
γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ
ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας
22 ἐντολῆς. [t] Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· t Prov. 26. 11.
'Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καί· Ὗς
λουσαμένη, εἰς κύλισμα βορβόρου.'
1 III. [a] ΤΑΥΤΗΝ ἤδη, ἀγαπητοὶ, δευτέραν ὑμῖν γράφω a Supra 1. 13.

17. *οὗτοί εἰσι—ἐλαυν.*] A most lively comparison, to designate the persons in question as *promising much*, but constantly disappointing the expectations of those who seek the refreshment of Gospel truth;—specious, but deceiving, as wells destitute of water, and clouds that bring no rain; than which no disappointment can, in Eastern countries, be greater, and of which the *former* sometimes not merely *disappoint*, but lure travellers to *destruction*. By the highly figurative expression (formed on the image of Tartarus, adverted to supra v. 4) is designated a place and state of woe the most dismal, formed on the image supra v. 4. Compare Matt. viii. 12. xxii. 13. xxv. 30.

18. *ὑπέρογκα—φθεγγ.*, &c.] We have here the same sentiment as at ver. 17; the meaning being, that these persons were not only wicked *themselves*, but the *cause* of wickedness in others. At *ὑπέρογκα* supply *ῥήματα*. So Aristoph. Ran. 971, speaks of certain diction as *οἰδοῦσαν ὑπὸ κομπασμάτων καὶ ῥημάτων ἐπαχθῶν*. Thus in *ματαιότ.* there is an allusion to that folly (*κατ' ἐξοχὴν*), *boasting*. See 2 Cor. xii. 11.

—*τοὺς ὄντως ἀποφυγόντας*, &c.] 'those who had [once] disengaged themselves from,' &c.

19. *ἐλευθερίαν.*] Meaning, liberty both *religious* (as releasing them from what was thought unnecessary strictness of life), and, probably, *political*. This they offered,—but most inconsistently, themselves being slaves of corruption and vice. The best comment here is John viii. 34, and Rom. vi. 16—20; compare also Eurip. Hec. 858, seqq. and Plato de Repub. ix. p. 255. The next words, *ᾧ γάρ τις ἥττ.*, &c., have the air of a proverb, and were, we may suppose, of popular application.

20. This gives *another* reason why black darkness is reserved for such offenders (Newcome); q. d. 'If professed Christians, having escaped the pollutions of the world, by the knowledge of Christ,' were again, by the artful seduction of false teachers, entangled in those polluting practices, and so 'overcome' as habitually to indulge in their corrupt inclinations, their 'latter end,' after they had learned thus to pervert the Gospel, would be far worse than the beginning, when they had sinned in ignorance; as they must have done violence to far clearer light and fuller conviction. (Scott.) So in Thucydides, i. 86, we have *διπλασίας ζημίας ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγένηνται.*

21. This is illustrative of the last clause of the preceding verse, and is meant to show that apostasy, or living unworthy of their Christian profession, is worse than a state of heathenism, since *ignorance* would then have been some excuse; whereas, by sinning against knowledge, they were at once more condemned and more hardened.

22. The baseness of the conduct of such persons is further illustrated by an apt comparison, formed on two proverbs; one derived from Prov. xxvi. 11, and the other probably current in the East,—both of them representing in the strongest light the folly of those who returned to vices which they had before abandoned. So in Arrian, Epict. iv. 11. 29, we have *ἀπελθὲ καὶ χοίρῳ διαλέγου, ἵν' ἐν βορβόρῳ μὴ κυλίηται.* *Ἐξέραμα* is from *ἐξεράω*, which signifies not only to *vomit*, but to *spit*. *Κύλισμα βορβόρου* means, lit., their wallowing place.

III. The Apostle here declares, that he wrote this, as he had done the former Epistle, to put them in mind of Christ's final advent to judgment, and to induce them to prepare for it. But he warns them that they must expect to hear the notion ridiculed by foolish and profane persons. To show how ill founded is this ridicule, he intimates that the *first* constitution of the earth was such as to occasion the Flood, and that the present frame tends to a dissolution by fire, which will take place at its appointed time; and that the reason why it is delayed is, to give men an opportunity for previous preparation; but that when the purposes of God are accomplished, the day of the Lord will come suddenly, and the world be destroyed by an universal conflagration; after which there will be new heavens and a new earth for the righteous. Accordingly, that it highly behoved them to *prepare* for that awful consumma-

ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ
διάνοιαν· μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν 2
ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς,
τοῦ Κυρίου καὶ Σωτῆρος· [b] τοῦτο πρῶτον γινώσκοντες, ὅτι 3
ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαῖκται, κατὰ τὰς
ἰδίας αὑτῶν ἐπιθυμίας πορευόμενοι, [c] καὶ λέγοντες· "Ποῦ 4
ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ
πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτί-
σεως." [d] Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ 5
ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα,
τῷ τοῦ Θεοῦ λόγῳ, [e] δι' ὧν ὁ τότε κόσμος ὕδατι κατα- 6
κλυσθεὶς ἀπώλετο. [f] Οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ 7
λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρί-

b 1 Tim. 4. 1. 2 Tim. 3. 1. Jude 18.
c Isa. 5. 19. Jer. 17. 15. Ezek. 12. 22
d Gen. 1. 6, 9. Ps. 24. 2. & 33. 6. & 136. 6.
e Gen. 7. 10, 21.
f Ps. 102. 27. Isa. 51. 6. Heb. 1. 11. 2 Thess. 1. 8. infra v. 10.

tion by holiness and stedfastness in the faith. (Benson.)

1. *ταύτην—γράφω ἐπιστολήν.*] Meaning, 'This is the second Epistle, beloved, that I am writing to you.' *'Εν αἷς*, 'in [both of] which,' for *ἐν ᾗ, ὡς καὶ ἐν τῇ πρώτῃ. Τὴν εἰλ. διάνοιαν*, 'your pure and well-disposed minds.' The Commentators cite from Plato the phrase *εἰλικρινεῖ τῇ διανοίᾳ χρώμενος*. So an Apocryphal writer in Fabr. Cod. Ps. v. t. i. 734, has *εἰλ. καὶ καθαρὰ διάθεσις*.

3. *τοῦτο πρῶτον γινώσκοντες*, &c.] By *πρῶτον* is to be understood not so much what was to happen *first*, as a *premise*, from whence they might conclude they ought to remember the predictions of the Prophets, and the injunctions of the Apostles; see Benson, and the Note on i. 20. At *ἐπ' ἐσχάτου τ. ἡμ.* supply *μέρους*, *hereafter;* the expression not denoting any precise time, but either a remote or soon approaching one, as best suits the context. After *τῶν ἡμερῶν* many MSS. and almost all the Versions add *ἐν ἐμπαιγμονῇ*, which is approved by most Critics, and introduced into the text by Bengel, Griesbach, Tittman, Vater, and Scholz. Whether taken with *ἐμπ.* for *σὺν ἐμπ.*, or with *ἐλεύσονται*, the addition certainly strengthens the sense; denoting 'shameless scoffers.' But there is not sufficient external authority to warrant its adoption; and internal evidence is rather against it. The term *ἐμπαιγμονὴ* is, I believe, found no where else.

4. *λέγοντες· Ποῦ ἐστιν*, &c.] By *αὐτοῦ* is plainly meant *Christ.* From the character of the persons, this cannot import any inquiry into the promises of Christ's coming in Scripture; nor is it to be thought (with some) that they expected his second coming, and thought it long. It is merely to be regarded as a popular form of expression, in which was implied a disbelief that he would come *at all*, and an insinuation that there was no hope of an event so long delayed. By his *coming* is meant his coming to *judgment*, as appears from the answer to those scoffers, vv. 5—13.

— *ἀφ' ἧς γὰρ—κτίσεως.*] q. d. 'Our fathers have successively died, nor has any one come to life; and as from the creation of the world all things are carried on by an alternate course of living and of dying, so does the order of nature remain the same. Thus they will fancy that what has been so long deferred will never come to pass.' (Rosenmuller.)

5—7. To this objection of the scoffers, that all things remained the same from the beginning of the creation, and therefore would continue so, St. Peter answers, that this is not the fact; for the world had been once destroyed by water, and would be again by fire. (Rosenmuller.)

5. *λανθάνει αὐτοὺς τ. θέλ.*] This is commonly supposed to import a wilful ignorance of what they might have known, but *cared not* to know. But the sense rather seems to be, 'it escapes the notice of those who opine (or give it as their opinion) that,' &c. And so in Herodian, v. 3. 11, we have *εἰκόνα ἡλίου ἀνέργαστον εἶναι θέλουσι.* By *οὐρανοὶ* we are to understand, not the ethereal, but the *aërial* heavens.

Of the words following, *καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα* (which are obscure and have been variously understood), the most probable sense appears to be that assigned by Capellus, Kypke, Elsner, Rosenmuller, and Pott, 'the earth, with its atmosphere (i. e. the aërial heaven), being formed out of water, and consisting by means of water;' *συνεστ.* being for *σύστασιν ἔχουσα*. So Thales said that *πάντα ἐξ ὕδατος συνιστάναι*; as also did other philosophers. The Apostle thus means to confute those deriders, by proving that things had *not* continued as they were from the creation; and that such an assertion supposes utter ignorance on their part of what they might have known, both from the book of Revelation, and, indeed, the book of Nature;—ignorance of the natural constitution of the earth, which, he proceeds to say, is physically ordained to bring on its own destruction by *fire* at some future period, as it did formerly by *water.*

6. *δι' ὧν.*] Some here supply *ὑδάτων*; others, *τῶν οὐρανῶν καὶ τῆς γῆς.* I should prefer *πραγμάτων*; meaning, by which constitution of things.

7. *οἱ δὲ νῦν οὐρανοὶ—ἀνθρώπων.*] From the circumstantial manner in which the final conflagration of the heavens and the earth is contrasted with the destruction of the old world, it is plain that the Apostle has given, not a figurative, but a real representation of what will hereafter take place.' See Abp. Sharp, in D'Oyly and Mant.

8 σεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. [g] Ἓν δὲ τοῦτο g Ps. 90. 4. h Isa. 30. 18.
μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ Ezek. 18. 23, 33.
9 ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. [h] Οὐ βραδύνει & 33. 11. Hab. 2. 3.
ὁ Κύριος τῆς ἐπαγγελίας, ὥς τινες βραδυτῆτα ἡγοῦνται· Rom. 2. 4. 1 Tim. 2. 4. infra v. 15.
ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι, Heb. 10. 37. 1 Pet. 3. 20. & infra 15.
10 ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. [i] Ἥξει δὲ ἡ ἡμέρα i Ps. 102. 27. Isa. 51. 6.
Κυρίου ὡς κλέπτης [ἐν νυκτί]· ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν Matt. 24. 35, 43, 44. 1 Thess. 5. 2.
παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ Rev. 3. 3. & 16. 15.
11 τὰ ἐν αὐτῇ ἔργα κατακαήσεται. Τούτων οὖν πάντων λυο- & 20. 11. & 21. 1.
μένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς
12 καὶ εὐσεβείαις, [k] προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν k Ps. 50. 3. 2 Thess. 1. 8
τῆς τοῦ Θεοῦ ἡμέρας, δι᾽ ἣν οὐρανοὶ πυρούμενοι λυθήσονται,
13 καὶ στοιχεῖα καυσούμενα τήκεται. [l] Καινοὺς δὲ οὐρανοὺς l Isa. 65. 17. & 66. 2.
καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, Rev. 21. 1. m 1 Cor. 1. 8. Phil. 1. 10.
14 ἐν οἷς δικαιοσύνη κατοικεῖ. [m] Διὸ, ἀγαπητοὶ, ταῦτα προσ- 1 Thess. 3. 13. & 5. 23.

8, 9. The Apostle here proceeds to show *why* the Lord defers the last judgment; namely, out of his long-suffering, and that the sinner may come to repentance; and this he prefaces with a saying found in Ps. xc. 4, and frequent in the Rabbinical writings.

9. *οὐ βραδύνει—ἡγοῦνται.*] Meaning, 'The Lord does not procrastinate respecting his promises, as some think, [attributing to him] a slowness of performance.' The scoffers had probably said, that either God had really made no such engagement to judge all men according to their works; or that, if he had, he had not leisure to fulfil it. At *ἐπαγγ.* supply *ἕνεκα*, *quod attinet ad.* And by *promise* is to be understood *fulfilment of promise*; namely, that he would return to judgment. The argument is, that the *delay* of the catastrophe in question does *not* proceed from God's slowness in making his assurance good (by coming to judgment and putting a final end to the mundane system); especially if we consider that the measure of time with the Deity and with men is quite different; *time* being as nothing to him in whose sight *all* is eternity; but that he delays from *long-suffering*, in order that all may have the opportunity of repentance.

10. *ἥξει—ἐν νυκτί.*] The words *ἐν νυκτὶ* are in several MSS. and Versions, and some Fathers, not found; and are cancelled by most recent Editors. They are probably an interpolation from 1 Thess. v. 2.

— *ῥοιζηδὸν παρελεύσονται*] 'with a mighty crash;' *ἠχητικὸν*, as Hesych. explains. So in Hero ap. Musæum, 339, we have *ῥοιζηδὸν προκάρηνος ἀπ' ἠλιβάτου πέσε πύργου.* By this we may understand that the world will pass away only as to the purpose it had served; for, as Benson observes, 'it is not necessary to suppose, with some, that the world will be annihilated, or removed with its atmosphere, from its present orbit.'

— *στοιχεῖα δὲ καυσ.—κατακ.*] Many think that *στοιχ.* cannot denote the *elements* properly so called, but the *heavenly bodies*. But the usual signification of the word may be retained; see Benson. It denotes the *component parts*, those on which *the Creator* (as it were) *went* in the work of creation. By *τὰ ἔργα ἐν αὐτῇ* are meant the various works of human art and industry. Thus (to use the words of our *English* Æschylus),

'The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
And all that it inherits, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind!'

11. *ποταποὺς δεῖ ὑπάρχειν*, &c.] We should here have expected first an *interrogation*, and then an *answer* to it. The question and answer, however, are intermingled. The interrogation, indeed, here, as often, partakes of the nature of *exclamation.*

— *ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις.*] *Εὐσεβ.* is explanatory of *ἁγ. ἀναστ.* The use of the word in the *plural* is so rare, that not even the last Edition of Stephens' Thesaurus contains any example. I have, however, met with one in Josephus, Antiq. xviii. 5. 3, *οὐδὲν ὠφελεῖ πληθὺς, οὐδ' ἄλλη ἀλκὴ τῶν ἐπιτετευγμένων, δίχα τῶν πρὸς τὸ θεῖον εὐσεβειῶν*, 'acts of piety;' in which, as in the present passage, the plural is used with reference to the *persons* conjointly; by which the plural is required.

12. *σπεύδ. τὴν παρ.*] *Σπεύδ.* is well rendered by Prof. Scholefield, 'hastening on,' as Thucyd. vi. 39, *κακὰ σπεύδοντες.* Yet, though a good literal version, this seems not the *full* sense of the word, which is rather 'mentally hastening after, or anticipating:' a sense, indeed, communicated by the preceding term; the complete sense of both being, 'earnestly expecting and ardently wishing and *anticipating.*' *Δι' ἣν*, scil. *ἡμέραν* or *παρουσίαν*. On the next words see Note at vv. 7, 10, and Benson and Macknight.

14, 15. Meaning, 'Wherefore, seeing that ye expect such things [are some time to happen], strive, by being unspotted and blameless, to be found of him in peace; and reckon, [as you justly may] that this long-extended forbearance of the Lord is meant to be our salvation;' i. e. to promote it by giving us an opportunity for *working it out.*

14. *Σπουδάζειν* is here used (as at 2 Tim. ii. 15.

δοκοῦντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι
n Rom. 2. 4. supra v. 9. ἐν εἰρήνῃ· [n] καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν 15
ἡγεῖσθε. Καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος
o Rom. 8. 19. 1 Cor. 15. 24. 1 Thess. 4. 15. κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν, [o] ὡς καὶ ἐν 16
πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων. Ἐν
οἷς ἐστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρε-
βλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν
p Mark 13. 23. ἀπώλειαν. [p] Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσ- 17
σεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε
τοῦ ἰδίου στηριγμοῦ. αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ 18
Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ
νῦν καὶ εἰς ἡμέραν αἰῶνος! ἀμήν.

Hebr. iv. 11, and 2 Pet. i. 10) of diligence in 'working out our salvation' (Phil. ii. 12), and making our calling and election sure, supra i. 10. Αὐτῷ is by the Commentators construed with εὑρεθῆναι, or taken as standing for παρ' αὐτοῦ; but its true construction seems to be with ἄσπιλοι καὶ ἀμώμητοι, as is plain from the parallel passages in Col. i. 22, ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ, scil. τοῦ Θεοῦ, and Jude 24. Heb. ix. 14, ἄμωμον τῷ Θεῷ. Thus, in the present case, αὐτῷ stands for ἐνώπιον αὐτοῦ, and at εὑρεθ. may be supplied, from αὐτῷ preceding, παρ' αὐτοῦ. I have pointed accordingly. Ἐν εἰρήνῃ means 'in peace with *their great* JUDGE,' that 'peace which passeth all understanding.' See Note on Rom. ii. 10.

15. καθὼς καὶ ὁ ἀγαπητὸς, &c.] We may suppose the Apostle to here refer generally to those Epistles of St. Paul which were written to the Asiatic Churches; for though addressed to particular Churches or persons, they were intended for general circulation, and in all of them he has written of the things mentioned, vv. 14, 15; as, for instance, Eph. ii. 3—5. Col. i. 21. 1 Tim. ii. 4.

16. ἐν οἷς ἐστι δυσνόητά τ.—ἀπώλειαν.] Here some difference of opinion exists as to the sense, which mainly depends upon the *reading*. Instead of the vulg. οἷς, several Versions and some Fathers have αἷς, 'the Epistles;' which is preferred by Beza, Mill, Benson, and Dr. Maltby, in a Sermon on this text, who thinks that 'it agrees far better with the context; though (for reasons which will readily occur to the minds of Critics) the other might, at an early period, usurp its place.' Yet the weight of authority is decidedly in favour of οἷς, which is retained by all the Editors, and preferred by most of the Commentators. By *things* are meant *subjects*; though it is probable the Apostle had also in view the difficulty of St. Paul's *manner of writing* on those subjects, as well as the subjects themselves.

By the term ἀμαθεῖς is to be understood, not so much *unlearned*, as unacquainted with the subjects there discussed, and the *manner* of discussing them; including, of course, the *style*. Ἀστήρικτοι, i. e. having no fixed principles of Christian doctrine to guide them. By τὰς λοιπὰς γραφὰς we must understand all the Scriptures of the New Test. then extant, as well as those of the *Old*.

— πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.] Render, 'in suam perniciem' (so supra ii. 1, we have αἱρέσεις ἀπωλείας, 'highly pernicious heresies'), 'to their great spiritual injury,' and consequently tending to the perdition of their souls.

17. φυλάσσεσθε.] Lit., 'be on your guard:' a sense of the word rare, though I have noticed it in the Test. xii. Patr. p. 648.

— τῇ τῶν ἀθέσμων πλάνῃ συναπ.] 'hurried away (see Note on Gal. ii. 13) by the error and deceit of those lawless scoffers' mentioned supra ii. 7. In συναπαχ. there is a metaphor taken, Benson thinks, from a torrent; but it is rather (as that at 1 Cor. xii. 2, πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι, where see Note, and especially that at Rom. xii. 16) taken from a *crowd*. Συμπεριενεχθέντες would have been the more usual term. From the verb being here followed by a dative of *thing*, not person, it is meant to be taken in the *secondary* sense of 'yielding to.' Of this use (not a little rare) I have noted an example in Joseph. Ant. xv. 10. 4, μὴ συμπεριφ. τοῖς ἐπιτηδεύμασι.

— τοῦ ἰδίου στηριγμοῦ.] Meaning (in opposition to ἀστήρικτοι at ver. 16) constancy in the faith as well as in the purity of doctrine. On the force of the expression ἐκπίπτειν see Note at Gal. v. 4.

18. αὐξάνετε.] Here, as in other verbs, there is implied a notion of *endeavour*, i. e. 'strive to grow continually:' an injunction, as is truly observed by Bp. Bull, Exam. p. 82, which has no bounds short of the high perfection attainable by the grace of Christ; so that we are held bound always to increase in virtue, εἰς μέτρον ἡλικίας τελείας, as Clem. Alexandrinus says. Whence it is plain that the Romish doctrine of works of supererogation is utterly excluded.

# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

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1 I. [a] Ὃ ἮΝ ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς a Lu. 24. 39
ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλά- John 1. 1, 14. & 20. 27. 2 Pet. 1. 16.

THIS Epistle has been universally admitted (except by Marcion and the other early heretics) to be from St. John, though the writer's name is neither prefixed nor subjoined; its authenticity being attested at once by external and internal testimony. The time, however, *when*, and the place *where*, it was written, are alike uncertain. Some assign to it as early a date as A.D. 68; others, as late a one as the end of the first century. The arguments for an *early* date probably preponderate; yet there is no sufficient reason, with the generality of Critics, to suppose it written *so* early as even the year 68. We may rather adopt the opinion of those who think it was written *at least after* the destruction of Jerusalem, and before the writer's exile to Patmos. Beyond *that* period we are forbidden to carry it, for certain reasons stated by Benson, Hales, and others. In addition to which, it may be observed that the same reasons of *probability*, which exist for an *early*, rather than a late date to St. John's *Gospel* serve to establish an early date for this *Epistle*. Though to suppose, with Michaelis and Dr. Hales, that it was even written *before* the *Gospel*, is grounded on no proof or verisimilitude; for, as to the argument urged by Michaelis, it has little or no force, and that of Dr. Hales rests on no solid basis, being merely founded on an error of his own in philology, when he assigns to *μεμαρτύρηκε* (John xix. 35) the sense 'he had delivered the testimony before;' whereas it is plainly to be taken, according to that idiom frequent in Scripture (and especially in St. John's writings), by which the Preterite is used for the Present tense, or rather has the sense of past *and* present. See Glass, Phil. Sacr. p. 301, and Alt's Gr. Gr. of the New Test. § 55. p. 127. Thus the sense is 'he hath [hereby] testified and doth testify.' And to suppose, with Michaelis, that if St. John had already given a confutation of the heresies he meant to check when he wrote his Gospel, he would have thought it unnecessary to have again declared their falsehood,—that surely makes nothing to the argument; for what is more certain, than that heresies and errors of all kinds require to be refuted *over and over again*? Nay, one should think it not improbable that Dr. Lardner might be right in assigning 80 as the date, but that the Epistle seems to be a kind of *supplement* to the Gospel; in short is (as Dr. A. Clarke observes) to the Gospel what a *pointed* and forcible *application* is to a sermon. Accordingly Dr. Lücke, in the Introduction to his able work on this Epistle, though he admits the exact time when the Epistle was written to be doubtful, yet maintains one thing to be certain, that it was written subsequently to the Gospel.

The great *purpose* of St. John in this Epistle was, as Dr. Lücke says, to exhort his readers to constancy and firmness in the faith, to draw their attention to the chief defects in the Christianity commonly professed, but especially to impress on their minds the commandments to sanctification and brotherly love, and thus preserve them from the seductions of Antichrist; but, united therewith, is a subordinate, but yet highly important one, of preserving them from doctrinal error; on the precise nature of which, and the character of the seducers and antichrists, much difference of opinion exists. From the profound investigations of Dr. Lücke, it appears to have been the intent of St. John, in this Epistle, to encounter both the Docetic heresy as to the humanity of Jesus Christ, and the Antinomian heresy of those who, grossly misinterpreting the language of St. Paul as to the *νόμος*, or revealed Law of God, perverted the Christian liberty into an antichristian libertinism,—confounding all moral distinctions, and deciding as to what was or was not sin, not according to the revealed law of God, but according to an indefinite so called Christian *feeling* of their own. To guard against this antichristian error, seems to have been one of the immediate *occasions* of writing the Epistle, though such may not have been its main *purpose*.

It is probable, then, that the Epistle was written after the death of all the other Apostles; and as to the disputed question respecting the *persons* to whom it was addressed, there is reason to coincide in the opinion of those who think that it was intended as a kind of circular letter, or *general* address to all the Christians of all the churches, especially in Asia Minor.

As the present composition has none of the characteristics of an Epistle (being without inscription, salutation, &c.), it has by some (as Michaelis) been thought more proper to denomi-

b John 1. 1, 2. Rom. 16. 26. Col. 1. 26. 2 Tim. 1. 10. Tit. 1. 2. c John 17. 21. 1 Cor. 1. 9. d 2 John 12.

φησαν, περὶ τοῦ Λόγου τῆς ζωῆς· ([b] καὶ ἡ ζωὴ ἐφανερώθη, 2
καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν
τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν Πατέρα, καὶ ἐφα-
νερώθη ἡμῖν·) [c] ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν 3
ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοι-
νωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ
αὐτοῦ Ἰησοῦ Χριστοῦ. [d] καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ 4

nate it a *treatise:* an opinion, however, ably refuted by Lücke, who well observes that Michaelis, measuring these Epistles by a Pauline standard, does not bear in mind the peculiar manner of St. John, and judges of the form of apostolical literature according to the form of the modern. We may here steer a middle course, regarding this composition as a *didactic address*, with the internal character, though not the external form, of an Epistle.

The *style* of this Epistle is, like that of the *Gospel*, simple and unadorned, and in which the sense is more to be traced from the context, than deduced from the words themselves,—of which the brevity in certain cases occasions no little obscurity,—where, in short, the words in themselves are plain, but the exact import difficult to be determined; or, again, where the sentences, considered separately, are plain, but the connexion between them is by no means clear. Moreover, as Lücke observes, the *aphoristic* character of the Epistle increases the difficulty of tracing the chain of thought; so that although, upon the whole, it is clear and simple, yet as *strict precision* is not found, it is occasionally more difficult there to determine the exact sense than in the Epistles of St. Paul.

Finally, this Epistle is characterised by an artless but dignified simplicity, and unaffected mildness and benevolence, united with a paternal authority, by which it has something in it exceedingly impressive—such, in short, as we may emphatically style 'speaking the truth in love.' It is, indeed, in all respects worthy of 'the disciple whom Jesus loved.'

1—4. These verses form a sort of *proeme* to the Epistle, in which the Apostle commences with adopting the same *declaratory* style as in his Gospel, entering at once upon the great subject of his present discourse; namely, 'that uncreate and self-existent Excellency (the Λόγος τῆς ζωῆς) which had been from the beginning, as coequal and co-eternal with the Father, and had at length become incarnate for the salvation of men.' Thus the Apostle, as observes Bp. Horsley, opens with the fundamental topics of God's perfections, man's corruption, and Christ's propitiation.

1. ὃ ἦν ἀπ' ἀρχῆς, &c.] Of this passage the construction is much cleared by throwing ver. 2 into a parenthesis, according to the punctuation above adopted. Here it has been not a little disputed whether by ὃ ἦν ἀπ' ἀρχῆς, and τοῦ Λόγου τῆς ζωῆς, be meant a *thing* (i.e. the word of eternal life in the Gospel), or a *person*, namely, the *Redeemer*, as God manifest in the flesh. That there is a reference to the Gospel is unquestionable; and quite manifest, too, is it that there is a reference to the LOGOS, otherwise, as says Dr. Pye Smith, the plain parallelism with the first verse in the *Gospel* of St. John will be lost; and indeed this is required by the whole context: though (as the same learned writer observes) it would still remain clear that Christ is personally intended under the epithet (ver. 2) ἡ ζωὴ, 'the life,' 'the eternal life,' and 'that which was *from the beginning;*' for the predicates to these agents can only be affirmed of a *personal agent.* Under these circumstances, the best mode of solving the difficulty will be to suppose, with Dr. Lücke, that there is here a *two-fold* reference—first, to the doctrine of the Gospel, and secondly, to the Logos.

The several expressions ἀκηκόαμεν, ἑωράκαμεν, ἐθεασάμεθα, and ἐψηλάφησαν are meant to denote, by climax, information and knowledge of the most complete kind; ἐθεασάμεθα expressing the idea of closer contemplation and more intimate familiarity than ἑωράκαμεν. In αἱ χεῖρες ἡμῶν ἐψηλάφησαν we have a figurative mode of expressing any thing being *ascertained* to be true by the most minute examination. So Acts xvii. 27, εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν. From the χεῖρες being here *expressed*, there may be supposed to be an allusion to what is related in Luke xxiv. 39, and John xx. 27; probably to indirectly refute the notion of some heretics, that Jesus had not a substantial body.

2. ἡ ζωὴ] for ὁ Λόγος τῆς ζωῆς just before. Render, 'And this life (meaning Author of life, and Giver of life, the Word,) was manifested [among us], and we Apostles have seen it, and do witness and declare unto you [the message of] that eternal Life, or Word, which was with the Father (see John i. 1, 2), and was manifested unto us [in the flesh].' See iii. 5. John i. 14. 1 Tim. iii. 16.

3. ὃ ἑωράκαμεν καὶ ἀκηκ., &c.] 'that [I say] which we have seen and heard, announce we unto you;' as the Apostle had already done in his *Gospel*, which had probably not long preceded this Epistle.

— καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα, &c.] These words indicate the *purpose* of the annunciation just mentioned—namely, 'that ye also may participate with us in the benefits of this life or sal vation];' the Apostle here adverting to the *nature*, in order to show the *dignity* of that communion, —viz. a participation in the privileges bestowed by God the Father on men, through his Son Jesus Christ. The δὲ may be rendered *now.*

4. This verse, as Lücke observes, serves to more precisely indicate the *object* of the present Epistle.

— καὶ ταῦτα γράφομεν ὑμῖν, ἵνα, &c.] 'And [accordingly] these things write we unto you, that your spiritual joy (that joy in the Lord spoken of in Phil. iii. 1. iv. 4,) [which you have from that communion] may be complete.' This joy, it is shown further on, would alone be attained by *faith*,

5 χαρὰ ὑμῶν ᾖ πεπληρωμένη. [e] Καὶ αὕτη ἐστὶν ἡ * ἀγγε- e John 1. 9. & 8. 12.
λία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ & 9. 5. & 12. 35, 36.
6 Θεὸς φῶς ἐστι, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. Ἐὰν
εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει
7 περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· [f] ἐὰν f Heb. 9. 14. 1 Pet. 1. 19. Rev. 1. 5.
δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ,
κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ
8 τοῦ Υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. [g] Ἐὰν g 1 Kings 8. 46.
εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ 2 Chron. 6. 36. Job 9. 2.
9 ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. [h] Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας Prov. 20. 9. Eccl. 7. 20. James 3. 2.
ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, h Ps. 32. 5. Prov. 28. 13.
10 καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. ἐὰν εἴπωμεν ὅτι οὐχ
ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ
οὐκ ἔστιν ἐν ἡμῖν.

as evinced in a *life* agreeable to the precepts of the Gospel.

5. καὶ αὕτη ἐστὶν, &c.] Here, and in the verses following, St. John more fully opens the *nature* of that message which the Apostles had heard from Jesus Christ, and were to deliver to the world.

For ἐπαγγελία, ἀγγελία is edited, from many MSS., Versions, Fathers, and early Editions, by Wetstein, Griesbach, Matthæi, Knapp, Tittman, Vater, and Scholz; and rightly; for ἐπαγγ. is evidently a gloss. The sense here seems to include the notions of *message* and *declaration.* To show the *true nature* of the doctrine contained in this ἀγγελία, the Apostle lays down, in the words following, a fundamental and unquestionable position, that 'God is the great Fountain of light and purity, unsullied by any shadow of darkness or pollution whatever.'

6. The Apostle here means to argue, that as this is the nature of God, the doctrines and precepts which come from him must be of the same kind; true religion may be distinguished from counterfeit by this criterion; and especially his spiritual worshippers, who really have communion with him, may be known by their conformity to him. (Scott.)

— καὶ ἐν τῷ σκότει περιπ.] 'and yet live in the habitual commission of impurity and vice.' For such is the full sense; see Eph. v. 8. Οὐ ποιοῦμεν τὴν ἀλήθ., 'we do not act agreeably to the doctrine of truth in the Gospel.' The expression ποιεῖν ἀλήθειαν is one peculiar to St. John, and, as Luke observes, corresponds to that of St. Paul, Eph. iv. 15, ἀληθεύειν. By *having communion with God* is meant being true Christians. Comp. 2 Cor. vi. 14.

7. Here are strongly contrasted the blessed effects of the *opposite* conduct.

— ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, &c.] Meaning to say (as Lücke expresses it) that 'only he who is in deed and in truth in communion with God, and accordingly like God himself, is in the light, and likewise removes from himself all darkness, and walks in the divine light (ἐν τῷ φωτὶ), i. e. strives to become like unto God,—only such an one is a true Christian,—only such an one really belongs to the holy fraternal community of Christians,—only such an one can become conscious of Christ's redeeming power, and experience its effect on himself.' The expression κοινωνίαν μετ' ἀλλήλων must, from the context (see ver. 6), denote the holding mutual communion with God, and he with us; implying that *communion of the saints* elsewhere spoken of.

— καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ, &c.] In these words (forming the counterpart to the preceding) we have pointed out the blessed *effects* of that communion, and consequent imitation of the Divine perfections. Render, 'And [then] the blood (i. e. sacrifice) of Jesus Christ his Son cleanseth us from all [repented] sin;' namely, by ratifying the covenant of pardon to the truly penitent. See infra ii. 2, and Bp. Bull's Harm. p. 56.

8—10. While the Apostle strenuously insists on the necessity of an habitual holy walk, as the effect and evidence of the knowledge of God in Christ Jesus, and of communion with him; he guards with as much care against self-righteous pride, as against an antinomian perversion of the Gospel. (Scott.)

8. ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, &c.] For those are said to deny that they have sinned, who deny that they have *incurred guilt* by sin, and so either excuse or palliate what they have done, and dissemble the fault.

— ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.] Meaning, that 'they who so speak or think only deceive themselves, and truth and holiness have no place in their hearts' (see Bp. Bull's Harm. p. 56). This assertion is *repeated* at ver. 10, with the additional declaration, that by thus denying the consciousness of sin in ourselves, we do not only deceive ourselves, but make God a liar, i. e. (by a form of expression occurring also at Job xxiv. 25) we contradict what he has himself declared, that 'all have sinned and come short of the glory of God' (Rom. iii. 20. 23), and in short renounce his word (ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν); his word (i. e. his revelation in the Gospel, see John v. 38) has no place in or about our hearts. See James i. 21.

9. To those on the contrary, who are convinced of, and acknowledge, sin (ἐὰν ὁμολογῶμεν τὰς

a Rom. 8. 34. 1 Tim. 2. 5. Heb. 7. 24, 25. & 9. 24.
b John 4. 42. Rom. 3. 25. 2 Cor. 5. 18. Col. 1. 20. infra 4. 10, 14.

II. [a] ΤΕΚΝΙΑ μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρ- 1
τητε· καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν
Πατέρα, Ἰησοῦν Χριστὸν, Δίκαιον, [b] καὶ αὐτὸς ἱλασμός ἐστι 2
περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον,
ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. Καὶ ἐν τούτῳ γινώσκο- 3
μεν, ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

ἁμαρτίας), humbly casting themselves on the mercy of God for repented and forsaken sin,— to these, it is shown, 'God is faithful to forgive them their sins,' &c.; i. e. he is so faithful to his promises, and just to his covenant engagements [to Christ their surety], as to forgive them their sins, and purify them from all unrighteousness. For such is, I apprehend, the true import of the terms πιστὸς and δίκαιος. 'God (as Lücke observes) is faithful to his promises because he is righteous; his righteousness makes him keep what he has promised and revealed as the law of the New Covenant, that the repentant and reforming sinner shall receive from him free pardon of former offences, and a new power of life.' 'In short, this (as observes Bp. Pearson) is the comfort of the Gospel, that as it discovers sin within us, so it propounds a remedy unto us; and so long as we can offend, so long may we apply ourselves unto God by repentance, and be renewed by his grace, and pardoned by his mercy.'

II. 1—11. The same argument is here continued; and to promote that holiness, which it is the great business of the Apostle to recommend in this Epistle, he urges the propitiation and intercession of Christ, and the necessity of showing our love to God by Christian love and charity, and by overcoming that immoderate love of the world so inconsistent with the love of God.

1. ταῦτα γράφω ὑμῖν, ἵνα, &c.] Meaning to say, that 'his great purpose in writing what he is now writing, is to warn them against sin, that they may not fall into it,' i. e. wilfully and habitually.

— καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν, &c.] Meaning, that 'if, indeed, any one (through human frailty) *do* sin, he need not *despair;* for in that case we have an advocate or intercessor with the Father;' i. e. one who, standing at the right hand of God, intercedes for us with God, or, as it is said in Hebr. vii. 25. ix. 34, prays for us as the eternal High Priest; see Note on John xiv. 16. So in Philo we have the terms παρακαλεῖν and παράκλητος frequently used of the Jewish High Priest interceding with God for the sins of the people.

From the absence of the Article at Δίκαιον Bp. Middleton thinks that we are forbidden to take it (as is commonly done) for τὸν Δίκαιον. And while, on the one hand, he is not for the disjunction of Δίκ. from the proper name, and uniting it (as is done by Benson, Wakefield, and most recent Commentators) with παράκλ., he, on the other hand, thinks the version 'Jesus Christ the righteous,' beyond the original. He would, therefore, render, 'Jesus Christ, a righteous person.' Yet to assign so frigid a sense merely because such seems required by the canons of the Greek Article, is surely to defend the Greek of the Apostle at the expense of something of far more consequence; and to rest thus much on a minute propriety, in a writer so little exact as St. John, is any thing but judicious. Moreover, the rendering of our common Version, 'the Righteous,' is demanded by the *context,* from which it plainly appears that Δίκαιον is to be referred not to παράκλητον, which precedes, but to ἱλασμὸς, which follows. So Lücke well remarks that the words καὶ αὐτὸς, ver. 2, are not *causal,* but *explicative,* equivalent to *idemque ille,* and standing, indeed, by a use frequent in St. John, for the relative ὅς; it being here the purpose of the Apostle to show that the office of Christ as Intercessor with God is founded on this, that he himself [the Righteous] became the ἱλασμὸς (answering to ἱλαστὴς in Levit. vi. 6, and often in the Septuagint) for our sins. Certainly there was a *propriety* in here styling Jesus Christ the Righteous or Just one (as Acts iii. 14. vii. 52. xxii. 14), with allusion to that suffering of 'the just for the unjust' (1 Pet. iii. 18), whereby he made atonement for our sins. In short, the title was here introduced (as Macknight observes) to make us sensible of the *dignity* of our Advocate, and of the *efficacy* of his Intercession on our behalf, founded on the merit of his death; see Dr. A. Clarke, and Mr. Scott. Finally, we may here suppose Δίκαιον put for τὸν Δίκαιον, on nearly the same principle as Χριστὸς, and sometimes Υἱὸς, is found to dispense with the Article; namely, because the particular individual is so familiar to the minds of those addressed as not to need being defined.

2. περὶ ὅλου τοῦ κόσμου.] Meaning, all mankind, the whole community of mankind, comprehending men of every description, good and bad, believers and unbelievers (see the Consecration Prayer in our Communion Service); the 'whole world,' as Dr. Barrow well remarks, being here, as often in St. John, said in contradistinction from all *Christians,* to denote all such as had not embraced Christianity. So at 1 Tim. iv. 10, it is affirmed that God 'is the Saviour of all men, especially of them that believe;' and at John iv. 42, and infra iv. 14, Christ is said to be 'the Saviour of the world.' 'Hence,' as observes Bp. Beveridge, 'all particular persons comprehended under that general designation are capable of receiving the benefit of Christ's sufferings, if they will but apply them rightly to themselves.' So speaking, then, 'the Apostle (as Lücke observes) refers to the distinction between Christians and non-Christians generally; and that, we may suppose, in order to check the self-complacent pride of Christian particularism and spiritual pride against the world that lay in error and sin; by directing the attention of believers to God's *universal grace.*'

3—6. Here, by way of further unfolding what was said supra i. 5, 6, the Apostle shows the necessity of repentance and reformation; evincing that a mere outward profession, unaccompanied by holiness of life, is vain and fruitless; also that

4 [c] ὁ λέγων· “Ἔγνωκα αὐτὸν,” καὶ τὰς ἐντολὰς αὐτοῦ μὴ [c Supra 1. 6. infra 4. 20.]
5 τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. [d] ὃς [d John 13. 35. & 14. 21, 23. infra 4. 12, 13.]
δ᾽ ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη
τοῦ Θεοῦ τετελείωται. Ἐν τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ
6 ἐσμέν. [e] Ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος [e John 15. 4, 5. 1 Pet. 2. 21.]
7 περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. [f] Ἀδελφοὶ, οὐκ [f Infra 3. 11. 2 John 5.]
ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ᾽ ἐντολὴν παλαιὰν, ἣν

the only sure test of a saving *knowledge* of Christianity is an habitual *obedience* to God's commandments.

3. γινώσκομεν.] Render, 'we may know.' Ἐγνώκαμεν, i. e. 'have a knowledge of his will, or what he would have us to do;' the word having here, as Lücke observes, a *practical* sense; namely, as far as the *knowledge* of God leads men to *obedience* to God's commandments. Αὐτὸν, indeed, is most commonly referred to *Christ*, as being the nearer antecedent; but by some eminent Commentators (as Calvin, Beza, and Piscator) it is referred to *God the Father*, as the predominating grammatical subject in the preceding section; and that, as Lücke shows, very properly; since ver. 2 is merely parenthetical.

That this passage has nothing to do with the doctrine of *Assurance* has been fully evinced by Cudworth, in an admirable Discourse on this text, who well observes, that 'the best assurance that any one can have of his interest in God is the conformity of his soul to God.'

4. ὁ λέγων· Ἔγνωκα, &c.] The sentiment here is the same with, or very similar to, that further on, ver. 9; the *test* in either case being deficient, and consequently the pretence being evinced to be false.

5. ὃς δ᾽ ἂν τηρῇ, &c.] Meaning, that 'he who keepeth God's commandments is he alone who truly loves God; since in him love produces its proper effect, and is carried to its due height;' see 2 Cor. xii. 9. From the context it fully appears that here ἡ ἀγάπη τοῦ Θεοῦ cannot mean (as many Commentators explain) the love of God to *us* (as at iv. 9), but *our* love to God; as infra v. 15. iii. 16. v. 3, and often in the *Gospel* of St. John. With respect to the term τετελείωται, this is to be taken in a *qualified* sense. See Calvin.

In the next words we have the same sentiment as before, with the substitution of the synonymous phrase ἐν αὐτῷ εἶναι. This and other phrases occurring in St. John's writings, denoting communion with God, are meant to denote moral assimilation to God, which can only be attained by the profession and practice of the religion he enjoins; see more in Dr. Isaac Barrow, in D'Oyly and Mant. To this claim, namely, of abiding in God (on which and the consequences of the contrary, see John xv. 2), is, at ver. 6, applied the same test to prove its reality as at i. 5. 7, on *communion* with God; namely, whether the conduct be habitually conformed to the example of God, as consistent disciples imitate their master; with reference to the example of Jesus Christ, 'the righteous,' who, while on earth, always did that which was well-pleasing to the Father (John viii. 29), keeping his commandments, and abiding in his love (John xv. 10).

7. ἀδελφοὶ, οὐκ ἐντολὴν καινὴν, &c.] On the particular commandment meant by the Apostle in this and the next verse a difference of opinion exists. Some suppose it to be the injunction to the love of God and obedience to him contained in the immediately *preceding* verses, 3—6; while others understand him to allude to the commandment in the *following* verses, to 'love one another as Christ had loved them.' Now, this precept might be called *old*, as having been inculcated from the beginning of the Gospel by Christ himself, and recorded in the Apostle's Gospel, xiii. 34, 35, to which passage he probably alludes. And yet, though an old commandment, it might, on the other hand (πάλιν, as in Matt. iv. 7), be called *new*, either as being Christ's new commandment,—that first enjoined by him so as to be made the badge of distinction to the true professors of his religion,—or because urged from *new* and superior *motives* and *obligations*, and enforced by a new and perfect example:—new also, if we consider the *standard* to which the duty was raised, καθὼς ἠγάπησα ὑμᾶς, and thus to be performed in a new *manner*, and made a peculiar characteristic of the Christian religion. In fact, the precept, if not absolutely new, as being a part of the law of nature, and a precept of the Jewish religion, was yet new as regarded the *persons* to whom it was promulgated, considering the sentiments and practice of the age, when selfishness had almost eaten out all practical religion, Thus considered, it might be regarded as new, both with respect to Christ and to themselves; for such seems to be the import of the words ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, which I have thrown into a parenthesis; whereby will be removed the great difficulty of making the words ὅτι ἡ σκοτία παράγεται—φαίνει connect with the preceding. They refer to what was just before said, πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, and may *either* be understood, as some suppose them (see Whitby and Bp. Horsley), to assign a reason for calling the precept of brotherly love a new commandment, namely, as receiving additional authority from the light of the Gospel; *or*, as meant to suggest *why* this new precept should be observed in a new and far more perfect manner; namely, since the comparative darkness of Judaism is fast passing away, and the true light of Gospel truth is shining among them in full splendour; and they may therefore well be expected to evince the *works* of light, inasmuch as *Christians* might be expected to be more exact in their obedience to God, and more abounding in love to one another and to all men, than ever believers had been under the darker dispensation of the Law. Thus *hinting* an admonition *directly* urged by St. Paul, Rom. xiii. 11, 12. Specious, however, as is this latter view, it involves so much harshness, and so disturbs the natural connexion of this whole portion of the chapter, that it can-

εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ, ἔστιν ὁ λόγος ὃν
ἠκούσατε ἀπ' ἀρχῆς. [g] πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, 8
ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παρά-
γεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. [h] ὁ λέγων ἐν 9
τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ
ἐστὶν ἕως ἄρτι. [i] Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ 10
μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν· [k] ὁ δὲ μισῶν τὸν 11
ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περι-
πατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε
τοὺς ὀφθαλμοὺς αὐτοῦ. [l] Γράφω ὑμῖν, τεκνία, ὅτι ἀφέων- 12
ται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. Γράφω ὑμῖν, 13
πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· γράφω ὑμῖν, νεα-

g John 1. 9. & 8. 12. & 13. 34. & 15. 12. Rom. 13. 12. 1 Thess. 5. 5, 8.
h 1 Cor. 13. 2. 2 Pet. 1. 19. infra 3, 14, 15.
i John 12. 35. 2 Pet. 1. 10.
k Infra 3. 14.
l Luke 24. 47. Acts 4. 12. & 13. 38.

not safely be adopted. The *former* one is therefore to be preferred, as involving far less difficulty than the other,—especially according to the mode of explanation adopted by Dr. Lücke, who lays down the following statement of the context: 'St. John having said of the imitation of Christ, ver. 6, and of the walking in the light, that this is for his readers an old, long known, yet never an obsolete, but ever a new, commandment, he adds, with reference to this contrast, that this ἐντολὴ is certainly true and established (ἀληθὲς), and that its truth and certainty is grounded, partly on the example of Christ, who thus walked in the light, ver. 6, partly on the experience of his readers. For, as to the latter point, he means to say, that among them (inasmuch as they do now walk in the light) the darkness of error and sin (in which they lived ere they became Christians) is already vanishing (παράγεται), and that the true light of the true knowledge and love of God is now shining forth among them.' According to the above connexion, he adds, vv. 9, 10 will connect well with vv. 6—8. Now, the chief virtue of the Christian life, of the life in the light, and the chief injunction of Christ is, according to St. John, *brotherly love:* love is also, according to St. Paul, the fulfilment of the law, the bond of perfection, Gal. v. 14. Col. iii. 14. With reference to this principle, and proceeding from that which is general to that which is more special, St. John says, ver. 9, ὁ λέγων ἐν τῷ φωτὶ εἶναι, 'whoever thinks that he is a true Christian, and yet hates his brother, he still is (ἕως ἄρτι) in the darkness of non-Christianity.' As love is the essence of Christianity, its cardinal virtue, and the γνώρισμα of Christians, so *hatred* also is, according to St. Paul, the chief vice of the heathen, and, in general, of the unredeemed and infidel world. Compare Rom. i. 29, seqq. Tit. iii. 3. 2 Tim. iii. 2, 3, 4.

9—11. Here we have the foregoing sentiment further developed. 'He alone, it is said, who loveth his brother is he who really abideth in light; nor is there any thing in him likely to occasion his falling into offence or sin (with allusion to Ps. cxix. 165); whereas he who hateth his brother is habitually and continually in darkness, not knowing whither he is going; and as men walking in the dark know not the course they are pursuing, nor at what they stumble, so such an one, not aware of the dangers that beset his path, is therefore likely to meet with many σκάνδαλα or stumbling-blocks in the way.' Thus, then, it is meant, that he who loveth not his brother is in utter ignorance of vital religion, and, as far as he is a professor of Christianity, and aims at salvation, he entirely wanders, both in conception and action, from the object he seeks.

12—15. In this portion we may best suppose, with Carpzov and Rosenmuller, that the *thesis*, or main proposition of the argument, rests in the words at ver. 15, μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. And here, having first, at ver. 12, addressed himself to Christians in general, by the endearing appellation τεκνία, the use of that word seems to have suggested to the Apostle the idea of addressing himself to the several *classes* of Christians, as distributed according to their age.

13. γράφω ὑμῖν, &c.] In this word γράφω there seems to be, as at ver. 13, a *significatio prægnans*, the full sense being, 'I tell, or remind you that alone through faith in him, and by virtue of his atonement, are ye,' &c.

— ἐγνώκατε τὸν ἀπ' ἀρχῆς.] Meaning, 'Ye have known that exalted Person Who was from the beginning,' or who has existed from eternity. Thus, as Bp. Middleton observes, by the expression elsewhere, ὁ ἐν τοῖς οὐρανοῖς, is denoted 'Him who is in heaven.' 'That τὸν ἀπ' ἀρχῆς (continues he) must mean *Jesus Christ*, is to be inferred not only from the context, but from the circumstance that there was no occasion to assert the eternity of the Father, who is expressly mentioned in this very verse.' This text, therefore, in common with others, affirms the eternal pre-existence of Christ, and it harmonizes exactly with the language of the same writer in the exordium of the *Gospel*, 'In the beginning was the Word.'

It is to be observed that at ver. 14 we have a *repetition*, with somewhat of amplification, of what was said at ver. 13, γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν: for as to the last clause of ver. 13, γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν Πατέρα, that, I agree with Lücke, forms a part of the gradation, the classification being only into fathers (masters of families) and young men. Why *children*, in the *literal* sense, should here be likewise addressed, and especially as having known the Father, I see not. We may I think, with Lücke, suppose the words γράφω

νίσκοι, ὅτι νενικήκατε τὸν πονηρόν. γράφω ὑμῖν, παιδία,
14 ὅτι ἐγνώκατε τὸν Πατέρα. [m] Ἔγραψα ὑμῖν, πατέρες, ὅτι m Eph. 6. 10.
ἐγνώκατε τὸν ἀπ' ἀρχῆς· ἔγραψα ὑμῖν, νεανίσκοι, ὅτι
ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ
15 νενικήκατε τὸν πονηρόν. [n] Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ n Matt. 6. 24. Rom. 12. 2.
τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ Gal. 1. 10. James 4. 4.
16 ἀγάπη τοῦ Πατρὸς ἐν αὐτῷ· [o] ὅτι * πᾶν τὸ ἐν τῷ κόσμῳ, ἡ o Eccles. 5. 11.
ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ
ἀλαζονεία τοῦ βίου,—οὐκ ἔστιν ἐκ τοῦ Πατρὸς, ἀλλ' ἐκ τοῦ

ὑμῖν, παιδία, as parallel to γράφω ὑμῖν, τεκνία, at ver. 12, and (as in the case of γράφω ὑμῖν, πατέρες) containing an emphatic repetition with amplification. Indeed Lücke thinks there is a *relation* between them, namely, that 'the knowledge of the Father, who from love has sent his Son as Saviour into the world, *commences* and *advances* along with the consciousness of forgiveness of sins through Christ.'

In his address to the *young* (meaning generally persons in the flower of life) the Apostle, by the words νενικήκατε τὸν πονηρὸν (which intimate what is to be done by what is *supposed* to have been done, or to be doing) alludes to those fiery temptations ('darts tempered in hell') which the Evil One levels especially against persons of that time of life. In the *repeated* address to them at ver. 14, there is an amplification of the proposition,—the sense being, 'For you [I presume] are strong [in the Lord]; and the word (i. e. revelation) of God abideth in you, and [I trust that] you have exerted your strength, and conquered the Evil One.'

15—17. Now follows the weighty *admonition*, suspended on the preceding verses, and at length introduced in reference to all the three classes of persons just mentioned, The passage is ably treated on by Bp. Jebb, Sacr. Lit., p. 269, as follows: 'The *subject* is laid down in a two-fold form: 1. Love not the world; 2. neither love the things of the world. The former injunction is first taken up: "If any one love the world," &c.; the latter is then enforced: "For all that is in the world," &c.; and then the reasons of both injunctions are severally condensed: "For the world passeth away, and the desire thereof;" after which the moral of the whole is most powerfully brought home by the strong antithetical assurance, that "he who doeth the will of God abideth for ever." From the disjunctive form (continues the Bishop) of the commencing words, it is unquestionable that the Apostle intended to draw a marked distinction between "the world" and "the things in the world;" but what is the distinct meaning of each? Probably *the world* here signifies that entire system of bad pursuits and false enjoyments which fallen man has manufactured for himself; and "the things in the world," the wrong dispositions and propensities which engage men in such pursuits, and plunge them into such enjoyments. He who loves the former must clearly want an abiding principle of love to God; for that system is antagonistically opposed to the word and the will of God: he who loves the latter, loves dispositions proceeding not from God, but from that world opposed to God, which fosters them, and to which they are subservient. These dispositions the Apostle describes by "the desire of the flesh, the desire of the eyes, and the pride of life;" i. e. sensuality, avarice, and ambition. These, and that system to which they minister, are alike transient,—"they pass away;" but "he who doeth the will of God," he who maketh himself a denizen of God's world, "abideth for ever;" eternity is stamped on his enjoyments and pursuits, an eternity which inherently belongs to his own character, formed, as it is, by the grace of God, and by that grace preserved

"From the rank vapours of this sin-worn mould."'

Whether, however, the above distinction between the world and the things of the world be as well founded as it is ably supported, may, I think, be doubted. For my own part, I apprehend, no marked distinction is to be supposed in this disjunctive form, μὴ—μηδέ; since it frequently happens in such cases, that the things thus violently disjoined are in effect closely connected, one as resulting from the other: in which case, where the clauses are, as here, very short, they ought not to be separated by a comma (ex. gr. Mark xiii. 11, μὴ προμεριμνᾶτε τί λαλήσητε μηδὲ μελετᾶτε); and in all these instances we may best render by *neither—nor*. Here the words suspended on the μηδὲ seem added by way of developing the sense intended by κόσμος preceding,—namely, the world and the things that are in it; a sense more plainly expressed at ver. 16 by πᾶν τὸ ἐν τῷ κόσμῳ. Why, then, it may be asked, did not the Apostle here at once write πᾶν τὸ ἐν κόσμῳ? I answer, because the opposition between this love and the love of the Father rather required κόσμος, which is, indeed, in some degree, personified, as in a similar passage of St. James, iv. 4, where it is declared that friendship with the world is enmity with God.

16. ὅτι πᾶν τὸ ἐν τῷ κόσμῳ—ἐστί.] These words contain the *reason* for the foregoing injunction, and the argument itself proceeds on the presumption that the true Christian must be influenced solely by the love of God, and reject whatsoever interferes with it. The words ἡ ἐπιθυμία τῆς σαρκὸς—βίου are, as Tyndal long ago saw, and, since his time, Abp. Newcome and Bp. Jebb, *parenthetical*; being an enumeration of the constituent parts of the τὸ πᾶν. We *may* suppose them, with some, to advert to the cardinal vices of the sensual and worldly man; or rather, with Lücke, to the principal sources and chief forms of the worldly sense generally. Certain it is that by ἡ ἐπιθυμία τῆς σαρκὸς is

p Ps. 90. 10. Isa. 40. 6. 1 Cor. 7. 31. James 1. 10. & 4. 14. 1 Pet. 1. 24. q Matt. 24. 5, 24. Acts 20. 29. 2 Thess. 2. 3. 2 John 7. r Ps. 41. 10. Acts 20. 30. 1 Cor. 11. 19.

κόσμου ἐστί. [p] Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία 17
αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.
[q] Παιδία, ἐσχάτη ὥρα ἐστί· καὶ, καθὼς ἠκούσατε ὅτι ὁ 18
ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν·
ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. [r] Ἐξ ἡμῶν ἐξῆλ- 19
θον, ἀλλ᾽ οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμε-
νήκεισαν ἂν μεθ᾽ ἡμῶν· ἀλλ᾽ ἵνα φανερωθῶσιν, ὅτι οὐκ εἰσὶ

meant sensuality of every kind, the living after the flesh, and not after the Spirit. See Gal. v. 16, seqq. By the expression following, ἡ ἐπιθυμία τῶν ὀφθαλμῶν is commonly supposed to be denoted the vice of covetousness. And that such may be said to be the *lust of the eyes* is undeniable. So at Eccles. iv. 8, it is said of the covetous that his 'eye is not satisfied with riches.' I am, however, of opinion, with Lücke, that the expression is not to be *confined* to covetousness, but denotes lust of the eyes of *every* kind. 'As (says he) the *flesh* is the source of all sensual desires in man, so the eyes are the inlets of that sensual lust, whose object is the external world (compare 2 Pet. ii. 14, and Note). The eye awakens a desire of the things it sees; and thus in the eyes are reflected greediness, voluptuousness, and every other lust of the flesh.' Hence the words are not to be supposed (as they have been by many) to have reference exclusively to the *rich* (as might seem borne out by the succeeding particulars); but are to be understood generally of the desire of the carnal mind after whatever gratifies the eye and pleases the heart. See Luke viii. 14, and Note.

By ἡ ἀλαζονεία τοῦ βίου seems meant an inordinate desire after the external vanities, the ostentatious luxuries, in short, the *pomps and vanities* of this world,—that ambition of and attachment to show, well expressed by our old English word *braverie*, which means an ostentatious splendour. So in Polyb. Hist. xi. 8. 4, we have ἡ περὶ τοὺς βίους ἀλαζονεία καὶ πολυτέλεια. Finally, in τοῦ βίου there is a Genitive of object for περὶ τὸν βίον.

17. ὁ κόσμος παράγεται.] So 1 Cor. vii. 31, παράγει τὸ σχῆμα τοῦ κόσμου τούτου, and James iv. 14.

18—28. Here the Apostle cautions Christians against those deceivers, who then appeared in great numbers; and points out to them the many advantages which they had for knowing the truth, and the many obligations which they were under to adhere to and practise it. (Benson.) From the *perishableness* of the world the Apostle is led to advert to the *end* of it; namely, at the day of judgment, as seems denoted by the expression ἐσχάτη ὥρα; comp. Rom. xiii. 11, seq. 1 Thess. v. 1, seq. 2 Pet. iii. 1, seq. Some, indeed, understand the period here spoken of to be the last period of the Jewish economy, when many false Christs were to appear.

18. ὁ ἀντίχριστος.] On the precise import of this expression no little diversity of opinion exists. One thing is clear, that *the* Antichrist, as spoken of by St. Paul, 2 Thess. ii. 4, under the terms 'the Man of Sin,' and 'Antichrist,' was yet to come; while the persons called antichrists had already appeared, or were then in existence. Now these antichrists cannot have been (as some suppose) the false Christs predicted by our Lord, Matt. xxiv. 23—25; for ἀντι will not here bear such a sense; nor do the *characters* of the persons in question, as given at iv. 7, and 2 John 7, correspond. Those plainly designate the persons, not as *apostates*, but *opposers of Christ;* though it would seem (as Mr. Scott supposes) that the *direct* and *avowed* opposers of Christianity, whether Jewish or Heathen, cannot be meant in this place. St. John has rather in view that apostasy from the true faith, by *heresy*, which St. Paul foretold (1 Tim. iv. 1) would take place in the latter times. An antichrist in this sense may be defined in the words of Mr. Scott (after Beza), as being 'one who opposes Christ, whether he oppose the doctrine of his Deity, or his humanity; or whether he set himself against him, in respect of his *priestly* office, by substituting other methods of atoning for sin, and finding acceptance with God; his *kingly* office, by claiming authority to exact laws, in his Church, contrary to his laws, or to dispense with his commandments; or his *prophetical* office, by claiming authority to add to, alter, or take away from the revelation which he has given in his holy word.' This is very agreeable to the description of antichrist at ver. 22, ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱὸν, and iv. 3. 2 John 7. Perhaps, however, it will be better not to *confine* it to apostasy or heresy, but extend it also to *ungodliness*, and the virtual denial of Christ in *works*. After all, indeed, the expression may be only, as Lücke supposes, a *name* for an idea, and meant to express the *principle* of falsehood and heresy, resisting the truth of the Gospel within Christ's Church, by an internal and spiritual enmity; as in like manner by the expression ὁ ἀντικείμενος at 2 Thess. ii. 3, is denoted the external and general enmity of *non*-Christians against Christianity. Thus the general sentiment here intended may be, as Bp. Warburton expresses it: 'We are fallen into the very dregs of time; as appears from that *antichristian spirit* which now so pollutes the Churches; for you know it is a common saying, that Antichrist is to come in these wretched days.'

Finally, the καὶ following is not to be taken with καθὼς, but is in correspondence with καὶ in the next clause. Render: 'And *as—so* now.' In the same manner καὶ occurs in Luke vi. 31, καὶ καθὼς θέλετε ἵνα—καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. There is in these cases an ellipsis of οὕτως, which is *expressed* at John iii. 14, καὶ καθὼς Μωϋσῆς—οὕτως, &c.

19. ἐξ ἡμῶν ἐξῆλθον, &c.] Meaning, 'They [originally] proceeded from us, but they were never really of us,' i. e. were not sound Christians at heart; 'for if they had been really of us, they would have remained with us, and kept our

20 πάντες ἐξ ἡμῶν. [s] Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ Ἁγίου, s Ps. 45. 8 & 133. 2.
21 καὶ οἴδατε πάντα. Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν John 14. 26. & 16. 13.
ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς Heb. 1. 9.
22 ἀληθείας οὐκ ἔστι. [t] Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνού- t Infra 4. 3. 2 John 7.
μενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντί-
23 χριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν. [u] Πᾶς u Luke 12. 9. John 15. 23.
ὁ ἀρνούμενος τὸν Υἱὸν, οὐδὲ τὸν Πατέρα ἔχει· ὁ ὁμολογῶν 2 Tim. 2. 12. infra 4. 15.
24 τὸν Υἱὸν, καὶ Πατέρα ἔχει. Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν
ὑμῖν μενέτω. Ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ
25 ὑμεῖς ἐν τῷ Υἱῷ καὶ ἐν τῷ Πατρὶ μενεῖτε. Καὶ αὕτη ἐστὶν
ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν

doctrine; but they did *not* so, and the result was, that they were *proved* not to have been of us,' i. e. not true Christians.

20. καὶ ὑμεῖς χρίσμα, &c.] In this verse we have a *contrast* to the last, and consequently the καὶ is *adversative;* the purpose of the words being that of consolation and assurance to true believers. (Lücke.) The term χρίσμα, occurring here and at ver. 27, has that metaphorical sense by which the verb χρίω is used of communicating the gifts and graces of the Spirit; with allusion to the solemn inauguration of Priests and Kings with oil. Thus it *may* denote that inauguration of the Holy Spirit which accompanies the use of the Christian sacraments; and that, indeed, is *all* that many suppose to be here meant. But it seems rather to designate generally, the *imparting of the Holy Spirit* promised by Christ to all true believers, to lead them into all truth (John xiv. 26. xvi. 13); and that whether by the communication of the *supernatural Gifts*, or the *Graces* of the Spirit for sanctification, and imparted through the preaching of the word, the administration of the Sacrament of the Lord's Supper, and other means of grace. Certain it is that *oil* is often in Scripture represented as typical both of the gifts and of the graces of the Spirit. So in the Parable of the Virgins, Matt. xxv. 4, the *oil*, enjoined to be taken in the lamps, is evidently the *oil of grace* to the heart, to keep alive the vigilance and perseverance of professing Christians. See Bp. Sanderson, Serm. p. 365.

By the expression τοῦ Ἁγίου the best Expositors are agreed is meant *Christ;* see Mark i. 24. Acts iii. 14. Rev. iii. 7. The πάντα must be restricted by the subject matter (as at 1 Cor. ix. 22. xv. 27), to mean, 'all things necessary to salvation.'

21. ἀλλ' ὅτι οἴδ.] Render, 'but [as supposing that] ye know it.' Καὶ ὅτι πᾶν, &c., 'and [as sensible that] every lie, or false doctrine, proceeds not from the truth,' being inconsistent therewith.

22, 23. τίς ἐστιν—ὁ Χριστός;] The Apostle means to say, that this *general* self-evident proposition is not more certain, than the *particular* application of it to the delusions of the seducers; whose false doctrines could not proceed from the same source with the truth of God. (Scott.) These words are to be understood *comparatè;* q. d. 'Who is a deceiver or antichrist (i. e. apostate) if he be not, who denies that Jesus is the Messiah?' See Note supra v. 18. The expressions ὁ ψεύστης and ὁ ἀντίχρ. are to be taken in a *generic* sense, to denote the *class* of persons each individually such. The Apostle means, we may suppose, to thus designate the false teachers, or heretical persons, as ψεῦσται and ἀντίχριστοι, and to show *why* they may be esteemed such; namely, 1. as denying the Messiahship of Jesus, by which we are to understand denying his *full* Messiahship as it is described in the Scriptures. Such an one is, then, said, by implication, to be an antichrist; and under this description (the Apostle adds) comes 'he that denieth the Father and the Son,' ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱὸν, where the καὶ is very significant. This antichristian spirit is pronounced to be the denying the mysterious connexion between the Father and the Son, according to the relations in which they are represented to us in the Gospel, separating the Son from the Father, and consequently degrading him from his high dignity. On this whole passage see Bp. Bull's Judic. Cathol. Eccl., pp. 16. 14. and 84.

The words following, πᾶς ὁ ἀρνούμενος—ἔχει, serve to further develope the sense, and intimate that this separation is a virtual denial not only of the Son, but of both Father and Son. 'He (says Whitby) that denieth the Son cannot retain the true knowledge of the Father, because he can be known only through the Son; John i. 18. iv. 23, 24. viii. 19. 55. xiv. 6, 7. xvi. 3. Matt. xi. 27.' Nearly allied to ἔχειν Πατέρα here are the expressions elsewhere in this Epistle, κοινωνίαν ἔχειν μετὰ τοῦ Θεοῦ and εἶναι ἐν τῷ Θεῷ. The words following contain an assertion of the *contrary truth*. They are, indeed, not found in the common text, but they are contained in most of the *MSS.*, almost all the Versions, and very many Fathers; and have been received into the text by Bengel, Griesbach, Matthæi, Knapp, Tittman, Vater, and Scholz. They have, in fact, every evidence of genuineness; for they not only seem to be required by the sense, but are in the manner of St. John; and their omission may far better be imputed to *homœoteleuton* than their addition have arisen from a *marginal scholium*.

24, 25. Here the Apostle first gives an exhortation to stedfastness in adhering to the form of faith, which they have been taught at the beginning of their profession of the Gospel; thus intimating (as Lücke observes) that 'sincere faith in the apostolic Gospel is the best safeguard against heretical error.' Then at ver. 25, as an inducement to hold it fast, he points out the blessed *effect* of such stedfastness, in the communion

αἰώνιον. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. 26
x Jer. 31.33, 34. John 14. 26. & 16. 13. Heb. 8. 10, 11. [x] Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, 27
καὶ οὐ χρείαν ἔχετε ἵνα τὶς διδάσκῃ ὑμᾶς· ἀλλ', ὡς τὸ αὐτὸ
χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ
ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.
y Mark 8.38. infra 3. 2. [y] Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, 28
ἔχωμεν παῤῥησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ
z Infra 3. 7, 10. παρουσίᾳ αὐτοῦ. [z] Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε 29
ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
a John 1.12. & 16. 3. & 17. 25. III. [a] ἼΔΕΤΕ, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πατὴρ, 1
ἵνα τέκνα Θεοῦ κληθῶμεν! διὰ τοῦτο ὁ κόσμος οὐ γινώσκει
b Isa. 56. 5. John 1. 12. Rom. 8. 15, 18, 29. 1 Cor. 13. 12. & 15. 49. Gal. 3. 26. & 4. 6. Phil. 3. 21. Col. 3. 4. ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. [b] Ἀγαπητοὶ, νῦν τέκνα Θεοῦ 2
ἐσμεν· καὶ οὔπω ἐφανερώθη τί ἐσόμεθα. οἴδαμεν δὲ ὅτι
ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα· ὅτι ὀψόμεθα αὐτὸν
καθώς ἐστι. Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ 3

enjoyed with the Son, and with the Father through him. Finally, for their encouragement and confirmation he, at ver. 26, reminds them of the *promise* given by God to all true believers; namely, that of eternal life.

26. Here the Apostle resumes the exhortation at ver. 24, further enlarging on what was there said. (Lücke.) See Notes on 18, 19, 20. 24.

27. *καὶ ὑμεῖς τὸ χρίσμα*, &c.] Meaning to say, 'The spirit of truth with which you, as true Christians, are anointed, will, if you preserve it (and that which you have heard from the beginning) faithfully, sufficiently instruct you respecting these heresies, and teach you what course you ought to follow respecting them.' (Lücke.)

— *καὶ καθὼς*, &c.] The *καὶ* is *not* (as it has been supposed) pleonastic, but here corresponds to *ὡς* a little before. and so stands for *οὕτως καὶ*, *so also*, or *even so*. Thus infra iv. 17, we have *ὅτι καθὼς ἐκεῖνός ἐστι*, [*οὕτως*] *καὶ ἡμεῖς*, &c.; see also Matt. vi. 10. Luke vi. 31. John xiii. 15. Acts vii. 51. Gal. i. 9. At 1 Cor. xi. 12, we have the word *οὕτως expressed*.

28. Here the Apostle returns to the subject of ver. 18, and concludes this part of the Epistle with an exhortation in reference to the *ἐσχάτη ὥρα* there spoken of.

— *καὶ νῦν, τεκνία, μένετε*, &c.] Meaning to say, 'And, now, my children, [to my hope and trust let me add my *injunction*]: abide [I say] in him, that when he shall appear, we (i. e. not only *ye*, but *myself*) may have confidence (i. e. not have cause to be confounded) at his presence, when he cometh.' In the change of persons we may observe great delicacy; the rejection and disgrace of the disciple tending to the discredit of the teacher. So 2 Cor. ix. 4.

29. *ἐὰν εἰδῆτε*, &c.] Meaning, 'If ye know [as ye must] that He (i. e. God) is righteous, ye know that every one who, habitually and heartily, practises righteousness hath been received into the relation of a son of God, being born anew of Christ by the regeneration of his Spirit.' Compare iii. 1. ii. 2. 9. iv. 7. v. 1. iv. 18.

III. 1. The Apostle now breaks out into admiration of the love of God, in making those who were, by natural generation, sons of fallen Adam, sons of God by adoption and grace. See Eph. i. 5, and Rom. viii. 15.

— *ποταπὴν ἀγάπην*] 'how vast a proof of love!' By *κληθῶμεν* is denoted the *actually being*, as included in the being *called*.

— *διὰ τοῦτο*.] This is to be referred to *ὅτι* following; the meaning being, 'The world, *therefore*, recognises us not as sons of God, nor comprehends the glory and nature of this filiation, because it doth not acknowledge Him [as God].' Compare Rom. i. 21, *οὐχ ὡς Θεὸν ἐδόξασαν*.

2. *νῦν τέκνα Θεοῦ—ἐστι*.] Here we have a solemn repetition of the same assertion, with a weighty truth engrafted thereupon, with respect to our dignity in the future world. The general sense is as follows: '[As to our present state,] *now* [I repeat] we are already sons of God, and [as to our future one,] it doth not yet appear [even to Christians, much less to the world] what we shall be. However, this we do know, that when he shall appear, we shall be *like* unto him, for we shall see him as he is;' q. d. (as Lücke expresses it), 'In spite of the world's disowning, we still really are God's children, (how great is that dignity!) and as yet it is not even made manifest (*καὶ οὔπω ἐφανερώθη*) what we are to be (in what glory we are to have a share hereafter). But this much we do know with certainty, that when this is manifested (when the glory of the children of God is manifested), we shall then be like unto him (of whom we are born); for we shall see him as he is;' i. e. we shall know him indeed, and be in his presence; see Rom. viii. 16, seq. Col. iii. 3, 4. By being *like unto him* is denoted likeness in holiness and happiness; and by *seeing him as he is* is meant, seeing him no longer, as now, 'through a glass, darkly, but face to face.' (1 Cor. xiii. 12.)

3. This verse is connected with ii. 29, and developes the train of ideas there commenced. (Lücke.)

— *καὶ πᾶς ὁ ἔχων—ἐστι*.] Meaning, that 'where there is a true hope of being made like unto him, at his appearance, the person will

4 ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστι. [c] Πᾶς ὁ ποιῶν c Infra 5. 17.
τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν
5 ἡ ἀνομία. [d] καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς d Is. 53. 4, 9. 2 Cor. 5. 21.
6 ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. [e] Πᾶς 1 Tim. 1. 15. 1 Pet. 2. 22, 24.
ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ e Supra 2. 4. infra 4. 8.
7 ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. [f] Τεκνία, μηδεὶς πλα- 3 John 11. f Supra 2. 29. infra v. 10.
νάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖ-
8 νος δίκαιός ἐστιν. [g] Ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ Διαβόλου g Gen. 3. 15. John 8. 44.
ἐστίν. ὅτι ἀπ' ἀρχῆς ὁ Διάβολος ἁμαρτάνει. Εἰς τοῦτο
ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ Δια-
9 βόλου. [h] Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ h 1 Pet. 1. 23. infra 5. 18.
ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρ-
10 τάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. [i] Ἐν τούτῳ φανερά ἐστι i Infra 4. 8.

meanwhile strive to imitate his purity, in order to participate in his glory and blessedness;' see Bp. Bull's Harm. Ap., p. 44, and South's Serm., vol. vi. p. 441, seqq. on this text, where, after considering how a man may be said to purify himself even as Christ is pure, he shows, 1. what is implied in that purifying, i. e. by ridding himself of the dominion of sin; 2. how the hope of heaven purifies a man; *first*, as a special grace, and, *secondly*, upon a moral account, by suggesting to him arguments for purification.

4. What is here said is founded on the *formal difference* and the *essential identity* of the expressions *ἁμαρτία* and *ἀνομία*, and directed against the error of those who, misunderstanding the doctrine of Christian liberty, denied and disowned the positive character of the moral law, and the immediate relation of sin thereto, as to a divine prohibition. (Lücke.)

— *πᾶς ὁ ποιῶν τὴν ἁμαρτίαν*, &c.] Meaning to say, that every fault, every moral stain is a transgression of the Divine law, since God's commandment demands the most perfect righteousness and the most exalted purity. (Lücke.)

5, 6. *καὶ οἴδατε ὅτι ἐκεῖνος*, &c.] Meaning to say, that the end of redemption, as well as the effective example of the guiltless Saviour, prohibits every one, who lives in communion with the Redeemer, to sin. Every sin that the Christian commits is an elusion of Christ's scheme of redemption, of which the end is the annihilation of sin; it interrupts the progressive communion with the Redeemer, and is a proof of His not having been recognised in His purity and holiness. Only by means of a progressive sanctification can the Christian *realize* in himself that redemption which, by his faith, he has only *ideally* appropriated. (Lücke.)

By *οὐχ ἁμαρτάνει*, all the best Expositors are agreed, is meant, sinneth not habitually, wilfully, and presumptuously, but only from frailty. Whosoever doth so sin (it is added) hath no true knowledge of Him, or conception of his doctrine.

7. *μηδεὶς πλανάτω ὑμᾶς*, &c.] A solemn warning (like that at 1 Cor. vi. 9—11. Gal. vi. 6—10. Eph. v. 5—7. James i. 22—25. 2 Pet. i. 8, 9) not to let any man deceive them by plausible pretences (upon the loose ethics of half-Christianity, which would make the love of the world consistent with the love of God) into an opinion that they might live in habitual sin, and yet be true Christians. (Scott and Lücke.)

— *ὁ ποιῶν τὴν δικαιοσύνην*, &c.] Meaning, 'he alone who is habitually righteous, in imitation of his Saviour, is truly righteous;' see Simeon's Hor. Homil. vol. vi. p. 327, who truly says, that the whole scope of the context from ver. 3 sanctions, and, indeed, requires this interpretation.

8. *ὁ ποιῶν—ἐστίν.*] Here again, as before, *ποιεῖν* must be understood of *habit*; the general sense being, 'He who practises sin [must not say he is a son of God; no] he is [a son] of the Devil [and this sonship is established by strong similitude]; for the Devil has been habitually and perpetually sinning.' On this portion, and the inferences from it, see Abp. Secker and Dean Tucker in D'Oyly and Mant. At *εἰς τοῦτο—Διαβόλου* supply *καίτοι*, 'and yet.' The omission of such ratiocinative particles is one of the peculiarities of St. John's style. The sentiment corresponds to that at ver. 5.

9. *πᾶς ὁ γεγεννημένος—οὐ ποιεῖ.*] The sentiment is nearly allied to that at ver. 6 (*πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει*), sonship and intimate union being cognate ideas. In both passages, then, it is plain that the phrase *ἁμαρτίαν ποιεῖ* must be taken, like *ἁμαρτάνει*, of deliberate and habitual sin. Moreover, to understand this passage fully, *ὁ γεγενν. ἐκ τοῦ Θεοῦ* must be understood as at ii. 29, where see Note. Now of such an one it may be said, in a popular sense, that he *cannot* sin; since there is effectual grace afforded to him that he *shall* not; *οὐ δύναται* being used here as at Hebr. vi. 4, *ἀδύνατόν ἐστι—ἀνακαινίζειν εἰς μετάνοιαν.*

By the expression *σπέρμα αὐτοῦ* we *may* understand, with Augustine, of the ancients, and, of the moderns, Grotius, Benson, Rosenmuller, and most recent Commentators, the *revealed word of God* (see 1 Pet. i. 23). But I would rather suppose it to denote, as Carpzov and others explain, the vital principle of the spiritual seed committed to our hearts, like a seedling to the ground; and consisting not in the word of God only, but in the Divine grace by which that word is made effectual; in short, the sanctification of the Spirit spoken of at Gal. v. 22.

10. Because the profane world neither knows nor appreciates the difference between those who

τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ Διαβόλου. Πᾶς ὁ μὴ
ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν
τὸν ἀδελφὸν αὐτοῦ. [k] ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκού- 11
σατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. [l] οὐ καθὼς Κάϊν 12
ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφὸν αὐτοῦ. Καὶ
χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ
ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. [m] Μὴ θαυμάζετε, ἀδελ- 13
φοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. [n] ἡμεῖς οἴδαμεν ὅτι μετα- 14
βεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν
τοὺς ἀδελφούς. ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν μένει ἐν τῷ
θανάτῳ. [o] Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος 15
ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν
αἰώνιον ἐν αὐτῷ μένουσαν. [p] Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγά- 16
πην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ
ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι. [q] Ὃς 17
δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν

k John 13. 34. & 15. 12. supra 1. 5. & 2. 7. infra v. 23.
l Gen. 4. 8. Heb. 11. 4.
m John 15. 18, 19. & 17. 14.
n Lev. 19. 17. supra 2. 9, 10, 11.
o Matt. 5. 21, 22. Gal. 5. 21.
p John 3. 16. & 15. 13. Rom. 5. 8. Eph. 5. 2, 25. infra 4. 9.
q Deut. 15. 7. Luke 3. 11. James 2. 15. infra 4. 20. & 5. 1.

are the children of God and those who are not, the Apostle here subjoins an emphatic repetition of the sentiment, that every one who does not practise righteousness is not of God; and that with the assurance that this is the only test of their being in a state of salvation. On this *general* position is then engrafted a *particular* one, respecting that most important branch of our duty to men, which consists in love and kindness to our brethren,—meaning, not only brother-*Christians*, but brother-*men*. See 2 Pet. i. 7. Gal. v. 14. Col. iii. 14.

11. From hence to the end of the Chapter the Apostle urges the foregoing exhortation by various arguments; and first, he reminds them that the injunction to love one another was coeval with the Christian religion itself; originating with its Author, and made the distinguishing evidence of being his disciples. Those, therefore, (it is implied) who are destitute of this grace, are no true Christians, but can only be ranked with him who, though professing to be a worshipper of God, showed himself to be not of the family of God, but of the Evil One, by envying, hating, and murdering his brother.

12. *οὐ καθὼς Κάϊν*, &c.] This may be considered as a brief mode of speaking, for what, more fully expressed, would be: 'And not as Cain, who was a son of the Devil, and murdered his brother [*so let us do*, by fostering those feelings of hatred, which may tend to murder].' Then, by way of caution, the Apostle in the next words, *καὶ χάριν τίνος—δίκαια*, suggests the *cause* of this hatred, namely, envy at his brother's superior goodness and favour with God.

13. *μὴ θαυμάζετε—ὁ κόσμος.*] In other words, 'Wonder not if the world hate you: it was ever so in the world; the wicked have ever hated and persecuted the good, as Cain did Abel.' Compare ver. 1. John xv. 18, and xvi. 1, seqq. (Lücke.)

14. *ἡμεῖς οἴδαμεν*, &c.] This suggests, by way of consolation, *how* it should be so; the meaning being, that 'the enmity of the ungodly against them, as the children of God, was the most unequivocal proof that they had passed from *death* (from a state of spiritual condemnation) to life,' or a state of acceptance with God; and the *proof* of their being in such a state was that they loved the brethren.

15. In addition to the assurance that he who hateth his brother is, as it were, under the ban of God, the Apostle adds, that such an one is even a sort of CAIN, of whom he has just spoken; that his disposition and principles are such as *tend* to murder, and may, as in the case of Cain, produce actual murder. Compare John viii. 44. How short, as Lücke observes, is the step from hatred to murder, experience fully evinces. Moreover (as he adds) 'it is not the mere external action, but the internal disposition of the heart, that is inquired into and judged by the great Searcher of hearts; while man is apt to think lightly of evil *thoughts* only, and only shudders at grossly criminal *acts*.'

As, then, *murder* is utterly inconsistent with a state of salvation, so also must those *dispositions*, which are the seed of it, prevent any one from being a child of God. Thus even a heathen writer (Virgil, Æn. vi. 607,) places in his Tartarus those 'quibus *invisi fratres*, dum vita manebat.'

16. *ἐν τούτῳ ἐγνώκαμεν*, &c.] Meaning, 'By this we [may] know [what] love [is, namely,] that he laid down his life for us; and [thus] ought we to lay down our lives for our brethren.' By *τὴν ἀγάπην* must be meant the love as exemplified in Christ. On the phrase *τιθέναι ψυχὴν* see Note at John x. 11. 15.

17. *ὃς δ' ἂν ἔχῃ—ἐν αὐτῷ*;] Meaning to say, 'But if it be the duty of the Christian to love the brethren, how unlike a Christian, then, does he act, who, being in possession of earthly goods (compare Luke xv. 12. 30. xxi. 4), seeth his brother in distress, and shutteth up his heart to him, how can the love of God, which only by brotherly love can be demonstrated and perfected (compare infra iv. 12, 20) abide in such an one?' (Lücke.) See Luke iii. 11. 2 Cor. viii. 14, compared with Rom.

αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ'
18 αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; [r] Τεκνία
μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ
19 καὶ ἀληθείᾳ. Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας
20 ἐσμέν. καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, ὅτι
ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, [ὅτι] μείζων ἐστὶν ὁ Θεὸς
21 τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. Ἀγαπητοὶ, ἐὰν ἡ
καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, * παῤῥησίαν ἔχομεν πρὸς
22 τὸν Θεόν· [s] καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ· ὅτι
τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ
23 ποιοῦμεν. [t] Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσω-
μεν τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγα-
24 πῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. [u] Καὶ ὁ
τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ.
καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος
οὗ ἡμῖν ἔδωκεν.

1 IV. [a] ἈΓΑΠΗΤΟΙ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ

r Ezek. 33. 31. 1 Pet. 1. 22. James 2. 15.
s Ps. 10. 17. & 34. 17. & 145. 18. Prov. 15. 29. Jer. 29. 12. Matt. 7. 8. & 21. 22. Mark 11. 24. Luke 11. 9. John 9. 31. & 14. 13. & 15. 7. & 16. 23. James 1. 5. & 5. 16. infra 5. 14.
t Lev. 19. 18. Matt. 22. 39. John 6. 29. & 13. 34. & 15. 12. & 17. 3. 1 Thess. 4. 9. 1 Pet. 4. 8. infra 4. 12. supra v. 11.
u John 14. 23. & 15. 10. Rom. 8. 9. infra 4. 13.
a Jer. 29. 8. Matt. 7. 15, 16. & 24. 4, 5, 24. 1 Cor. 14. 29. Eph. 5. 6. Col. 2. 18. 1 Thess. 5. 21. 2 Pet. 2. 1. 2 John 7. Rev. 2. 2.

xii. 9. In *κλείειν τὰ σπλάγχνα ἀπό τινὸς* we have a figurative mode of expression, to denote the, as it were, barring the heart against compassion, and forbidding it to flow.

At *πῶς ἡ ἀγάπη*, &c. the interrogation involves a strong negation. So *πῶς* (on which see Hoogev. Part. p. 548) is equivalent to *οὐδαμῶς*; for at *πῶς* is supplied the verb preceding in the Optative with *ἂν*, 'How should it?'

18. *μὴ ἀγαπῶμεν λόγῳ*, &c.] So it is said in Theognis, 973. *Μή μοι ἀνὴρ εἴη γλώσσῃ φίλος, ἀλλὰ καὶ ἔργῳ*, and Soph. Antig. 539, *λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.*

19. The Apostle now adds, in conclusion, a serious exhortation to that 'love unfeigned' inculcated by St. Paul, Rom. xii. 9.

— *καὶ ἐν τούτῳ γινώσκομεν*, &c.] The Apostle here applies the test of the reality of this love, by a comparison with that of Christ; q. d. And by this we know whether we be of the truth [in this respect, namely, of love to others]. Similar to *ἐκ τῆς ἀληθείας εἶναι* we have *ἐκ τοῦ Θεοῦ εἶναι* elsewhere. Opposed to this is *ἐκ τοῦ Διαβόλου εἶναι* and *ἐκ τοῦ κόσμου εἶναι*, &c. By *τῆς ἀληθείας* we must here understand true religion, the truth as it is in Jesus.

20. *καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν.*] Meaning, 'and in the sight of him [our Judge] we may, in this importunt respect, set our hearts at rest;' implying, as Lücke explains, that only the consciousness of genuine brotherly love affords tranquillity of mind and peace with God.

20, 21. Some obscurity and difficulty here exists, arising from extreme brevity: to remove which, Benson and Rosenmuller would supply a clause from the preceding verse, as follows: 'For if our heart condemn us,' as deficient in brotherly love, 'God is greater than our heart, and knoweth all things, [and consequently our hearts, instead of being assured before him, will condemn us; on the other hand,] if our heart condemn us *not*, then have we confidence toward God.' With the phrase *παῤῥησίαν ἔχειν* here, may be compared a similar one of Joseph. Ant. v. 1. 15, *παῤῥησίαν λαμβάνει πρὸς τὸν Θεὸν*, and xv. 10. 3.

22. Here is assigned *another* reason for cultivating universal righteousness, and particularly mutual love; namely, that then their prayers would be heard, and God would grant them all things expedient for them.

23. *καὶ αὕτη ἐστὶν—ἡμῖν.*] Render, 'And his commandment (the sum of all) is, that we should believe in the Divine mission of his Son Jesus Christ, and love each other, according to the injunction he gave us.' See 1 Tim. i. 5. Gal. v. 6, and John iii. 16.

24. *καὶ ὁ τηρῶν—αὐτοῦ.*] Render, 'And he who keepeth [habitually] his precepts abideth in Him, and He in him;' implying love, favour, and blessing from God. In the next sentence is given a *test* of the having this 'abiding of God' in them,—namely, by His imparting to them the Holy Spirit, and its gifts, whether ordinary or extraordinary,—since, in either case, is implied the approbation and favour of God, and, from the presence or absence of which, we may infer our spiritual state; for, as it is well observed by Dr. Glocester Ridley, 'the way of the Spirit is not to be traced: the working of God is not to be perceived. The Divine Author and his operations are hidden from us, but his *work* is manifest; and though we cannot see God at any time, or feel the motion of the Spirit in our hearts, yet is there a certain evidence whether we are wrought on by him or not; namely, according to this infallible rule given us by St. John, whereby we may know that God by his Spirit dwelleth in us, if we keep his commandments.'

IV. The particular subject of this and the next Chapter is the Incarnation, in which the doctrine of the Atonement is, if rightly understood, included. It is therefore with reason that St. John

δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν· ὅτι πολλοὶ
ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. [b] Ἐν τούτῳ 2
γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ
Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι.
[c] καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ [τὸν] Ἰησοῦν [Χριστὸν] ἐν 3
σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ
τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ
κόσμῳ ἐστὶν ἤδη. Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ 4
νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ
κόσμῳ. [d] Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ 5
κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. [e] ἡμεῖς ἐκ 6
τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ὃς
οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου
γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς
πλάνης.
Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ 7

b 1 Cor. 12. 3. supra 2. 22. & 5. 1. 2 John 7.
c 2 Thess. 2. 7. supra 2. 18. 22.
d John 3. 31. & 15. 19.
e John 8. 47. & 10. 27.

sets forth this as the cardinal doctrine of Christianity; insomuch that he speaks of the belief of this article as the accomplishment of our Christian warfare; the attainment, at least, of that faith which overcometh the world, inspiring the Christian with fortitude to surmount the temptations of the world, in whatever shape they may assail him. On the other hand, the denial of this great truth, so animating to the believer's hopes, he represents as the beginning of that *apostasy*, which is to come to its height in the latter ages; in fact, as one of the characteristics of Antichrist. In the present Chapter the Apostle follows up what he has just said, as to the gift of the Spirit being the sign of God's presence and favour, by warning Christians against those who *falsely* pretended to the Spirit; and he gives certain rules for discriminating true from false spiritual gifts: after which he proceeds again to enjoin brotherly love and charity as the bond of perfectness.

1. παντὶ πνεύματι.] Meaning, 'every one who claims to have a spiritual gift,' or lays claim to inspiration. So at 2 Thess. ii. 2, and 1 Tim. iv. 4, the term is used of those who falsely make the claim.

— ψευδοπροφῆται.] Meaning men falsely pretending to inspiration.

2. The Apostle now applies an infallible touchstone to prove the validity of such claims.

— ἐν τούτῳ γινώσκετε τὸ πνεῦμα, &c.] 'By this ye may know every spirit,' &c.; meaning to say that every such person so claiming to have the Spirit, who openly and fearlessly professes that Jesus Christ was made very man [for our redemption], is from God;' i. e. his pretensions are valid. See 1 Cor. xii. 3. Considering the known opinions of the heretics of that age, which consisted not in a denial of the *divinity*, but of the *humanity* of Christ, the best Expositors are agreed that there is reference to the tenets of the Docetæ and others, who held Jesus Christ to have been a mere φάντασμα, destitute of a real body. See Bp. Bull, Jud. Eccl. Cath., p. 17, and Lücke's Introd. Now the Apostle maintains that he came *really* [clothed] in the flesh, i. e. in a human body. This, however, will by no means prove, what Schliting infers, that Jesus Christ was a *mere* man; nay (as Mr. Holden observes), 'it plainly *implies* the *contrary*, that he might have come in a different manner, even in the form of *God;*' and the Jewish Doctors, as well as people, believed the Son of God to be himself God, as has been abundantly proved.

3. καὶ τοῦτό ἐστι τὸ τοῦ ἀντ.] Supply πρᾶγμα, or σημεῖον, i. e. 'the mark by which you will know any one to be an antichrist (i. e. an antichristian apostate) or not.' That such is the import of the term ἀντιχ., is plain from ii. 18, where see Note, and also the Note on 2 Thess. ii. 3.

4. ἐκ τοῦ Θεοῦ ἐστε.] Meaning, ye are born of God; his children, as being in his image. So at ver. 7, ἐκ τοῦ Θεοῦ ἐστι is interchanged with ἐκ τοῦ Θεοῦ γεγέννηται. Καὶ νενικ. αὐτοὺς, scil. τοὺς ἀντιχρίστους, to be supplied from the preceding. The sense is, 'ye have frustrated all their attempts to pervert you from the purity of the Gospel.' The next words show *how* this triumph is obtained; namely, 'because superior is he (i. e. Spirit of God) who is in, and influences you, to him (the evil Spirit) who is in the world, and influences it.'

5, 6. What is here said is, as before, founded on the *absolute* κρίσις between infidel Christianity and genuine Christianity. (Lücke.)

5. αὐτοὶ ἐκ τοῦ κόσμου, &c.] Meaning, 'They (i. e. the teachers in question) are [not of God, but] of the world,' actuated by a worldly spirit. 'In *that* spirit they speak, and therefore the world hearkens to them.'

6. ἡμεῖς.] Meaning the Apostles and divinely inspired teachers. Ὁ γινώσκων τὸν Θ., 'he who knoweth God aright,' namely, by regeneration and faith. Ἐκ τούτου γιν., 'by this test (i. e. the receiving or the rejecting this doctrine) we may know how to distinguish the spirit of truth from that of error.'

7, 8. After the above digression concerning the

Θεοῦ ἐστι, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται,
8 καὶ γινώσκει τὸν Θεόν· [f] ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεὸν,
9 ὅτι ὁ Θεὸς ἀγάπη ἐστίν. [g] Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη
τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέ-
σταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.
10 [h] Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν
Θεὸν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν
11 Υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. [i] Ἀγαπητοὶ,
εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλή-
12 λους ἀγαπᾷν. [k] Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγα-
πῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ
13 τετελειωμένη ἐστὶν ἐν ἡμῖν. [l] Ἐν τούτῳ γινώσκομεν, ὅτι ἐν
αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ
δέδωκεν ἡμῖν.
14 [m] Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν, ὅτι ὁ Πατὴρ

f Supra 2. 4. & 3. 6. infra v. 16.
g John 3. 16. Rom. 5. 8. & 8. 32. supra 3. 16.
h John 15. 16. Rom. 3. 24, 25. & 5. 8, 10. 2 Cor. 5. 19. Col. 1. 19. supra 2. 2.
i Matt. 18. 33. John 15. 12, 13.
k Ex. 33. 20. Deut. 4. 12. John 1. 18. 1 Tim. 1. 17. & 6. 16. supra 2. 5. & 3. 24.
l John 14. 20. & 17. 21. supra 3. 24.
m John 1. 14. supra 1. 1.

*δοκιμασία τῶν πνευμάτων*, the Apostle resumes the exhortation commenced at iii. 23 to those who adhered to the true doctrine of Christ, that they would cultivate the most endeared affection towards one another; for this holy, spiritual, and self-denying love 'is of God.' 'God is love, or essential goodness and benevolence. It is, as it were, his very nature to be kind, to communicate life, and impart felicity, and to provide for the happiness of his creatures, in all cases and methods which consist with his infinite wisdom, justice, truth, and holiness; for love must ever be exercised in entire consistency with these attributes, by the perfect Source of all excellence.' (Scott.)

— *ἀγαπητοὶ, ἀγαπῶμεν*, &c.] Meaning, 'Let us love one another, as those who truly are of God, and rightly know him; for love (brotherly love) is not *ἐκ κόσμου*, but *ἐκ τοῦ Θεοῦ* (it belongs to that life which is of God), it is an essential criterion of a filial relation to God, and of right knowledge of him. (Lücke.)

8. *ὅτι ὁ Θεὸς ἀγάπη ἐστὶν*] 'since God is love,' i. e. entirely love, love itself. Comp. ver. 16. Here the Apostle puts the *attribute* of love as God's *essence* (in a similar manner as in the Gospel, iv. 24, it is said, *πνεῦμα ὁ Θεὸς*), because God, in the redemption through Christ, is more specially and most perfectly recognised and felt to be *love* essentially. (Lücke.) Well is it said of God that 'he is love;' for God can as well cease to *be* as cease to love. If he should deny *that*, he would deny *himself*; and that he will not do, because he cannot, and he cannot do it because he will not. It is impossible for him to whom 'all things are possible' to deny himself. (Bp. Sanderson.)

9, 10. Here we have the same sentiment as at John iii. 16 and supra iii. 16.

9. *ἐν τούτῳ ἐφανερώθη*, &c.] Thus showing that God can be recognised by us as love, because in this was manifested the love of God, &c. (Lücke.) *Τὸν μονογενῆ* is here added to *τὸν Υἱὸν αὐτοῦ*, 'in order (as Macknight suggests) to heighten our idea of God's love to us, in giving a person of such supreme dignity, and so beloved of God, to die for us.' It is supposed that by giving Christ the title of God's *only-begotten Son* in this passage, the Apostle intended to overturn the heresy of Ebion and Cerinthus, who affirmed that Christ was not God's Son by nature, but that, like some other good men, he was honoured with the title on account of his virtues.

10. *οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν*, &c.] The Apostle here lays a stress on God's loving us *first*, since men are more disposed to love those by whom they are *first* loved. On the term *ἱλασμὸν* see Note supra ii. 1, 2.

11. Here is drawn the inference from the foregoing position of the free love of God to us; q. d. 'Since God hath so greatly loved us, we also must, in imitation of that love, love one another as brethren in Christ.'

12. *Θεὸν οὐδεὶς—ἡμῖν*] q. d. 'No man hath, with his bodily eyes, seen God at any time; and therefore we cannot have such visible converse and sensible communion with him as we may have one with another. But if we love one another, we are in the Divine favour, and our love of God is perfect and complete.' (Benson.) q. d. 'Man cannot immediately return to the invisible God that love which he hath shown to us, for no man hath ever seen God (i. e. no man can ever see him); but when we love one another (love the brethren, who are visible), then God remains in us, he is present to us with his favour, and thus the love to God, who is invisible, yet spiritually present (compare ver. 19—21), is accomplished in us through the love to the brethren.' (Lücke.) On the words *Θεὸν οὐδεὶς π. τεθ.* see John i. 18, and on the expression *μένει* see supra ii. 5.

13. The connexion and sense is this: 'The love of God is founded on a mutual communion with him, but that communion depends on our consciousness of the Holy Ghost, which we have received from God, operating within us (compare iii. 24), through whose power, and in the faith in the Son of God, as Redeemer of the world, we are God's children.' (Lücke.)

14. *καὶ ἡμεῖς τεθεάμεθα*] q. d. 'Let no doubt

ἀπέσταλκε τὸν Υἱὸν σωτῆρα τοῦ κόσμου. Ὃς ἂν ὁμολογήσῃ 15
ὅτι Ἰησοῦς ἐστιν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει,
καὶ αὐτὸς ἐν τῷ Θεῷ. [n] Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπι- 16
στεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς
ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ
ὁ Θεὸς ἐν αὐτῷ.
[o] Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παῤ- 17
ῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός
ἐστι, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ. Φόβος οὐκ ἔστιν 18
ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον,
ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται
ἐν τῇ ἀγάπῃ. Ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος 19
ἠγάπησεν ἡμᾶς. [p] Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεὸν, καὶ 20
τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν
τὸν ἀδελφὸν αὐτοῦ, ὃν ἑώρακε, τὸν Θεὸν, ὃν οὐχ ἑώρακε,
πῶς δύναται ἀγαπᾷν; [q] καὶ ταύτην τὴν ἐντολὴν ἔχομεν 21
ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν
αὐτοῦ.

n Supra ver. 8, 12.

o James 2. 13. 1 Pet. 1. 15. supra 3. 8, 19, 21.

p Supra 2. 4. & 3. 17.

q Lev. 19. 18. Matt. 22. 39. Job 13. 34. & 15. 12. Eph. 5, 2. 1 Thess. 4. 9. 1 Pet. 4. 8. supra 3. 11, 23.

be entertained of this proof of the love of God; for we have actually seen,' &c. Σωτῆρα is in apposition with Υἱόν.

15. ὃς ἂν ὁμολογήσῃ—Θεῷ.] Render, 'And [accordingly] whosoever shall confess that Jesus is the Son of God (the Saviour sent for our salvation. See John iii. 17), he is really united with God [in mutual love].' The Apostle takes for *granted*, not only that the profession is sincere, but productive of a suitable conduct.

16. ἐν ἡμῖν] for εἰς ἡμᾶς; or, μένων ἐν ἡμῖν, as at vv. 12, 13. 15. Render, 'And [to induce men so to believe] we can affirm that we do *surely know* the love which God hath to us.'

17. ἐν τούτῳ τετελείωται—τούτῳ.] Meaning, it may be supposed, 'By this [abiding in love to our brethren] we may know that our love is perfect and sincere, so that we may have confidence [of our acceptance] in the day of judgment; namely, for this reason, that as God is [thus disposed towards us men], so also are we in this word [disposed] towards others;' namely, because we imitate the examples of love, &c. set us by our heavenly Father, and therefore may hope for acceptance, through the mercy of God and the mediation of Christ. So Lücke explains the passage as expressive of the power of brotherly love to give perfect confidence in the day of judgment to those who exercise it according to Christ's example; q. d. 'Therein the highest perfection of our mutual love shows itself—that we (or, *then* our love is perfect *when* we) at the day of judgment can have confidence, because (or inasmuch as) we walk in the world as Christ walked, [loving the brethren].'

18. 'Jam a contrariis commendat ejus boni præstantiam.' (Calvin.)

— φόβος οὐκ ἔστιν—κόλασιν ἔχ.] Meaning, 'Slavish fear exists not in this love, but perfect love [such as this] casts aside fear; for [such] fear implies terror, [which is inconsistent with love to God; since] he who so feareth the judgment is not perfected in love,' does not love perfectly and sincerely. Φόβος here signifies the fear, not of displeasing God, but of incurring his punishment, which conscience raises. See my Note on Thucyd. ii, 37.

19. ἡμεῖς ἀγαπῶμεν—ἡμᾶς.] Many eminent Commentators from Grotius take ἀγ. in the Subjunctive, 'Let us love;' which is supported by the authority of the Vulg. and Pesch. Syr. Versions. Yet the sense yielded by the Indicative is the more natural one, and the assertion is (as Abp. Newcome says) 'a just and sober one, not requiring too high perfection from human nature.' See Doddridge, and especially Jortin (cited in D'Oyly and Mant).

20. ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ, &c.] The Apostle's argument is this: 'Can you, mistaken man, who are not yet arrived at that *inferior* stage of benevolence,—the love of your *brother*, whom you have seen (that is, whom the sense of mutual wants, and the experience of mutual relief, amongst the joint partakers of one common nature, might teach you to love,)—can you pretend to have attained the top and summit of this virtue, the love of *God*, whom *you have not seen*; that is, whose wonderful economy, in the system of creation and government, which makes him so amiable, you appear to have no conception of; you, who have not yet learnt that your own low system is supported on the great principle of *benevolence*? Fear him, flatter him, fight for him, as you blindly dread his power, you may; but to *love* him, as you know not his nature, is impossible.' (Bp. Warburton.)

21. The Apostle here concludes with the irrefragable argument, that 'it is Christ's distinct commandment, or rather God's through Christ (compare iii. 23), that whosoever loveth God *must* love his brother also.' See John xiii. 34. Augustin well expresses it: 'Si fratrem non diligis, quo-

1 V. [a] ΠΑΣ ὁ πιστεύων, ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, ἐκ a John 1. 12, 13.
τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, supra 2. 22, 23. & 4. 2, 15.
2 ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. Ἐν τούτῳ γινώ-
σκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν
3 ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. [b] Αὕτη γάρ b Matt. 11. 29, 30.
ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· John 14. 15, 21, 23. & 15. 10.
4 καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. [c] ὅτι πᾶν τὸ 2 John 6. c John 16. 33.
γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον, καὶ αὕτη ἐστὶν
5 ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. [d] Τίς ἐστιν d 1 Cor. 15. 57.
ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ supra 4. 4, 15.
Υἱὸς τοῦ Θεοῦ;
6 [e] Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς e John 19. 34.
ὁ Χριστὸς, οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ f Matt. 28. 19.
τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι τὸ John 1. 1. 1 Cor. 12. 4,
7 Πνεῦμά ἐστιν ἡ ἀλήθεια. [f] ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες 5, 6. Rev. 19. 13.

modo Eum diligis, cujus mandatum contemnis?' (Lucke.)

V. The indissoluble connexion between the law of God and of our brother is now placed in another point of view, and illustrated by new motives; since none who is not born of God can believe that Jesus is the Christ (compare supra iv. 5, 6. John viii. 43), it follows that whosoever hath this faith is born of God. (Lücke.)

1. καὶ πᾶς ὁ ἀγαπῶν, &c.] 'But [thus] every one who truly loveth him,' &c. The sentiment has the air of an adage; q. d. 'He who loves the parent will naturally love the child.' It is meant, then, that the genuine love to God's children is grounded on the genuine love of God; and that this latter consists in keeping his commandments.

2. ἐν τούτῳ γινώσκομεν — τηρῶμεν.] The Apostle here argues *à generali ad speciale*. Since what was said at ver. 1 was *universally* true, so it holds good particularly of the *love of God*. (Rosenmuller.) The sense is, 'By this may we know that we love the children of God aright, when we love God, and keep his commandments.'

3. Of this verse the object is to state more precisely the connexion between loving God and keeping his commandments.

— αὕτη γάρ ἐστιν ἡ ἀγάπη, &c.] Meaning, 'this is the proof and evidence of our love to God, that we keep his commandments.' The next words, καὶ αἱ ἐντολαὶ—εἰσίν, seem meant to indirectly *contrast* (as an encouragement to obedience) the comparatively light injunctions of the Gospel with the heavy burdens of the Law. In proof of which, the Apostle proceeds to show *how* they are easy,—adverting to those points in which the Gospel is especially superior to the Law,—namely, the *love* of God, as opposed to the *fear* of him, and that *renewal of the heart* by the communication of Divine grace, which the Law did not, and *could* not, provide.

4. ὅτι πᾶν τὸ γεγεννημένον—τὸν κόσμον] q. d. 'Now, as a proof of this, whosoever is born of God overcometh [the temptations of] the world.' Then is suggested the *grand principle* by which the victory is obtained, in the words καὶ αὕτη—πίστις ἡμῶν, where, at νίκη, there is a metonymy of the *effect* for the *efficient*, and αὕτη is for τοῦτο, as just before: on which subject compare John xvi. 33. xii. 31, sq. Hebr. xii. 1, seq.

5. Instead of further demonstrating this proposition, St. John, addressing himself to the conscience and experience of his readers, exclaims: 'But who, except he that hath faith in Christ, is capable of overcoming the world? Who but he,' &c. So 2 Cor. i. 24, it is said, τῇ γὰρ πίστει ἑστήκατε.

— τίς ἐστὶν ὁ νικῶν, &c.] Here (as at ii. 22) the interrogation is strongly affirmative. To believe Jesus to be the Son of God is to believe that he is God incarnate. Of course the belief must be a vital one, evincing its truth by its fruits, otherwise it will *not* conquer.

6. By the *water* and the *blood* here spoken of we may, with Wells and Carpzov, suppose the Apostle to advert to the *sacraments*; meaning by *water* the 'laver of regeneration,' and by *blood* the Lord's Supper, in which the wine is poured out as a symbol of the blood of the New Covenant—the former as being that by which we are regenerated, and become sons of God; the latter as that whereby we are united with God, and obtain a victory over the world (vv. 4, 5). The connexion and sense of the passage is well stated by Lücke as follows: 'Who can doubt that Jesus is really the Christ, the Son of God? For, as he was to appear in the quality of Messiah, so he has appeared; and what he was to bring, as a purifying and atoning Saviour to the world, *that* he has brought.'

— οὗτός ἐστιν ὁ ἐλθὼν—αἵματι.] The words are to be resolved thus: οὗτός (ὁ Υἱὸς τοῦ Θεοῦ, ver. 5) ἐστιν Ἰησοῦς ὁ Χριστὸς, ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, 'such an one, viz. the Son of God, is Jesus Christ, He who (because he) is come (ἐλθὼν being here, as often, used in the sense of a Pret. Partic., instead of ἐληλυθὼς, like the English *came*) with water and blood.' (Lücke.)

7, 8. ὅτι τρεῖς εἰσιν—οἱ τρεῖς εἰς τὸ ἕν εἰσιν.] On a passage like the present, on which *volumes* have been written by some of the most eminent scholars, it would be presumptuous to attempt, within the compass of a NOTE, even the briefest

[ἐν τῷ οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα.
καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες 8
ἐν τῇ γῇ,] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ
τρεῖς εἰς τὸ ἕν εἰσιν. [g] Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων 9
λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη
ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ Υἱοῦ
αὐτοῦ. [h] Ὁ πιστεύων εἰς τὸν Υἱὸν τοῦ Θεοῦ, ἔχει τὴν 10
μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην
πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν

g John 5. 37. & 8. 17, 18.

h John 3. 16, 33. Rom. 8. 16. Gal. 4. 6.

sketch of the state of a question so extensive in its bearings as that which relates to the authenticity and sense of the disputed passage placed within brackets. Nor can this be *necessary*, since, I presume, most of my readers possess Mr. Horne's valuable Introduction, which contains a truly able condensed statement of the arguments on both sides of the question. Those, however, who desire to obtain *complete* information on the subject are referred, FOR the authenticity, to the disquisitions of Bengelius and Ernesti, Bps. Horsley and Middleton, Prof. Knittel, Drs. Nolan and Hales, and Bp. Burgess; AGAINST it, to Prof. Porson, Bp. Marsh, and Crito Cantabrigiensis [Dean Turton]. I must content myself with laying before the reader *two paraphrases* of the whole passage,—one *with* and the other *without* the disputed portion; leaving it to him to decide which way he thinks best. I will only add, that, after a fresh examination of the whole question for this third Edition, I see less reason than ever to receive the words as genuine. Dr. Lücke does not hesitate to say, in regard to their external evidence, that unless all criteria of truth or falsehood, on the writings of the New Test., are deceptive, the words are spurious; and that internal exegetical criticism completely agrees with the results of the external and historical. 'If (continues he) the words are genuine, the whole is in the highest degree obscure and confused; if spurious, the context, the sense, and the phraseology of St. John are clear and easy.' Should *this* be thought (as it may) asserting too much, we may, at least, safely affirm, that, in the present state of the evidence for and against the passage, the words cannot, with any due regard to those canons of criticism acted upon in all the other writings of the New Testament, be regarded otherwise than as spurious.

On the supposition, however, that the words are *genuine*, the meaning may be expressed, in the words of Bp. Burgess, as follows: 'This is he that was manifested by his baptism to be *the Son of God*; and by his death to be the Son of God *come in the flesh*; manifested not by his baptism only, with which he commenced his ministry on earth, but by his death, with which he finished it; and it is the Spirit that beareth witness that Jesus is the Son of God. Now the Spirit is truth,—a true witness. For he is not alone; there are three that bear record in heaven that Jesus is *the Son of God*, namely, the Father, the Word, and the Holy Spirit; and these three are one in the Divine nature. And there are three that bear witness in earth that the Son of God is *come in the flesh*; namely, his *last breath* on the cross, and the *blood* and *water* that issued from his side. And these three are one in the Person of Jesus Christ, one united proof of his human nature from the phenomena of his death. By the Jewish Law, the testimony of two or three men is true. If, then, we receive the witness of men, the witness of God is greater; for this is the witness of God, that he hath testified of his Son.'

On the supposition that the words are *not* genuine, we may express the sense according to the paraphrase of Sir Isaac Newton as follows: 'This is he that, after the Jews had long expected him, came, first in a mortal body, by baptism of *water*, and then in an immortal one, by shedding his *blood* upon the cross, and rising again from the dead; *not by water only, but by water and blood*; being the Son of God, as well by his resurrection from the dead (Acts xiii. 33) as by his supernatural birth of the Virgin (Luke i. 35). *And it is the Spirit also* that, together with the water and blood, beareth witness of the truth of his coming; *because the Spirit is truth*, and so a fit and unexceptionable witness. *For there are three that bear record* of his coming; *the Spirit*, which he promised to send, and which was since sent forth upon us in the form of cloven tongues and of various gifts; *the* baptism of *water*, wherein God testified "This is my beloved Son;" and the shedding of his *blood*, accompanied with his resurrection, whereby he became the most faithful martyr or witness of this truth. *And these three*, the Spirit, the baptism, and passion of Christ, *agree* in witnessing *one* and the same thing, [namely, that the Son of God is come]; and therefore their evidence is strong; for the law requires but two consenting witnesses, and here we have three; and if we receive the witness of men, the three-fold witness of God, which he bare of his Son, by declaring at his baptism, "This is my beloved Son," by raising him from the dead, and by pouring out his Spirit on us, is greater, and therefore ought to be more readily received.'

9. εἰ τὴν μαρτυρίαν, &c.] Here we have an elliptical syllogism, *à minori ad majus*, to be thus resolved: 'If we receive the testimony of men [meaning the declaration of two or three witnesses], how much more must we then receive [the triple and concordant] testimony of God, it being greater, i. e. more probative than any testimony of man? But if we receive God's testimony, we must believe that Jesus is the Christ, the Son of God; for this the testimony of God avers.' (Lücke.)

10. ὁ πιστεύων, &c.] '[Accordingly] he who believeth hath the testimony [just spoken] in himself,' i. e. he holdeth it with firm assent.

11 μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ Υἱοῦ αὐτοῦ. [i] Καὶ αὕτη i John 4.
ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεὸς, καὶ
12 αὕτη ἡ ζωὴ ἐν τῷ Υἱῷ αὐτοῦ ἐστιν. [k] ὁ ἔχων τὸν Υἱὸν, k John 3. 36. & 5. 24.
ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν Υἱὸν τοῦ Θεοῦ, τὴν ζωὴν
οὐκ ἔχει.
13 [l] Ταῦτα ἔγραψα ὑμῖν [τοῖς πιστεύουσιν εἰς τὸ ὄνομα l John 20. 31.
τοῦ Υἱοῦ τοῦ Θεοῦ,] ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε, καὶ
14 ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ. [m] Καὶ m Jer. 29. 12. Matt. 7. 8. & 21. 22.
αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι Mark 11. 24. Luke 11. 9.
15 αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν. καὶ ἐὰν John 14. 13. & 15. 7. & 16. 24.
οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν James 1. 5. supra 3. 22.
16 τὰ αἰτήματα ἃ ᾐτήκαμεν παρ᾿ αὐτοῦ. [n] Ἐάν τις ἴδῃ τὸν n Num. 15. 30.
ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, 1 Sam. 2. 25. Jer. 15. 1, 2. Matt. 12. 31.
αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς Mark 3. 29. Luke 12. 10.
θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.

11. *καὶ αὕτη ἐστὶν ἡ μαρτυρία*, &c.] Meaning to say, that 'the essential practical substance of this "witness of God" may be divided into two parts; declaring, 1. that God really has given to us eternal life; and, 2. that this eternal life is granted to us in his Son, i. e. through belief in him.' (Lücke.)

12. This verse again is connected with ver. 5, and is a colophon to all that precedes.

13. In this verse we have a sort of *vinculum* to connect the preceding and following context; since (as Lücke observes) though referring especially to the immediately preceding passage (vv. 6—12), yet it forms the transition to the subsequent section, vv. 14—21.

— *ταῦτα ἔγραψα—Θεοῦ.*] To remove what might seem tautology, we must take *πιστ.* in the last clause *emphatically*, i. e. as denoting reality and heartfelt constancy of profession, as opposed to a cold historical belief.

14, 15. To enforce the foregoing exhortation to constancy in faith, the Apostle points out the high privilege of true believers, in having a confidence of approach unto God in prayer, with assurance of his readiness to answer their supplications, if the requests be made according to his will; i. e. after the prescribed manner, in such a way as may tend to his glory and their own spiritual good, and with the persuasion that, in some sense, the petitions they put up would be granted in the *best* manner, though it might be not in the exact manner they expected. Here there is an evident allusion to the promise made by our Lord to the Apostles, John xiv. 12—14. xvi. 23.

14. *καὶ αὕτη ἐστὶν ἡ παῤῥησία.*] Render, 'And on this (namely, that we know we may expect future salvation) rests our sure confidence in God.'

15. *καὶ ἐὰν οἴδαμεν*, &c.] These words are best taken in their natural and obvious sense, as follows: 'And knowing, as we do, that he heareth us, in whatever petitions we prefer, we know (i. e. feel sure) that we have (i. e. shall have) from him the petitions we thus (i. e. according to his will) desired of him.' The difficulty, which has perplexed Commentators, may be removed by supposing (with Doddridge) that *κατὰ τὸ ϑέλημα* is to be supplied from the preceding verse; or at any rate the *petitions* must be supposed to be *κατὰ τὸ ϑέλημα* (in the sense that has been just explained); for otherwise the Apostle's own words teach us, that they will not be *heard*, much less *granted.*

16, 17. Of this passage the sense will best appear by considering the *connexion*, which is ably traced by Lücke as follows: 'St. John passes from Christian prayer in *general* to Christian *intercession* in particular,—especially for *sinful* brethren; and as he has shown, vv. 14, 15, that it is only prayer full of confidence, and according to God's will, which is fulfilled, so he here intimates, that the Christian should *intercede* with God only for that which is *capable of being accomplished;* and accordingly not *περὶ ἁμαρτίας πρὸς ϑάνατον*, but only *περὶ ἁμαρτίας οὐ πρὸς ϑάνατον.* 'In order (continues he) to determine the force of which expressions, we must lay down the following *data:* 1. that by "sin unto death" is to be understood no single *sin in particular*, but an entire class of sins; 2. that *ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ* shows that here must be meant a species of sins which can occur only among *Christians*, and not among those who are *not Christians;* 3. that the difference between "mortal sin" and "sin not unto death" must be externally perceptible, and not unknown to the persons addressed, otherwise the precept would be without an object, nay dangerous; not to mention that thus the difference would have been stated more precisely. Finally, that as here only moral relations are spoken of, and as, according to the *usus loquendi* and the fundamental ideas of the Epistle, by *ζωὴ* can be meant only spiritual life, *ζωὴ αἰώνιος* (compare iv. 9); the expression *πρὸς ϑάνατον*, too, cannot have a reference to bodily, but, as supr. iii. 14, only to spiritual death. Upon the whole, it is plain that St. John, by *πρὸς ϑάνατον*, can have meant, in general, only such sins of which *spiritual death* is the inevitable consequence, i. e. sins by which, according to the laws of the *βασιλεία τοῦ Θεοῦ*, or of the *κοινωνία μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ*, the capability for the Christian

o Supra 3. 4. λέγω ἵνα ἐρωτήσῃ· [o] πᾶσα ἀδικία ἁμαρτία ἐστὶ, καὶ ἔστιν 17
p Supra 3. 9. James 1. 27. ἁμαρτία οὐ πρὸς θάνατον. [p] Οἴδαμεν ὅτι πᾶς ὁ γεγεννη- 18
μένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ
Θεοῦ τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.
οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ 19
q Luke 24. 45. John 17. 3. πονηρῷ κεῖται. [q] Οἴδαμεν δὲ ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἥκει· καὶ 20
δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καί
ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.
r 1 Cor. 10. 14. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος. [r] Τεκνία, 21
φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν.

ζωὴ is necessarily abolished, and the Christian state of salvation lost. As, according to St. John, the Christian life is acquired, or the passing from death to life effected by faith in Jesus Christ, and entirely accomplished by perfect and genuine brotherly love (which is the root of Christian life), so also by *infidelity*, *worldliness*, and *Cain-like want of love*, the Christian life is again lost, and man repasses, as it were, from life into death, ἐκ τῆς ζωῆς εἰς τὸν θάνατον. Compare supra ii. 17. 25. iii. 11—15. (Lücke.)

At ver. 17 St. John shows that indeed every ἀδικία (every action and every intention which is contrary to the divine law, every infringement on the δικαιοσύνη) is in its essence *sin*, but that still there exists a difference as to the degree of *intensity and effect* of sin, between the *sin unto death* and the sin *not unto death*. The true Christian can, as such, according to St. John, not sin unto death; he is subject to the sins not unto death, as long as he walketh in the flesh. Compare ii. 1. St. John, therefore, adds this consolation: 'But we [also] know that every one who is born of God does not sin (comp. iii. 9) [in this sense—ἁμαρτ. πρὸς θάνατον], but that (ὅτι being supplied) he who is born of God (being ever intent on sanctifying himself) keepeth himself from so sinning (τηρεῖ ἑαυτὸν, i. e. ἁγνὸν, ἀπὸ τοῦ κόσμου. Compare James i. 27. 1 Tim. v. 22. Wisd. x. 5), and thus is unassailable to the Evil One (compare Wisd. xviii. 20), the prince of this world, who maintains the sway of darkness and death over his own.' Compare Col. i. 15. Eph. vi. 12, seq. (Lücke.)

19. οἴδαμεν—ἐσμεν.] The connexion appears to be as follows: '[And it is no wonder that we, who are true Christians, should thus keep ourselves from sin;] since we assuredly know that we are of God, and are his children, and that the world at large lieth under the dominion of the Evil One.' Thereby implying that sin, though it may be naturally expected from the *world*, were highly inconsistent in *them*. The best Commentators are agreed, that τῷ πονηρῷ is masculine, not neuter; a view supported by the authority of the Pesch. Syr. The phrase κεῖσθαι ἔν τινι signifies to be under any one's influence. Comp. 2 Macc. iv. 33.

20. οἴδαμεν δὲ—αἰώνιος.] Of this passage the sense is well illustrated by Bp. Burgess, in his Letters to Mrs. J. Baillie, as follows: 'The confident assurance with which the Apostle maintains his conviction of the truth of the two doctrines concerning the *Divinity* and the *Human Nature* of Christ, which pervade the Epistle, and are summarily confirmed in vv. 7, 8, are strikingly expressed in ver. 20: "We *know* that the Son of God *is come*;" i. e. We *know* that Jesus is the *Son of God*, the Messiah, and that the Son of God is *come in the flesh*. But whence did the Apostles derive their knowledge that the Son of God is come? Who is meant by "*him that is true*," and who by the "*true God*?" When St. Peter confessed Christ to be the Son of God, our Saviour said, "Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." (Matt. xvi. 17.) And, on another occasion, "No man can come to me, except the Father draw him." (John vi. 44.) I, therefore, interpret the words, "and hath given us," of the Father, and supply the term "God" by the same ellipsis as in the 16th verse of this chapter. "The true" (τὸν ἀληθινὸν) is a title peculiarly applicable to Jesus Christ,—"the true light," "the true bread," "the true vine," "the true witness." In Revel. iii. 7, he is called (in the original) "the holy, the true." Here it means, as I conceive, "the true [one, the] Messiah." We are in the true Messiah, by believing and obeying him. "This is the true God." Jesus Christ is the subject of the verse, as well as the immediate antecedent to "this." The original term (houtos) is used here as in the second verse of the first chapter of St. John's Gospel, and has the same relation here to Jesus Christ, as it has there to THE WORD, by which Jesus Christ is called God in one passage, and the *true God* in the other. In the Gospel the original term is rendered, not *this*, but *the same*, which expresses more strongly the connexion between the relative and its antecedent: "The same (Jesus Christ) is the true God." I propose, therefore, the following paraphrase of the 20th verse: "We know that the Son of God, the Messiah, is come; and God hath given to us an understanding, that we may know the true Messiah, and we are in—disciples of—the true Messiah, even of the Son of God, and the Eternal Life," that Eternal Life which was with the Father.'

To the authorities in support of this application of τὸν ἀληθ. to *Jesus Christ*, adduced by the learned Prelate from Athanasius, Bp. Pearson, and Whitby, may be added that of Lampe on John, vol. iii. p. 371, and of Dr. Pye Smith, Script. Test., vol. iii. pp. 127—133.

21. τεκνία.] Render, 'Dear children;' the diminutive being here, as often, expressive of affection. The term is, however, almost confined to St. John, occurring no where else, except in that pathetic passage of St. Paul, Gal. iv. 19, τεκνία μου, οὓς πάλιν ὠδίνω, &c.; though at Mark x. 24, τέκνα is used by our Lord in addressing his disciples.

— φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδ.] Meaning to say, 'Such being the case, keep yourselves from idolatry of every kind and degree.'

# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

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1 Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις
αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, (καὶ οὐκ ἐγὼ μόνος,
2 ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,) διὰ τὴν ἀλή-
θειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν
3 αἰῶνα· ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ
Πατρὸς, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ τοῦ
Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

OF the authenticity of this, and the third Epistle of St. John, doubts were at first entertained; but, after due examination, they were, at an early period, received as canonical, and accordingly are quoted as such by writers of the second century; and that they are such has recently been shown by the elaborate researches of Lücke. Indeed, their being at first kept out of the Canon arose, probably, not so much from any opinion of their being spurious, as from their *brevity*, and being addressed only to *individuals*, and on comparatively familiar subjects. That they are both from the same hand ('the beloved Apostle') is abundantly clear, both from the manner and style, and from the sentiments; of which those of the second Epistle are very similar to such as are found in the first Epistle. Indeed, the design is nearly the same. After commencing with affectionate salutations, they proceed to commendation, and admonition to stedfastness in the faith, and Christian love and charity; and then conclude with cordial valediction. On the place and date of this and the third Epistle nothing certain is known.

1. ὁ πρεσβ.] As the word πρεσβ. properly denotes *senior*, and as St. John was then undoubtedly the senior *Apostle*, and probably the senior *Christian*, we may suppose him to have been called ὁ πρεσβ. κατ' ἐξοχὴν, which would soon pass into a kind of *appellative*, as here. And that the Apostle should use this, in preference to his own name, is probable, since he was accustomed, from modesty, to *suppress* it.

— ἐκλεκτῇ κυρίᾳ.] On the object of this address considerable difference of opinion exists. Of the various interpretations that have been proposed, the two following have alone any semblance of truth; 1. that by which ἐκλεκτῇ is taken as an *adjective*, and rendered, 'to the chosen,' excellent, or truly Christian Lady; 2. that of Grotius, Wolf, Wetstein, and others, who take ἐκλεκτῇ as a *subst.* and *proper name*, 'to the Lady Eclecta:' an interpretation also adopted by Bp. Middleton, who urges, that while the former would require τῇ κυρίᾳ τῇ ἐκλεκτῇ, or at least τῇ ἐκλ. κυρίᾳ, *this* is wholly unexceptionable in point of phraseology; a title of honour following the proper name, and not *admitting* the Article. The learned Prelate, however, adduces no examples of *titles of honour* in such a position; but only of *names of professions.* Moreover, we must thus either understand τῆς ἐκλεκτῆς at the end of the Epistle in a different sense, or suppose *another* sister *of the same name.* This difficulty, indeed, Bp. Middleton would remove by *cancelling* the words, as spurious. But for that there is not the least authority; and until such is produced we must retain the common interpretation, and suppose the Apostle to have *omitted* the Article; which may very well be accounted for, since where can such sort of brevity be so allowable as in the inscriptions of Epistles? Thus we address to *Lord* ——, not *the* Lord; the addition of the proper name supplying the place of the definite Article. It is true that there is here no proper name; but the Apostle might omit that, as having addressed the letter on the outside with the name of the Lady in question. If this be not admitted, we may, with Heumann and Lücke, suppose κυρίᾳ to be a proper name. And that the word was such has been proved by Heumann. But to this ver. 5 is adverse.

The relative οὓς agrees in *sense* with both τέκνοις and κυρίᾳ. On the phrase ἀγαπῶ ἐν ἀληθείᾳ to denote 'love unfeigned,' compare 1 John iii. 18.

2. διὰ τὴν ἀλήθειαν—αἰῶνα.] Repeat ἡμεῖς ἀγαπῶμεν from the context: 'We [I say] love you because of the truth (i. e. the true religion) which remaineth in us, and will ever remain.'

3. ἔσται.] Future for Optative, by Hebraism. Ἐν ἀληθείᾳ καὶ ἀγ., 'by, or with, knowledge of the truth, and mutual love,' whereby the blessings and graces of God were bestowed and preserved.

Ἐχάρην λίαν, ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπα- 4
τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ
Πατρός. [a] Καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων 5
σοι καινὴν, ἀλλὰ ἣν εἴχομεν ἀπ᾽ ἀρχῆς, ἵνα ἀγαπῶμεν
ἀλλήλους. [b] Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ 6
τὰς ἐντολὰς αὐτοῦ. Αὕτη ἐστὶν ἡ ἐντολὴ, καθὼς ἠκούσατε
ἀπ᾽ ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. [c] Ὅτι πολλοὶ πλάνοι 7
εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χρι-
στὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ
ἀντίχριστος. [d] Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἃ 8
εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. [e] Πᾶς ὁ 9
παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ Θεὸν
οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ
τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει. [f] Εἴ τις ἔρχεται πρὸς ὑμᾶς, 10
καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς
οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ γὰρ λέγων αὐτῷ 11
χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
[g] Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἠβουλήθην διὰ χάρτου 12
καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα
πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.
Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. 14
ἀμήν.

a John 13. 34. & 15. 12. Eph. 5. 2. 1 Thess. 4. 9. 1 Pet. 4. 8. 1 John 2. 7, 8. & 3. 11, 23. & 4. 21.
b John 15. 10. 1 John 2. 24.
c Matt. 24. 5, 24. 2 Pet. 2. 1. 1 John 2. 18, 22. & 4. 1, 2, 3.
d Gal. 3. 4.
e 1 John 2. 23.
f Rom. 16. 17. 1 Cor. 5. 11. & 16. 22. Gal. 1. 8, 9. 2 Tim. 3. 5. Tit. 3. 10.
g John 17. 13. 1 John 1. 4. 3 John 13.

4. *ἐχάρην λίαν, ὅτι,* &c.] Here we have set forth the *design* of the Epistle. Render, 'I rejoiced greatly, because I found [some] of thy children living in the [profession and practice of] the truth, as we have it revealed to us [through Jesus Christ] by God the Father.'

5. *οὐχ ὡς ἐντολὴν γράφων σοι καινήν.*] Compare 1 John ii. 7, 8. *Ἐρωτῶ ἵνα ἀγαπῶμεν* is supposed to be a delicate mode of expression for *ἐρωτῶ ἵνα ἀγαπῆτε.*

6. *ἡ ἀγάπη.*] Meaning, as Lücke explains, Christian love, of which the basis is love to God, and whose chief manifestation is love to the brethren.

7. *ὅτι πολλοὶ—σαρκί.*] This seems to be connected with ver. 3, the intermediate verses being, in some measure, parenthetical; q. d. ['I rejoiced to learn that thou and thy children walked in the truth, and I cannot but exhort you to continue so to do,] for many deceivers are abroad in the world, who will not allow that Jesus Christ has come in the flesh;' i. e. in the real human nature. *Οὗτός ἐστιν ὁ πλ.*; q. d. 'that kind of person, or every such person, is the deceiver I mean.'

8. *βλέπετε ἑ.*] for *φυλάσσετε ἑ.*, 'take heed to yourselves;' compare Mark xiii. 9. *Ἵνα μὴ ἀπολέσωμεν ἃ εἰργ.*, 'in order that we [your teachers] may not lose our reward.' *Ἀλλὰ μισθὸν πλ. ἀπολάβ.* The sense seems to be, 'that we may receive the ample reward which will accrue to us, if ye continue stedfast.' *Πλήρη* hints at *some* reward that the teacher would receive in the *other* case; which, indeed, were but just, since disciples may apostatize, and bring discredit on the master, without his being to blame.

9. See 1 John ii. 23, 24.

10. *χαίρειν αὐτῷ μὴ λέγετε.*] *Χαίρειν λέγειν* was, indeed, a form of *salutation*, expressive of *friendly feelings.* But as the receiving any such teacher into her house, and addressing such a salutation, could not but imply some degree of approbation and countenance to his doctrines, so it is forbidden by the Apostle; though by no means out of any uncharitable disposition towards such persons as *individuals.*

12. *διὰ χάρτου καὶ μέλανος.*] A sort of proverbial phrase, as also is *στόμα πρὸς στόμα λαλῆσαι.*

# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

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1 Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ
2 ἐν ἀληθείᾳ. Ἀγαπητὲ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι
3 καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή. [a] ἐχάρην γὰρ [a] 2 John 4.
λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ,
4 καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. Μειζοτέραν τούτων οὐκ
ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπα-
5 τοῦντα. Ἀγαπητὲ, πιστὸν ποιεῖς, ὃ ἐὰν ἐργάσῃ εἰς τοὺς
6 ἀδελφοὺς καὶ εἰς τοὺς ξένους, οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ
ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ
7 Θεοῦ. Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον, μηδὲν λαμβάνοντες
8 ἀπὸ τῶν ἐθνῶν. Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς
9 τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. Ἔγραψα
τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ

Of the Gaius to whom this Epistle is addressed we know nothing, except from this Epistle. Neither the date nor place of the Epistle is ascertained. The *design* of it was to commend Gaius for his perseverance in the faith, and his hospitality to some Christian travellers, who had called upon him.

1. See Note at 2 John 1.

2. *περὶ πάντων—σου ἡ ψυχή*] 'above all things I heartily wish and pray that thou mayest be prospered, and enjoy health of *body*, even as thy *soul* prospereth.' The *περὶ* may be construed either with *εὔχομαι*, or with *εὐοδ.*; but the former is the more natural mode. So *περὶ* is used in Pind. Olymp. vi. 84, *περὶ θνητῶν*, *ante omnes mortales*. *Εὐοδοῦσθαι* properly signifies 'to be set well forward on one's way; 2. to go in one's way aright; 3. to be prosperous;' as here and Rom. i. 10, *εἴπως ἤδη ποτὲ εὐοδωθήσομαι.* Also Hom. Il. i. 287. Dionys. Hal. Ant. vi. 45. Some Commentators, indeed, would render, 'I wish that thou mayest prosper, as to all things [external], even as thy *soul* prospers.'

4. *τούτων*] for *τούτου.* *Ἵνα*, for *ἢ ἵνα.* In *μειζοτέραν* we have a provincial form for *μείζονα.*

5. From commending Gaius' conduct in general, St. John adverts in particular to his Christian hospitality to the brethren. (Lücke.)

— *πιστὸν ποιεῖς*] scil. *ἔργον*, 'thou actest in a manner worthy of the Gospel.' So in Libanius, cited by the Commentators, we have *οὐχ Ἑλληνικὸν τοῦτο ποιεῖς.* Or *πιστὸν* may be taken adverbially for *πιστῶς*, as sometimes in the Septuagint; or, with Œcumenius, we may take it for *ἄξιον πιστοῦ ἀνδρός.*

6. *ἐκκλησίας.*] Meaning the Church at Ephesus.

— *καλῶς ποιήσεις προπ.*] Of this phrase, also used with a participle following, an example occurs in Josephus, Bell. i. 32. 6, *καλῶς δὲ ποιήσεις μνημονεύσας ὧν ὑπέσχον.* By *προπ.* understand, 'sending them forward and helping them on their journey;' see Note at Acts xv. 3. *Ἀξίως τοῦ Θεοῦ*, in a manner worthy of that God whose servants they are.

7. *ὑπὲρ τοῦ ὀνόμ.*] 'for his sake and in his cause;' i. e. Christ's. This referring, as it must, to *Θεοῦ* immediately preceding, Christ is here, as well as elsewhere, termed God. *Μηδὲν λαμβ.*, 'receiving no pay [nothing more than support] from their converts.'

8. *ἡμεῖς οὖν*, &c.] Conclusio est, quâ rationibus subjicit propositi sui institutum. Porro colligit universale, ut probet speciale (Aretius); q. d. 'Now we [who lead a more quiet life] must readily receive such labourers of the Lord.'

9. *ἔγραψα*] 'I have written,' viz., an Epistle to the Church at large, of which Gaius was a member; namely, to recommend the brethren above mentioned.

— *ὁ φιλοπρωτεύων αὐτῶν.*] By *αὐτῶν* understand the members of the Church. Of the verb *φιλοπρωτεύειν* no example has been

ἐπιδέχεται ἡμᾶς. διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ 10
ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς. Καὶ μὴ ἀρκού-
μενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς,
καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.
[b] Ἀγαπητὲ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγα- 11
θοποιῶν ἐκ τοῦ Θεοῦ ἐστιν· ὁ δὲ κακοποιῶν οὐχ ἑώρακε τὸν
Θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ᾽ αὐτῆς 12
τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ
μαρτυρία ἡμῶν ἀληθής ἐστι.
[c] Πολλὰ εἶχον γράφειν, ἀλλ᾽ οὐ θέλω διὰ μέλανος καὶ 13
καλάμου σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα 14
πρὸς στόμα λαλήσομεν. Εἰρήνη σοι. ἀσπάζονταί σε οἱ 15
φίλοι· ἀσπάζου τοὺς φίλους κατ᾽ ὄνομα.

b Ps. 37. 27. Isa. 1. 16. 1 Pet. 3. 11. 1 John 3. 6, 49.

c 2 John 12.

adduced elsewhere. *Φιλόπρωτος*, however, is found in Plutarch, Artemidorus, and other later writers. On the subject of this Diotrephes various conjectures have been hazarded; all, however, destitute of any foundation. *Οὐκ ἐπιδέχεται ἡμᾶς*, i. e. refuses to recognize my authority, or attend to my admonitions.

10. *ὑπομνήσω αὐτοῦ τὰ ἔργα.*] A softened, and perhaps provincial mode of expressing 'I will make him remember;' namely, by reproving and chastizing him; for, 'I shall remember [to reprove and punish him for] his evil works.' So at Revel. xvi. 19, we have *καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.* Similarly it is said, 2 Cor. xiii. 2, *ἐὰν ἔλθω, οὐ φείσομαι.* The cavil raised upon the sentiment is completely overturned by Whitby. *Καὶ ἐκ τῆς ἐκκλ. ἐκβ.* As it can hardly be supposed that Diotrephes would excommunicate any one on so frivolous a pretext, it is best, with most recent Commentators, to take the sense of *ἐκ τῆς ἐκκλ. ἐκβ.* to be, 'refuses to receive them as Christians,' for his thus denying them hospitality compelled them to go elsewhere.

11. *μὴ τὸ κακὸν, ἀλλὰ τὸ ἀγαθὸν*] 'not the evil example, but the good;' which is then confirmed by a weighty saying, the full sense of which seems to be this: 'He who practises what is *good*, especially in works of benevolence, is [a son] of God; he who practises any sort of evil doth not [really] know God, because, by his actions, he shows he is not sensible of his obligations to virtue.'

12. *μεμαρτ. ὑπὸ πάντων*] 'has a good testimony borne to him by all;' see Acts xvi. 2. Hebr. xi. 2. In *ὑπ' αὐτῆς τῆς ἀλ.* there is an *acutè dictum*, not to be too much pressed on. It means, as Carpzov explains, *re ipsâ*. Similarly in Josephus, Antiq. xvi. 8. 4, we have *τὸν μὲν ὑπ' αὐτῆς τῆς ἀληθείας ἀναίτιον* (re ipsâ innocentem) *διαβαλεῖν*.

15. *οἱ φίλοι—κατ' ὄνομα.*] Meaning (as has been shown at large in Rec. Synop.), 'Our friends [here] salute thee. Greet our friends [with thee] by name;' i. e. severally and individually.

OCT.17.1833

# ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

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1 [a] ἸΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώ- a Lu. 6. 16. John 17. 11.
βου, τοῖς ἐν Θεῷ Πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ Χριστῷ Acts 1. 13. 1 Pet. 1. 5.

THE authenticity of this Epistle was at first called in question; but, after due examination, it was, at an early period, received into the Canon of Scripture, and accordingly is quoted as genuine by Tertullian, Clemens Alex., Origen, and other early Fathers. In short, its authenticity has been placed beyond doubt by various writers.

The writer styles himself the brother of James the Less, who was the Bishop of Jerusalem. Thus he was one of the cousins of Christ. He was son of Alpheus, and was surnamed Thaddæus, or Lebbæus; and one of the twelve Apostles. Of the particulars of his life after his presence with the disciples on the day of Pentecost, we have little or no certain information. It is probable that he remained for some time in Jerusalem, preaching the Gospel to the Jews; but that afterwards, as the troubles of Judæa came on, he quitted his native land, and went to preach the Gospel in *foreign* countries. Ecclesiastical tradition informs us that he evangelized Arabia, Syria, Mesopotamia, and Persia: indeed the Syrians still claim him as their Apostle. Upon the whole, there seems every reason to suppose that, after his leaving Judæa, he dedicated his evangelical labours chiefly to his own countrymen, and especially those that were called of the *Eastern Dispersion;* probably treading in the steps of St. Peter, who seems, towards the close of his life, to have devoted himself to that field. In fact, we may reasonably suppose that he was first a *coadjutor* with, and afterwards the *successor* to, that Apostle, in evangelizing the Eastern Dispersion; just as St. *Thomas*, probably passing over from Arabia to Hindoostan, evangelized at least the *southern* part of that vast region. That St. Jude did occupy the above field, is confirmed by the strong similarity (nay, even coincidence) between this Epistle and that of St. Peter, and will best serve to account for that coincidence, and moreover strengthen the evidence for the authenticity of that Epistle.

Of the *place where* this Epistle was written we know *nothing*, and on its exact *date* the learned are by no means agreed; some, as Dr. Lardner, assigning it to as early a period as A.D. 65; others, as Dr. Mill, to as late as 90; nay, some even towards the close of the first century. It is impossible to fix any precise period; but there is little doubt that the *early* dates assigned are false and unfounded, and yet the arguments urged by Dr. Mill (from the circumstance of the false teachers mentioned by St. Peter as *about* to come being described by St. Jude as *actually* come; and from the coincidence between this Epistle and 2 Pet. ch. ii.) will scarcely authorize *so* late a date as 90, still less the close of the first century: though, after all, that is far likelier to be the true date than any of the *early* ones, and we have every reason to think that the Apostle lived to a very advanced age. Such, too, is confirmed by what Abulpharagius tells us, that the Pesch. Syriac Version (probably of the *Old* Testament) was made in the time of St. Jude, and by his authority for the use of the Oriental Churches, or rather the *Eastern Dispersion;* among whom, no doubt, the Epistle to the Hebrews in Syro-Chaldee had been circulated, and probably a translation of 2 Peter into the same language. (See the Introduction to that Epistle.)

With respect to the *design* of this Epistle, it is precisely the same as that of the second Epistle of Peter. As to the disputed question *to whom addressed*, suffice it to observe, that, from the arguments and examples being chiefly taken from the Jewish Scriptures, there is every reason to suppose (with Estius, Witsius, Hammond, Benson, and Moldenhauer,) that it was, though addressed to Christians *generally*, intended *especially* for the *Jewish* Christians; and, considering that it is written in *Greek*, it *may* have been for the *Western* Dispersion, as well as the Eastern. Yet bearing in mind St. Jude's close connexion with the Eastern Dispersion, it would seem not improbable that he also formed a Syro-Chaldee *Version* of it for the use of those Jewish Christians who did not understand Greek.

Of this Epistle the style is, upon the whole, pure, though the terms there used are not unfrequently derived from the phraseology of common life. In its *character* it is, like the Epistles of St. Peter, forcible and touching.

1. τοῖς ἐν Θεῷ Πατρὶ ἡγ.] Equivalent to ἡγιασμένοι ἐν Χριστῷ at 1 Cor. i. 2, 'true Christians.' Τετηρ., 'kept stedfast in the faith' to which they had been called by the grace of

τετηρημένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πλη- 2
θυνθείη.

b Phil. 1. 27. 1 Tim. 1. 18. & 6. 12. 2 Tim. 4. 7.

[b] Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ 3
τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν, παρα-
καλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

c Rom. 9. 21, 22. Tit. 1. 16. 1 Pet. 2. 8. 2 Pet. 2. 1, 3, 19.

[c] Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι 4
εἰς τοῦτο τὸ κρῖμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν
μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην [Θεὸν]
καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. [d] Ὑπομνῆσαι 5
δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς, ἅπαξ τοῦτο, ὅτι ὁ Κύριος
λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύ-
σαντας ἀπώλεσεν· [e] ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν 6
ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς
κρίσιν μεγάλης ἡμέρας, δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν·

d Num. 14. 29, &c. & 26. 64, 65. Ps 106. 26. 1 Cor. 10. 5. Heb. 3. 18, 19.

e John 8. 44. 2 Pet. 2. 4.

God. On κλητ. see Note on Matt. xx. 16. Ver. 2 contains an apostolic salutation, like 1 Pet. i. 2.

3. πᾶσαν σπουδὴν—πίστει.] The sense is: 'When I made it my earnest business to write unto you concerning the common salvation, I thought it needful to insert an exhortation, that you should zealously strive for the preservation of the faith which was formerly delivered to the saints.' With σπουδὴν ποιούμενος compare 2 Pet. i. 5, σπουδὴν πᾶσαν παρεισενέγκαντες.

— τῆς κοινῆς σωτηρίας.] So at 2 Macc. ix. 21 we have ἀναγκαῖον ἡγησάμην φροντίσαι τῆς κοινῆς πάντων ἀσφαλείας. Ἐπαγων. τῇ πίστει is for ἀγων. ἐπὶ τῇ π., 'to strive earnestly for the faith,' here called the common salvation, because the salvation it held out was common to all nations, and all classes or conditions of men. See Note on Philem. 5. On ἅπαξ compare 2 Pet. ii. 21.

4. The Apostle now shows *why* such care was necessary, to preserve the purity of the faith.

— παρεισέδυσαν γὰρ, &c.] 'have covertly insinuated themselves:' a use of the word not unfrequent in the later writers, and of which examples are adduced by Wetstein from Josephus, Philo, Plutarch, and other writers. Similarly, at Galat. ii. 4 we have οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν.

— οἱ πάλαι προγεγραμμένοι.] In προγεγρ. εἰς κρ. we have a *forensic* mode of expression, denoting 'those cited to trial' by posting up their names, or those whose names were posted up, as required εἰς κρίμα, for *condemnation* and punishment. So of such it is said, 2 Pet. ii. 3, οἷς τὸ κρῖμα οὐκ ἀργεῖ. The expression, therefore, does not imply any *predestination* of the persons, but merely imports that they were long since *foretold*, and thereby *designated*, as persons who should suffer. Τοῦτο τὸ κρῖμα, i. e. such a punishment as the Apostle proceeds to state, vv. 5—7. 11. 15.

— τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγ.] 'who abuse the gracious dispensation of the Gospel [meant to encourage virtue and promote holiness] into an occasion of lasciviousness.' Compare 1 Pet. ii. 16. Μετατ. properly signifies 'to alter any thing from its original purpose,' and, in a figurative sense, to *abuse*. The persons in question (the false teachers so strongly censured by St. Peter and St. John) abused God's promise of mercy to the penitent, by representing that mercy as having no limits, and as extending even to unrepented and unforsaken sin.

— τὸν μόνον δεσπότην, &c.] If the word Θεὸν here be genuine, the δεσπότην Θεὸν and Κύριον (according to the canon of Mr. Sharp and Bp. Middleton) must be understood of one person (as is done by the Syriac and Coptic Translators), i. e. 'denying our only Lord God, Jesus Christ.' Compare 2 Pet. ii. 1—3, and Note.

5. ὑπομνῆσαι δὲ ὑμᾶς—τοῦτο.] On the construction and sense of ἅπαξ no little difference of opinion exists. Some join it with ὑπομνῆσαι, construing thus: ὑπομνῆσαι δὲ ὑμᾶς βούλομαι ἅπαξ τοῦτο, καίπερ εἰδότας ὑμᾶς, 'I wish once more to remind you of this, though ye know it.' Others join it with εἰδότας, in the sense, 'though you already know it,' which is certainly the more natural construction; but as that signification of ἅπαξ is not fully proved, I prefer the former view, and have pointed accordingly.

— τοὺς μὴ πιστεύσαντας] for ἀπειθήσαντας (compare Heb. iv. 2), unbelief producing disobedience. By ἀπώλεσε it is intimated that God will deal so with false Christian professors.

6. τοὺς μὴ τηρ. τὴν ἑ. ἀ.] Some doubt exists as to the sense of τὴν ἀρχὴν ἑαυτῶν, which the earlier Commentators in general explain 'their first state,' the later ones, 'their primitive dignity as sons of God, and the original excellence in which they were created.' The two senses, however, merge into each other. Again, οἰκητήριον is by some interpreted, 'their proper habitation in heaven];' by others (as Benson and Schleus.) 'their own proper *situation*, [though aspiring to a higher];' which latter sense is, indeed, very suitable to the context, but destitute of proof. Εἰς κρίσιν μεγάλης ἡμέρας is by hypallage for εἰς ἡμέραν κρίσεως, 2 Pet. ii. 9. So the Pharisees, as Josephus informs us, Ant. xviii. 1. 3, believed that ἐπὶ χθονὸς δικαιώσεις (punishments) καὶ τιμὰς, οἷς ἀρετῆς ἢ κακίας ἐπιτήδευσις ἐν τῷ βίῳ γέγονε· καὶ ταῖς μὲν εἱργμὸν ἀΐδιον προστίθεσθαι (are apportioned), ταῖς δὲ ῥαστώνην τοῦ ἀναβιοῦν.

7 [f] ὡς Σόδομα καὶ Γόμοῤῥα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν
ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω
σαρκὸς ἑτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέ-
8 χουσαι. [g] Ὁμοίως μέντοι καὶ οὗτοι, ἐνυπνιαζόμενοι, σάρκα
μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν.
9 [h] Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ Διαβόλῳ διακρι-
νόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησε
κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμήσαι σοι
10 Κύριος! [i] Οὗτοι δὲ, ὅσα μὲν οὐκ οἴδασι, βλασφημοῦσιν· ὅσα
δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθεί-
11 ρονται. [k] Οὐαὶ αὐτοῖς! ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν,
καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντι-
λογίᾳ τοῦ Κορὲ ἀπώλοντο.
12 [l] Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευω-
χούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι,

f Gen. 19. 24. Deut. 29. 23. Isa. 13. 19. Jer. 20. 16. & 50. 40. Lam. 4. 6. Ezek. 16. 49. Hos. 11. 8. Amos 4. 11. Luke 17. 29. 2 Pet. 2. 6.
g 2 Pet. 2. 10, 11.
h Dan. 10. 13. & 12. 1. Zach. 3. 2. 2 Pet. 2. 11. Rev. 12. 7.
i 2 Pet. 2. 11.
k Gen. 4. 8. Num. 16. 1. & 21. 7, 21. 2 Pet. 2. 15. 1 John 3. 12.
l Prov. 25. 14. 2 Pet. 2. 13, 17.

7. αἱ περὶ αὐτὰς πόλεις.] Meaning the circumjacent cities of Admah, Zeboim, and Zoar. Τούτοις. Referring to the *inhabitants* of those cities, by the figure πρὸς τὸ σημαινόμενον.

— ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτ.] These words are explanatory of the preceding term ἐκπορνεύσασαι, &c.; denoting those unnatural vices adverted to by St. Paul, Rom. i. 26. Δεῖγμα, for ὡς παράδειγμα. So it is said in a passage of 3 Macc., cited by Rosenmuller, σὺ—Σοδομίτας πυρὶ καὶ θείῳ κατέφλεξας, παράδειγμα τοῖς ἐπικινουμένοις καταστήσας.

— πυρὸς αἰωνίου δίκην ὑπέχουσαι] 'undergoing punishment,' &c. By the term αἰωνίου (the sense of which has been unwarrantably lowered by several recent Commentators) the Apostle means to represent them as publicly set forth, in their condemnation, for an eternal example of the punishment which God sometimes inflicts for sin in *this* world; [forming but a faint type of the eternal woe which he hath reserved for the next].'

8. ὁμοίως—βλασφ.] Render, 'In like manner, notwithstanding [such awful examples of punishment are held out] these dreamers defile the flesh [with lewdness], set at nought government, and revile dignities.' See 2 Pet. ii. 10, 11. The best Expositors, from Beza and Grotius down to Laurmann, are justly agreed that ἐνυπνιάζ. must be taken in a *figurative* sense, denoting the giving way to idle and delusive fancies, promising themselves security and acceptance in courses which the Gospel disallows. I have pointed accordingly, as, indeed, *propriety* requires; ἐνυπνιαζόμενοι standing for οἳ ἐνυπνιάζονται.

9. ὁ δὲ Μιχαὴλ, &c.] Of these words the purpose is, we may suppose, to show that the Gnostics here imitate the fallen angels in their rebellious speeches and conduct; whereas the *Archangel* will afford them a better example, who, even under the greatest provocation, refused to pronounce a harsh sentence of condemnation against a fallen spirit. Hence it follows, that to rail against the constituted ecclesiastical authorities, when doing what is *right*, must be a most aggravated offence.

The circumstance here alluded to is by most recent Commentators supposed to have been derived from an Apocryphal book (now lost) called the ἀνάβασις Μωϋσέως, and to have been merely introduced by St. Jude as an instructive fable, serving to illustrate the doctrine in question, that we ought not to speak evil of dignities. But we should be slow to believe that an inspired Apostle would enforce his doctrine by a mere fable; and, indeed, it is evidently mentioned, not as a *fable*, but as a *fact*. See Note on vv. 14, 15.

10. ὅσα δὲ φυσικῶς] scil. ἐπίστανται. Render, 'which they know by natural instinct.' So in Diog. Laërt. x. 137, we have φυσικῶς καὶ χωρὶς λόγου. The *sentiment* here is the same with that at 2 Pet. ii. 12, where see Note.

11. τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν.] Meaning, 'they impetuously rush upon the sin committed by Balaam for the lucre of gain;' i. e. as he excited the people to whoredom with the Moabites, so they, through love of lucre, encourage Christians in carnal lusts. In this sense ἐκχ. occurs also in the Classical writers; ex. gr. Plut. Vit. M. Ant. 21, εἰς τὸν ἀκόλαστον βίον ἐκκεχυμένος. Of ἀντιλογία in the sense *rebellion* or *insurrection*, an example is adduced by Laurmann, from the Protevang. Jacobi, v. 9. On this whole passage, compare the similar one of 2 Pet. ii. 15. 17, and Notes.

12. οὗτοί εἰσιν ἐν ταῖς, &c.] Meaning to say, 'These persons are spots and a disgrace to your love-feasts, when they feast with you to an excess which shows no reverence to God, or regard to man;' see Luke xviii. 2. The term σπιλάδες is by many learned Commentators understood of those rocks, scarce rising above the surface of the sea, on which vessels are shipwrecked; an apt emblem of those false teachers, who cause others to make shipwreck of their faith; compare 1 Tim. i. 19. This interpretation, however, involves such incongruity of figure, that it is better to retain the sense commonly assigned, *spots* or *stains*, what St. Peter, in a similar passage, calls σπῖλοι. With the present description compare that of Ezek. xxxiv. 8.

— νεφέλαι ἄνυδροι] 'waterless clouds:' a fit

ὑπὸ ἀνέμων * παραφερόμεναι· δένδρα φθινοπωρινὰ, ἄκαρπα,
δὶς ἀποθανόντα, ἐκριζωθέντα· [m] κύματα ἄγρια θαλάσσης, 13
ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ
ζόφος τοῦ σκότους εἰς [τὸν] αἰῶνα τετήρηται! [n] Προεφή- 14
τευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ, Ἐνὼχ, λέγων·

m Isa. 57. 10.
n Gen. 5. 18. Dan. 7. 10. Acts 1. 11. 1 Thess. 1. 10. 2 Thess. 1. 10. Rev 1. 7.

emblem of false teachers, who promise much of evangelical truth and purity, but perform little worthy of the title; q. d. 'As clouds carried about in the air, but devoid of water, do not nourish the earth; so these boasters hurry about, promising much, but performing little, and doing no benefit whatever.' To this purpose is a proverb in Schultens' Antholog., 'Doctus sine opere est ut nubes sine pluvia.' For *περιφερόμεναι*, many MSS., Versions, and early Editions have *παραφ.*, which I have adopted, in common with almost all the Editors from Wetstein to Scholz.

— *δένδρα φθινοπωρινά.*] Meaning, trees as they are at the end of autumn, without fruit, or even leaves. There seems to be a *climax* in the several terms *φθινοπωρινὰ, ἄκαρπα, δὶς ἀποθανόντα*, and *ἐκριζωθέντα*. Of these, *δὶς ἀποθανόντα* is explained by the best Commentators, 'doubly, i. e. altogether, dead.' But there rather seems an allusion to the preceding terms, which denote persons only *thus far* alive; see Benson and Macknight. In *ἐκριζωθέντα* we have the *apex* of the climax; for of trees uprooted there can be no more *hope* of fruit. Moreover, as *ἄκαρπα* is explanatory of *φθινοπωρινὰ*, so is *ἐκριζωθέντα* of *δὶς ἀποθ.*; for trees torn up by the roots may be said to be *twice* dead; i. e. as dead again as those which, though dead, still continue in the ground.

13. *κύματα ἄγρια*] lit. 'wild waves:' a very unusual expression; though found at Wisd. xiv. 1. Indeed, Commentators remark that *ἄγριος* is scarcely ever applied to *inanimate* objects. Yet I have noted another example in Herodotus, viii. 13, *νὺξ πολλὸν ἦν ἔτι ἀγριωτέρη, τοσούτῳ ὅσῳ ἐν πελάγει φερομένοισιν ἐπέπιπτε.* *Ἐπαφρίζοντα* is usually rendered *despumantes*, *foaming out* (as if it were *ἐξαφρ.*, which occurs in Æschylus, Agam. 1034, *αἱματηρὸν ἐξαφροίζεσθαι μένος*). I prefer 'foaming *up*,' viz., on the shore; *ἀφρὸς* meaning not only the *foam* of the sea, but (as we find by the Schol. on Hom. Il. O. 626) the *ἀπόβλημα*, the *wreck*, i. e. sea-weeds, &c., thrown up on the sea-shore. And this illustrates the term *αἰσχύνας* just after; for, as the wreck is the *refuse* of the sea, so were the foolish and obscene discourses (the *αἰσχύνας* being rightly supposed by Rosenmuller to denote the filthiness and foolish talking mentioned by St. Paul) which those persons spouted forth, their *shame*. Compare Is. lvii. 20.

Finally, in the expression *ἀστέρες πλανῆται* (for the more common one *ἀστέρες διαθέοντες*), we have an allusion to the *wandering, unsettled* habits of those teachers, (called *stars*, according to Jewish imagery,) ever on the watch to gratify their appetites.

14, 15. These verses have now been at length *proved* to be cited from an Apocryphal book of Enoch, often quoted by the Fathers (see Fabr. Cod. Pseud. V. T. vol. i. p. 160), and which was supposed to be lost, but has lately been discovered in an Ethiopic Version, and edited, with a translation, by Abp. Laurence, Oxford, 1821, who refers the composition to the time of Herod the Great. Notwithstanding this, however, Mr. Horne maintains that St. Jude did not *quote* from any *book* extant in his day purporting to have been written by Enoch, and thinks 'we may rationally conclude that Jude altered the traditional Antediluvian prophecy of Enoch, under the direction of the infallible Spirit, who was to guide them into all truth.' But nothing surely can be more harsh and far-fetched than this supposition, and the verbal coincidence overturns any such notion. Certainly, the quoting from the book in question will by no means invalidate the genuineness of the Epistle; for the Apostle's quoting from Enoch's, as a work which was *received* by the Jews as such, will not involve his inspiration; since the promise of preserving the Apostles from error, and guiding them into all truth, must be understood, *with limitation*, to mean all error of *any consequence*, and all truth *important to the purpose of salvation.* Now here the Apostle's quotation gives no currency to imposture; especially if his words be properly interpreted, which, I apprehend, they have not been. The sense seems simply to be: 'To these (i. e. such as these) Enoch (the seventh from Adam) also prophesied (i. e. foretold) the fate of incorrigible sinners in these words, "Behold,"' &c.: the Apostle merely meaning to apply what was said by Enoch to the Antediluvians, to the sinners of his own age; in like manner as our Saviour said unto the Scribes and Pharisees, 'Well hath Esaias prophesied of you hypocrites, as it is written,' &c. And so Caiaphas, the High Priest, is said to have '*prophesied* that Jesus should die for that nation' (John xi. 51); because he spoke as truly as if he had prophesied.

As to the passage at ver. 9, *there* the principle vainly contended for by Mr. Horne here will entirely apply; for there we have certainly no citation at all, nor probably any *reference* to a *book* then extant, but merely an *allusion* to a circumstance recorded in the Traditions of the Jewish Doctors; and the Apostle is no more answerable for the truth of the supposed occurrence, than St. Stephen was answerable for the truth of certain matters brought forward in his Speech to the Jews, and resting on the tradition of their own Doctors. In short, the Apostle merely adverts to this traditionary story (without vouching for its truth) as a popular illustration of the weighty maxim, *not to speak evil of dignities*; and that from the example of the Archangel, who did not venture to rail even at Satan.

15. As to the *alterations* here supposed to have been made by the Apostle, it is not certain that he made any at all; for we have not the *original*, but only an Ethiopic Version; and if that Version was made with no greater exactness than the Ethiopic Version of the *New Testament* (and we can hardly expect so much), it is slender evidence as to what was in the original Greek, or rather

15 "Ἰδοὺ, ἦλθε Κύριος ἐν * ἁγίαις μυριάσιν αὐτοῦ, [o] ποιῆσαι o Zach. 14. 5.
κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς Matt. 12. 36. & 25. 31.
αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, 2 Thess. 1. 7.
καὶ περὶ πάντων τῶν σκληρῶν, ὧν ἐλάλησαν κατ' αὐτοῦ
ἁμαρτωλοὶ ἀσεβεῖς."
16 [p] Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας p Ps. 15. 10. 2 Pet. 2. 18.
αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,
17 θαυμάζοντες πρόσωπα ὠφελείας χάριν. Ὑμεῖς δὲ, ἀγαπητοὶ,
μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀπο- q Acts 20. 29.
18 στόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [q] ὅτι ἔλεγον ὑμῖν, 1 Tim. 4. 1. 2 Tim. 3. 1. & 4. 3.
ὅτι "ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν 2 Pet. 2. 1. & 3. 3.
ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν." r Prov. 18. 1. Ezek. 14. 7. Hos. 4. 14. & 9. 10.
19 [r] Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, Πνεῦμα μὴ 1 Cor. 2. 14.

Syro-Chaldee. Πάντας was probably not an addition of the *Apostle*, but rather the word had been inadvertently passed over (as seeming not essential to the sense) by the *Translator*, who did not perceive the strength and beauty of the *antithesis*. As to πάντων for αὐτῶν, so far from being an alteration of the Apostle, αὐτῶν, if it was really in the Ethiopic Translator's original, was probably an error of the transcriber for πάντων, which is required by the context; for the *point* of the warning turns upon the word *all*, as in Ps. xix. 17, 'the wicked shall be turned into hell, and *all* the people that forget God;' and 2 Thess. ii. 12, ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ. The writer meant to say that judgment and condemnation would be given against *all* such sinners; that their *words* as well as *works* would be brought into judgment at the shortly impending advent of the Lord.

— ἁγίαις μυριάσιν.] This, for μυρ. ἁγ., is found in almost all the best MSS. and early Editions, and has been adopted by almost every Editor from Wetstein to Scholz.

— ἀσεβείας αὐτῶν ὧν ἠσέβ.] This is not well rendered in E. V. 'ungodly deeds which they have ungodly committed;' which introduces a tautology not to be found in the original. Our Translators here, as often, followed the Vulgate, when they should have followed (if any Version) the Pesch. Syr., 'opera omnia quæ impie fecerunt.' It is plain that τὰ ἔργα ἀσεβείας ἀσεβεῖν is equivalent to ἀσέβειαν ἀσεβεῖν; an idiom very frequent in the Classical writers, on which see Matthiæ, Gr. Gr. § 413. 415.

16. γογγυσταὶ] i. e. 'murmurers and censurers' of their superiors, sparing no dignity. Μεμψίμ. may be literally rendered *fault-finders*, of which character a spirited sketch is given by Theophrastus. The words κατὰ τὰς ἐπιθυμίας α. πορ. are usually understood as descriptive of their *lusts*; but, from what precedes, we may rather suppose them to denote persons who care not for the opinion of others, nay, are little solicitous about the favour of God, and follow their own impulses only, the προπετεῖς of 2 Tim. iii. 4. At λαλεῖ ὑπέρογκα sub. ῥήματα, i. e. as Hesych. explains, ὑπέρμετρα. I would compare Æschyl. Theb. 438, ἐς οὐρανὸν Πέμπει—κυμαίνοντ' ἔπη.

The Apostle alludes to their boastful speeches, having, probably, in mind 2 Pet. ii. 18, ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι.

— θαυμάζοντες πρόσωπα.] An expression occurring in Levit. xix. 15 (and so θαυμάζειν τινα in the Classical writers), denoting 'to pay court to' the great or wealthy, ὠφελείας χάριν, 'for what they could get.' So Thucydides, i. 28, φίλους ποιεῖσθαι, οὓς οὐ βούλονται, ὠφελείας ἕνεκα.

17. The Epistle, as usual, concludes with exhortation. In τῶν ῥημάτων—ἀποστόλων there is doubtless a reference to 2 Pet. iii. 2, 3; but probably also to Acts xx. 29, 30. 1 Tim. iv. 1. 2 Tim. iii. 1. 2 Thess. ii. 3—12.

18. By ἐμπαῖκται, as at 2 Pet. iii. 3, are denoted *scoffers*,—men who made a jest of serious and vital religion, and especially of the doctrines of the *advent of Christ to judgment*, and the *resurrection of the dead*. Τῶν ἀσεβειῶν has the force of the adjective ἀσεβεῖς; and we may, with Laurmann, take the whole phrase as at ver. 16, understanding it of a *self-willed spirit*, which follows its own fancies. So that there was no occasion for Bentley to conjecture ἀσελγειῶν. It was the common *interpretation*, not the common *reading*, that wanted rectifying. The epithet ἀσεβεῖς is surely applicable to such persons; since such a spirit could not but lead them to pervert the Gospel, and corrupt it by impure admixtures of Gentile Philosophy or Jewish Tradition.

19. οὗτοί εἰσιν οἱ ἀποδ.] Render '[Ay,] these are the men who [now] are exciting separation and causing schism, both in their own case and that of others.' Ἀποδιορίζω is a very rare word, properly denoting, in a geometrical sense, 'to separate any space, by fixing its limits, from another space.' Two examples are indicated by Boissonade in Steph. Thes. And probably it was used by Barnabas in his Epistle, where we find in the Latin version (for the original Greek is lost): 'Non *separatim* debetis *seducere* vos, sed in unum convenientes, &c.'

The word ἑαυτοὺς, found in the common text after ἀποδ., is, doubtless, from the margin, being absent from almost all the MSS., Versions, and early Editions; and hence it has been justly cancelled by Bengel, Wetstein, and Matthæi, though retained by Griesbach and Scholz.

ἔχοντες! Ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν πίστει 20
ἐποικοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι ἁγίῳ προσευχόμενοι,
ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος 21
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. Καὶ 22
s Rev. 3. 4. οὓς μὲν ἐλεεῖτε, διακρινόμενοι· [s] οὓς δὲ ἐν φόβῳ σώζετε, ἐκ 23
τοῦ πυρὸς ἁρπάζοντες· μισοῦντες καὶ τὸν ἀπὸ τῆς σαρ-
κὸς ἐσπιλωμένον χιτῶνα.
t Rom. 16. 25. Eph. 3. 20. [t] Τῷ δὲ δυναμένῳ φυλάξαι * ὑμᾶς ἀπταίστους, καὶ στῆσαι 24
u Rom. 16. 27. 1 Tim. 1. 17. κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, [u] μόνῳ 25
[σοφῷ] Θεῷ σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος
καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας! ἀμήν.

— ψυχικοί.] On this term see Note on 1 Cor. ii. 14. St. Jude seems to have here had in mind 2 Pet. ii. 12.

20. The Apostle now resumes his exhortations, and bids them not only beware of the artifices of the false teachers, but study to advance in religious knowledge and practice; and, to ensure the success of their endeavours, he enjoins them to pray in the Holy Spirit. ~~(Laurmann.)~~

— ἐποικοδομοῦντες.] On the force of the metaphor, see Notes on Acts xx. 32, τῷ δυναμένῳ ἐποικοδομῆσαι, and 1 Cor. iii. 10, and compare 2 Pet. i. 5. Ἁγιωτάτῃ, i. e. 'which was intended to make men most holy.' Ἐν Πνεύμ. ἁγ., for διὰ Πνεύμ. ἁγίου, 'by the aid and influence of the Holy Spirit.' The best comment on this is Rom. viii. 26.

21. ἑαυτοὺς τηρ.] 'Keep yourselves, i. e. each other.' Ἐν ἀγάπῃ Θεοῦ, 'in love towards God.' Προσδεχ. τὸ ἔλεος τ. Κ., 'expecting and hoping for the mercy of our Lord Jesus Christ [to bring you] unto salvation.'

22, 23. To the right understanding of these obscure verses, it is necessary to attend to the sense of ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε before laid down; according to which the meaning here seems to be: '[And in the exercise of this vigilant exertion to keep each in the love of God, remember that ye are not to abandon *all* those who seem to wander from the true faith; no!] *some* treat compassionately and mildly, making a distinction [between those and the obstinately perverse] (or, making a distinction between wilful and involuntary error); *others* [even if the danger seem great, and the chance of saving them small, yet] anxiously *endeavour* to save; snatching them, as it were, out of the fire;' see 1 Cor. iii. 15. In this sense διακρίνω occurs in Josephus, Bell. i. 18. 4, βασιλεὺς δὲ—διακρίνας τὸ κατὰ τὴν πόλιν πλῆθος, τοὺς μὲν—τοὺς δὲ, ἀνῄρει. Stephens, Thes. in v. διακρίνω, however, renders the expression 'adhibete delectum;' adducing, as an example of this use of διακρίνεσθαι in an active sense, a passage of Herodian, iv. 6. 12, οἱ δὲ στρατιῶται, τοῦ βιάζεσθαί τε καὶ ἁρπάζειν λαβόντας ἐξουσίαν, οὐκ ἔτι διεκρίνοντο τίνες ἦσαν οἱ προπετέστερον φθεγξάμενοι. As an example of this *absolute* use of the word, I would compare Thucydides, i. 49, καὶ διεκέκριτο οὐδὲν ἔτι. The var. lect. here, διακρινομένους, evidently arose from the scribes being ignorant of the active sense of διακρίνεσθαι, which is, indeed, very rare.

Here, then, on the principle even of a Heathen writer, Marc. Ant. vii. 15, ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας, 'those who offend,' the Apostle, we may suppose, means to say that *some* exertions should be made to save even certain of the false teachers themselves; for as the words οὓς μὲν ἐλεεῖτε may have respect to the *people seduced*, so may the words οὓς δὲ, &c., to certain of the *seducers;* and to these the expression ἐν φόβῳ σώζετε is highly suitable; meaning, I apprehend, not (as it is commonly explained) 'terrify with denunciations of Divine vengeance,' but 'anxiously strive to save;' implying circumspection and exertion; as Phil. ii. 12 (see also my Note on Thucydides, ii. 37. 11). Similarly it is said in a passage of Liban. Orat. de vita sua, φόβος ἠναγκάζετο πατέρας, τοὺς αὐτῶν καλεῖν παρ' ἑαυτοὺς, ὥσπερ ἐκ πυρὸς, where, I conjecture, should be read ἠνάγκαζε π. υἱοὺς α.; for υἱοὺς expressed in abbreviation and τοὺς might easily be confounded; and τὸ and τοὺς are sometimes interchanged.

— μισοῦντες καὶ τὸν, &c.] Of this sense of μισεῖν for *abominari* another example occurs in Rev. ii. 6, μισεῖς τὰ ἔργα τῶν Νικ., and Josephus, Bell. i. 32. 2; also Barnab. Epist. mentions, as a saying of our Lord, 'Resistamus omni iniquitati, et odio habeamus eum.'

The closing words, μισοῦντες καὶ—χιτῶνα are best explained by Wolf and Benson to mean, 'Let, however, your endeavours to reform them be made with great caution; be careful to avoid being *yourselves* corrupted by their society, and show a hatred of whatever partakes, in the slightest degree, of iniquity and sin.' There is, I conceive, partly an allusion to the command of the Jewish law, not to touch any thing unclean, and partly to the caution showed in avoiding all contact even with the *clothes* of persons who have any infectious disease.

24, 25. With the noble doxology which so suitably concludes this fine Epistle, compare similar ones at Rom. xvi. 27. Eph. v. 27. Col. i. 22. 1 Tim. iii. 3. Ἀπταίστους is for ἀπροσκόπους or ἀπτώτους, 'stumbling or falling.' Σωτὴρ is here applied to God the *Father*, as at 1 Tim. ii. 3. Tit. i. 3. iii. 4. The words διὰ Ἰησοῦ Χρ. τοῦ Κυρίου ἡμῶν, added in many MSS. and early Versions (after σωτῆρι ἡμῶν), and inserted in the text by Griesbach and most recent Editors, including Scholz, may have arisen from the margin, and been derived from Rom. xv. 26, or *may* have been omitted *propter homœoteleuton* ἡμῶν —ἡμῶν; but the former is more probable.

# ΑΠΟΚΑΛΥΨΙΣ

## ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

1 I. ʼΑΠΟΚΑΛΥΨΙΣ ʼΙΗΣΟΥ ΧΡΙΣΤΟΥ, ἣν ἔδωκεν
αὐτῷ ὁ Θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν

Of this Book,—which is universally allowed to be the most sublime of all those contained in the New Test.,—the authenticity (namely, that it is a genuine production of *St. John*) was almost universally admitted in the first two centuries, and if doubts were entertained in the *third*, they were soon removed, and the origin of them is, with reason, ascribed to the well-meant, but misguided, zeal of certain fanatical Expositors. If, too, it was in the early ages judged not suitable to be *read in Churches*, that was not from any doubt of its *authenticity*, but from its very mysterious character; on account of which it was thought unfit to be read publicly. We have here a Revelation from the Lord Jesus Christ, composed of a series of *visions* representing the future state of the Christian Church. In ch. i.—iii. is made known to St. John the then state of the Church in Asia (the things which *are*); in the fourth and following Chapters are revealed the things which *shall* be hereafter—the future destinies of the Church, through its several periods of progress to its final state of glory.

As to its *date*, the learned are in general agreed in supposing these Revelations to have been communicated about A.D. 96 or 97, and in the isle of Patmos (as we find from i. 6), whither the Apostle had been banished by the persecuting Emperor Domitian.

From the phraseology of this Book being often such as recedes from all rules of *Greek* usage, though quite reconcileable with those of *Hebrew*, it is not without reason that some eminent Critics have supposed it to have been originally written in *Hebrew;* and it has been justly remarked, 'that if this theory of a Hebrew original could be established, it would relieve us from all the difficulties attending the objection that the style of the Apocalypse should so differ from that employed by St. John in his Gospel and Epistles.' After all, however, it is but an hypothesis, and cannot be admitted without the support of historical testimony; not to say that it would be difficult to imagine *why* it should have been originally written in Hebrew, being intended almost entirely for the use of Jewish converts who understood *Greek*, or Gentile converts who knew nothing of Hebrew. We may best suppose the Apostle to have put down the *substance* of the various revelations, as they were imparted to him, in the *Syro-Chaldee*, and afterwards expressed them more fully in *Greek*, for the use of the Christian world; though what the Apostle *wrote* in Greek, we may suppose he perpetually *thought out first* in Syro-Chaldee. It is obvious that to one whose mind was filled with such high and sublime conceptions, the use of his vernacular tongue would be far better adapted to the free expression of thoughts, which at first would be cramped and confined by a *foreign* language, though they would afterwards admit of being transfused and more regularly expressed in that language.

On the *scope* and *design* of this Book considerable difference of opinion exists. Upon the whole, I must agree with Dean Woodhouse in considering 'that scheme of general interpretation as the best which regards the Apocalypse as a prophetical history of the fate and fortunes of the Christian Church, from the time when it was written to the latest period of the world, which are foretold by the means of symbols and emblematical representations.' Yet no competent, and at the same time unprejudiced, judge will deny that, after all the labour bestowed on its explication, no book of the New Test. has so defied all attempts to settle its interpretation, and especially to ascertain the purport of its prophetical representations. What has increased the difficulty is, that the *textus receptus* here is in a far worse state than that of any other book in the New Test.; and no wonder, since it was derived by Erasmus from only *one* MS., and that a very bad one, not only mutilated in some places, but every where corrupted from the Greek Commentaries of Arethas and Andreas: and the errors of that MS. were (as Matthæi observes) multiplied by corruptions introduced from the Latin Versions, as also by the conjectures (or rather corruptions) of Erasmus himself. In after ages much was done towards the formation of a pure text by Bengel, Wetstein, Matthæi, Griesbach, and Scholz, whose emendations amount to nearly as many as on the whole of the Epistles together. These I have, in most cases, seen reason to adopt, supported as they generally are by the authority of the *Editio Princeps;* but considering that the limits prescribed to the work were already overrun, I have

τάχει· καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ
δούλῳ αὐτοῦ Ἰωάννῃ· [a] ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ 2
καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα [† τε] εἶδε. [b] Μακά- 3
ριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προ-
φητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ
καιρὸς ἐγγύς.
[c] Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις 4
ὑμῖν καὶ εἰρήνη ἀπὸ [τοῦ] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος·
καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ [ἐστιν] ἐνώπιον τοῦ θρόνου
αὐτοῦ· [d] καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ 5

a 1 John 1. 1.
b Rom. 13. 11. James 5. 8. 1 Pet. 4. 7. infra 22. 7, 10.
c Ex. 3. 14. infra v. 8. & 3. 1. & 4. 5, 8. & 5. 6. & 11. 17. & 16. 5.
d Ps. 89. 38. Isa. 55. 4. John 8. 14. Acts 20. 28. 1 Cor. 15. 20. Col. 1. 18. Heb. 9. 12, 14. 1 Pet. 1. 19. 1 John 1. 7, 9. infra 3. 14. & 5. 9. & 17. 14. & 19. 16.

been obliged to forbear, for the most part, assigning (as I had before done) *reasons* in justification of the emendations adopted from the very eminent Editors above mentioned, especially as the authorities, in MSS., Versions, early Editions, and Critics, are in most instances nearly the same.

1. *ἀποκάλυψις Ἰησ. Χρ.*] Render, 'a revelation (i. e. a body of revelations) from Jesus Christ' (see Note on Gal. i. 11, 12); meaning, as Dr. Henderson (Lect. on Insp., p. 384) explains, a development of future events directly furnished by the Son of God to the Apostle John in ecstatic vision.

— *ἐν τάχει*] i. e. 'in a comparatively short period;' which, measured by the language of Scripture,—wherein a thousand years are as one day,—may denote any thing of by no means speedy fulfilment, though that may speedily *begin* to be fulfilled.

— *ἐσήμανε*] 'intimated, made known, showed.' The construction (which is harsh) may be resolved either thus: *καὶ ἀποστείλας* (ὁ Θεὸς or ὁ Ἰησοῦς), scil. *τὴν ἀποκάλυψιν, ἐσήμανε διὰ τοῦ ἀγγέλου α.*; or thus: *καὶ ἀποστείλας* (*τὸν ἄγγελον αὐτοῦ*) *ἐσήμανε διὰ τοῦτο*, &c.

2. *ἐμαρτύρησε*] 'hath [herein] solemnly testified and recorded.' Τε, which is, in all the MSS., Versions, and early Editions, not found, has been cancelled by Bengel, Wetstein, Matthæi, Griesbach, and Scholz. It was inserted, Heinrichs thinks, to soften the harshness of the apposition, having the sense *even*. Yet may not the true reading be *ὅσα γε εἶδε*? This would yield an excellent sense, and the two words are perpetually confounded. With *ὅσα εἶδε* we may compare 1 John i. 1.

3. *ὁ ἀναγινώσκων καὶ οἱ ἀκ.*] This has reference to the ancient custom, when books were scarce, for some *one* person to read to a considerable number of *others*, who listened to what was thus read. *Τηρ.* here denotes the keeping *in the heart* what was read (see Luke ii. 51), so as to observe the injunctions therein. Ὁ *καιρὸς ἐγγὺς*, 'the time [of their being fulfilled, or beginning to be fulfilled] is near.'

4. *ἀπὸ τοῦ ὁ ὢν*, &c.] There would seem slender authority for the *τοῦ*, which is in very many MSS. not found; yet the reading *Θεοῦ*, found in two-thirds of the MSS., and edited by Matthæi, but injudiciously, as being an evident gloss, appears to have been *founded* on it. And considering the great antiquity of *Θεοῦ*, and that the *τοῦ* must be still *more* ancient, it would seem to be genuine, only that it might be suspected of having been inserted to soften the harshness of the solecism existing without it; yet I see not how the Article can here be dispensed with: for though *ὁ ὢν*, and especially *ὁ ἦν*, might be used, like I AM in Exod. iii. 14, as an indeclinable title of JEHOVAH (the Hebrew not admitting of inflection in the oblique cases), yet the Article would not be the less necessary. Thus we could say in English, Moses was sent by the I AM, but not, with propriety, by I AM, though our authorized Version has this.

The words following, *ἀπὸ τῶν ἑπτὰ πνευμάτων*, &c. are, as Scott observes, generally interpreted of the 'Divine Spirit,' with respect to the abundance, sufficiency, and variety of his gifts, graces, and operations; and in relation to 'the *seven Churches*,' with each of which, and all others, the One and self-same Spirit dwelt, as the Fountain of life, grace, and peace. Others, however, as Grotius, regard the *ἑπτὰ πνευμάτων* as the same with *ἑπτὰ ἄγγελοι* mentioned in Tob. xii. 15, as presenting the prayers of the Saints to the throne of grace; or rather, Abp. Newcome supposes, the seven ministering Spirits whom St. John saw discharging separate offices in subsequent revelations made to him. Yet it would hardly seem that any *created* spirits would be comprehended in the solemn benediction of the Father and the Son which follows. Hence the former interpretation is preferable, which is ably maintained by Wolfius, and before him by Poole in his Synopsis; from whose statements it is evident that this was the way in which the expression was understood by the ancient Commentators, and the generality of the modern ones to nearly the middle of the eighteenth century; since which time the foreign Critics, for the most part, have considered the expression as denoting the *virtutes*, or attributes, of the Supreme Being. Such a sense, however, is very vague; and there is no reason to desert the ancient and usual interpretation, which is supported by Dean Woodhouse and Dr. Pye Smith, Scrip. Test. iii. 104.

5. *ὁ μάρτυς ὁ πιστὸς*] i. e. 'worthy of implicit confidence.' A *Witness* he was, as coming into the world to bear witness to the truth, and as revealing all that he had received from the Father for that purpose. See John iii. 11. 32. viii. 14—16. xviii. 37. On the expression *ὁ πρωτότ. ἐκ τῶν νεκρῶν* see Col. i. 15. 18, from whence the *ἐκ* here (only found in a few MSS., and cancelled by most Editors) was doubtless derived. In *ὁ ἄρχων τῶν βασιλέων τῆς γῆς* we have a *designation* of his Messiahship; the

πρωτότοκος [ἐκ] τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων
τῆς γῆς. Τῷ * ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν
6 ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, [e] καὶ ἐποίησεν ἡμᾶς e Rom. 12. 1. Heb. 9. 14.
* βασιλείαν [καὶ] ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ, αὐτῷ ἡ 1 Pet. 1. 19. & 2. 5, 9.
δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν. 1 John 1. 7. infra 5. 10. & 20. 6.
7 [f] Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν f Isa. 3. 13, 14.
πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψον- Dan. 7. 13. Zach. 12. 10. Matt. 24. 30.
ται ἐπ᾽ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν. & 25. 31. & 26. 64.
8 [g] ἐγώ εἰμι τὸ Α καὶ τὸ Ω, [ἀρχὴ καὶ τέλος,] λέγει [ὁ] John 19. 37. Acts 1. 11. 1 Thess. 1.
Κύριος, ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντο- 10. 2 Thess. 1. 10.
κράτωρ. Jude 14. g Isa. 41. 4.
9 [h] Ἐγὼ Ἰωάννης, ὁ [καὶ] ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς & 44. 6. & 48. 12.
ἐν τῇ θλίψει καὶ [ἐν τῇ] βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ supra v. 4. infra 21. 6. & 22. 13.
Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ h Rom. 8. 17. Phil. 1. 7. & 4. 14.
τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χρι- 2 Tim. 1. 8. & 2. 12.
10 στοῦ. [i] Ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ i Infra 4. 2.
11 ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, [k] λεγούσης· k Infra 2. 8. & 22. 13.
[Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ,]

Messiah being, as Commentators remark, called Elioun, *most high*, in Ps. lxxxix. 27. We may, moreover, suppose the Apostle to have here had in mind the substance of the second Psalm, where the Messiah is designated as 'the Ruler of the kings of the earth.'

I have here, with Abp. Newcome, followed the punctuation of our common Version and that of Tyndal, by placing (as the context requires) a full point after γῆs. As to the seeming grammatical inaccuracy at ὁ μάρτυs, I am inclined to regard the words up to γῆs, with the Eclectic Reviewer (Dec. 1832), 'as forming a separate clause (and in some degree parenthetical), containing a proclamation, as it were, of the divine and sovereign titles of the Messiah.'

— *τῷ ἀγαπῶντι ἡμᾶs καὶ λούσαντι.*] These words are to be connected with those which follow, *αὐτῷ ἡ δόξα.* And we have here (as Mr. Scott observes) 'a sublime burst, in which, animated with a view of the glory of his beloved Lord, and contrasting it with the vastness of his condescension and the depth of his self-abasement, he breaks out into praises to Him who loveth them,' &c.

6. *καὶ ἐποίησεν*] for *τῷ ποιήσαντι*, by Hebraism.

— *βασιλείαν.*] Vulg. *βασιλεῖs καὶ*, no doubt from a marginal explanation, as is plain from Andreas Cret. (the most ancient Greek Commentator on this book) and the Scholiasts. Almost all the Editors are agreed in adopting this reading, and with reason; since it is supported by strong evidence, both external and *internal*, since, in its very harshness, it bears the stamp of truth. *Βασιλεία* here means, not *kingdom*, but *people*; *τῷ Θεῷ*, which follows, being here supplied. By this we have denoted that innumerable *company* of saints and angels spoken of at Hebr. xii. 22, who are supposed to constitute a holy *state* seated in the heavenly Jerusalem, under the government, not of *man*, but of God. On this verse compare 1 Pet. ii. 5. 9. 1 Cor. iv. 8. vi. 2, 3.

7. It is plain from this verse that *the glory and power* in ver. 6 are ascribed to Christ. (Burton.) Compare Dan. vii. 13. *Καὶ οἵτινεs*, 'even they who.' *Ἐξεκέντησαν.* See John xix. 37. Even *they*, it is implied, were to acknowledge his majesty. *Καὶ κόψ.*, &c. See Zech. xii. 10—14.

8. *ἐγώ εἰμι—παντοκράτωρ.*] By most recent Commentators these words are understood of God the *Father*, but the context (see vv. 7. 17, 18, and ii. 8) plainly shows that they relate to God the *Son*, who, indeed, applies those titles to himself, xxi. 6. xxii. 13; which fully establishes the Deity of Christ. It is finely remarked by Philo, de Mundo, *Οὐδὲν παρὰ Θεῷ μέλλον, τῷ καὶ τὰ τῶν χρόνων ὑπηγμένῳ πέρατα.*

In the above alterations in the text I am supported by the highest authority of MSS. and Critics.

9. The writer now proceeds to mention the *manner* in which he had received the revelations that he was about to deliver. By *τῇ θλίψει—καὶ ὑπομονῇ* 'I. Χρ. are denoted afflictions and troubles to be endured for the sake, and in the cause of Christ; 'I. *Χριστοῦ* being a genitive of similitude; and the interposed *βασιλ.* intimates that he is to be partaker with them in the kingdom prepared for them, and alluded to supra ver. 6; for the whole may be regarded as a *Synchysis*, for *ἐν τῇ θλίψει καὶ ὑπομονῇ* 'I. Χρ. *καὶ βασιλ. αὐτοῦ.* The best comment on this passage is 2 Tim. ii. 12, *εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν.* See also Rom. viii. 17.

10. *ἐγενόμην ἐν Πνεύμ.*] Meaning, that he was the subject of the extraordinary operations of the Holy Ghost. See Dr. Henderson, Lect. on Inspir. p. 26. The expression is equivalent to *ἐν ἐκστάσει γενέσθαι* at Acts xxii. 17, and is for *ἔκστασιs ἔπεσεν εἰs ἐμέ.*

Ὃ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ
ἐκκλησίαις [ταῖς ἐν Ἀσίᾳ], εἰς Ἔφεσον, καὶ εἰς Σμύρναν,
καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ
εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν. Καὶ ἐπέστρεψα 12
βλέπειν τὴν φωνὴν ἥτις * ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέ-
ψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, [l] καὶ ἐν μέσῳ τῶν ἑπτὰ 13
λυχνιῶν ὅμοιον Υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ
περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν· [m] ἡ δὲ 14
κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσ[εὶ] ἔριον λευκὸν, ὡς
χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός· [n] καὶ οἱ πόδες 15
αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ
ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν· [o] καὶ ἔχων ἐν 16
τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ
ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς
ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. [p] Καὶ ὅτε εἶδον αὐτὸν 17
ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός. καὶ [ἐπ]έθηκε τὴν
δεξιὰν αὐτοῦ [χεῖρα] ἐπ' ἐμὲ, λέγων [μοι]· Μὴ φοβοῦ·

l Ezek. 1. 26. Dan. 7. 13. infra 2. 1. & 14. 14. & 15. 6.
m Dan. 7. 9. infra 19. 12.
n Infra 14. 2.
o Isa. 49. 2. Eph. 6. 17. Heb. 4. 12. infra v. 20. & 2. 1, 12. & 3. 1. & 19. 15, 21.
p Esa. 41. 4. & 44. 6. & 48. 12. Dan. 8. 18. & 10. 10. supra v. 11. infra 2. 8.

11. *τὸ Α καὶ τὸ Ω.*] i. e. 'the First and the Last;' as v. 17, and xxii. 13. An expression supposed to have been borrowed from Jewish phraseology (see Is. xliv. 6), but I have found it in the Classical writers; ex. gr. Theocr. Idyll. xvii. 3, where king Ptolemy is called *ἀνδρῶν ἐν πρώτοισιν καὶ πύματος καὶ μέσος*, and Orpheus, Hymn xiv. 7, *Ζεῦ, ἀρχὴ πάντων, πάντων τε τελετή*, and frag. vi. 9, *Ζεὺς πρῶτος ἐγένετο—Ζεὺς ὕστατος*. So Butherus in Stobæi Eclog. Phys. t. i. p. 14, Heer., *τὸ ἓν οὐσία καὶ νοῦς, καὶ πλήρωμα· ἀρχὴν γὰρ, καὶ μέσον, καὶ πέρας ἔχον.*

12. *βλέπειν τὴν φωνήν.*] The full sense is: 'I turned about [to discover] who it was that had uttered the voice.' *Ἑπτὰ λ. χρ.* One among the many allusions to the Jewish worship; there being in the Temple a golden lamp with seven branches. These are, as appears from ver. 20, a symbolical designation of the seven Churches. It is well observed by Iaspis, that the mode of teaching by emblems was very usual in ancient times. For *ἐλάλησε* many MSS. have *ἐλάλει*, which is edited by Matthæi.

13. *ὅμοιον Υἱῷ ἀνθρ.*] Most recent Commentators, arguing from the absence of the Article, render 'a son of man;' i. e. a human being. Yet the absence of the Article will not prove this to be the sense intended; and though Dean Woodhouse adopts this interpretation, and ingeniously accounts for the expression being used of Jesus Christ, yet there is no reason to abandon the opinion of the ancient and most modern Commentators, that it means the Son of Man. See Note on Heb. i. 2; the Article being *implied*, though not expressed, since the title corresponds to that at Dan. vii. 13, where the Sept. closely follows the Hebrew, which could not express the Article. See Bp. Middleton. *Πρὸς τοῖς μαστοῖς*, for *περὶ τὰ στήθη*, 'about the breasts.' At *ποδήρη* supply *χιτῶνα*, denoting a robe descending to the feet, such as was worn by persons of dignity, especially priests, Exod. xxviii. 27; and so the word is used in Josephus and Philo.

14. *ἡ δὲ κεφαλὴ—πυρός.*] All characteristics of a Divine nature, and suited to the Messiah. Comp. Ezek. viii. 2, and Dan. vii. 9. x. 6. By this imagery is denoted shining splendour; and, therefore, the *whiteness* is not to be understood of *age*. Here, for *ὡσεὶ*, Griesbach, Scholz, &c. edit, from the best MSS., *ὡς*. We may suppose the former to have arisen from the margin; being intended partly to remove the tautology, and partly suggested by what is said at Matt. xxviii. 3, *λευκὸν ὡσεὶ χιών*, where similarly some of the most ancient MSS. have *ὡς*.

15. *χαλκολιβάνῳ.*] A word no where else occurring, and of which even the derivation is uncertain. The learned are not agreed whether it denotes *smelting brass*, from *χαλκὸς* and *λείβω* or *κλίβανος*, or *χαλκὸς* and *Λίβανος*, Mount Libanus, what is called *aurichalcum;* as Hesiod, Scut. 12, describes Hercules as having feet of *ὀρείχαλκος*, a sort of fine brass more valuable than gold: be that as it may, the expression happily designates the irresistible *power* and might of Christ, as the *φωνὴ ὑδ. πολλῶν* is a most noble image of his *grandeur* and *majesty*.

16. In his having in his hand (or rather *on* his hand) seven stars, there may be an allusion to the custom of wearing many rings on the fingers, each studded with a diamond, or other sparkling gem. By these stars or brilliants are (as we find from ver. 20) designated the angels, or bishops, of the Seven Churches; intimating, not only that they were to be burning and shining lights (as the planets in the night; see ii. 12, and Note), but that when really such, by the faithful discharge of their sacred office, they were exceedingly precious in the sight of God. *Ῥομφ. δίστ.* Metaphorically denoting the word of God, the doctrine of the Gospel. See Luke ii. 35. Heb. iv. 12, compared with Is. xi. 4. xlix. 2. 2 Thess. ii. 8. 12, also Dan. x. 5, 6. vii. 9. Ezek. viii. 2.

18 ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, [q] καὶ ὁ ζῶν, καὶ ἐγε- q Job 12.14. Ps. 68. 21.
νόμην νεκρός· καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώ- Isa. 22. 22. Rom. 6. 9. infra 3. 7.
νων, [ἀμήν·] καὶ ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου. & 20. 1.
19 Γράψον οὖν ἃ εἶδες, καὶ ἅ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ
20 ταῦτα· [r] τὸ μυστήριον τῶν ἑπτὰ ἀστέρων, ὧν εἶδες ἐπὶ τῆς r Mal. 2. 7. supra v. 16.
δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. Οἱ ἑπτὰ infra 2. 1.
ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ * λυχνίαι αἱ
ἑπτὰ [ἃς εἶδες], ἑπτὰ ἐκκλησίαι εἰσί.
1 II. [a] ΤΩι ἀγγέλῳ τῆς * ἐν Ἐφέσῳ ἐκκλησίας γράψον· a Supra 1. 13, 16, 20.
Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ,
ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·
2 [b] Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου καὶ τὴν ὑπομονήν b 1 John 4. 2. infra v. 9,
σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς· καὶ * ἐπείρασας τοὺς 13, 19.

18. *τὰς κλεῖς—θαν.*] i. e. 'power over death and the dead, to unlock the gates of Hades and make my disciples triumph over it, by giving them both life and salvation.' On the expression *ᾅδης* see Doddridge in loco, and especially Stuart in his Exegetical Essays on the several terms expressive of future punishment, pp. 128—135, who shows that in the New Test. *ᾅδης* signifies, not *hell*, but the *region of the dead*, the domains of death, or of him who hath the power of death, *Satan*. He observes, that 'in the Apocalypse the writer not only represents Hades as the region of the dead, but Death as being king of it, and governing those that dwell therein.' He then assigns the following as the general sense of the words *ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου*, 'Mine is the power to unlock the gates of Hades, to open the doors of this prison, from which none could escape. I have entered the region of Hades (compare Acts ii. 17. 31), and am come forth living; yea, in possession of everlasting life.'

19. *οὖν.*] This has been passed over in our translation; though, as Grotius and Woodhouse observe, the particle has great force.

— *ἅ εἰσι, καὶ ἃ μέλλει γ. μ. τ.*] The subject-matter, which the Prophet is commissioned to deliver, is divided into two parts: 1. the scene at that time before him, with the addresses to the Churches, revealing to them, and commenting upon their *present* internal state; 2. the events which were to happen to the Church universal in *future times*. (Woodhouse.)

20. *τὸ μυστ.*] i. e. the mystical meaning: that concealed under figurative resemblances. See xvii. 7. In *ἄγγελοι τῶν ἑπτὰ ἐκκλ.* there is an allusion to the Jewish œconomy, wherein the priests, or rulers of the synagogues, were styled by this name, as bringing the commands of God to the people, and conveying their prayers to God. Abp. Newcome, however, explains *ἄγγελοι* to denote either the ministering Spirits employed in the invisible government of these Churches, or their visible governors who presided over them.

II. In this and the next Chapter are contained the seven messages to the seven Churches of Asia, and certain predictions, whose fulfilment is verified by the testimony of Ecclesiastical history, and attested by the present state of these Churches as described by Mr. Arundell, in his interesting work containing an account of his visits to the seven Churches, which, it is singular, are mentioned supra ver. 11, in the very order in which any one would take them, who intended to visit them in rotation, beginning at Ephesus. These messages are both *admonitory* and *consolatory*, and though immediately addressed, as the case might require, to the seven Churches (viz. through the medium of their presidents, who represented them: see Ezek. xxv. 3. xxvii. 3. xxviii. 2. xxix. 2. xxxi. 2), were, nevertheless, meant for the benefit of the Church Catholic in all succeeding ages.

1. *τῷ ἀγγέλῳ*, &c.] By *ἄγγελος* is here denoted the presiding minister of the Ephesian Church, whether bishop, or by whatever other name called. This name was borrowed from the synagogue, where the chief officer was so called, and also *Episcopus*. The phrase *τάδε λέγει* is said to be formed on the Heb. כה אמר יהוה, so often found in the prophetical books of the Old Test. It may rather be said to be *Oriental* in its character, being the form used in the East as a preface to *orders* given by monarchs, or to *Epistles* on general business. So in Thucyd. i. 129, Xerxes begins his letter to Pausanias with *Ὧδε λέγει Βασιλεὺς Ξέρξης Παυσανίᾳ*. Thus the phrase is in the Old Test. often used by kings in the very same manner. So 1 Kings xx. 2. xxii. 27. 2 Kings ix. 18. xviii. 19.

— *ὁ κρατῶν.*] Render, 'who holds in charge.' *Ὁ περιπατῶν — χρυσῶν.* This figuratively represents Christ as walking amidst the Church for *observation* as well as support and direction.

2. *οἶδα τὰ ἔργα σου*] 'I know [and approve of] thy works,' namely, those of faith and love. The next words are exegetical: 'even, or especially, thy labour and patient endurance [of afflictions].' *Οὐ δύνῃ βαστ.*, 'thou canst not bear with, endure.' This expression and *ἐβάστασας*, *οἶδα τὸν κόπον σου* and *οὐ κεκοπίακας*, are antithetically opposed to each other.

— *ἐπείρασας*] 'thou hast put to the proof,' or trial. So 1 John iv. 1, *δοκιμάζετε τὰ πνεύματα*. The reading adopted at ver. 3, is found in the best MSS., and has been edited by Griesbach, Matthæi, and Scholz.

* λέγοντας ἑαυτοὺς ἀποστόλους εἶναι, καὶ οὐκ εἰσὶ, καὶ εὗρες
αὐτοὺς ψευδεῖς. καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας, διὰ 3
τὸ ὄνομά μου, καὶ οὐ κεκοπίακας. Ἀλλ' ἔχω κατὰ σοῦ, 4
ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. Μνημόνευε 5
οὖν πόθεν [ἐκ]πέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα
ἔργα ποίησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω
τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.
c Infra v. 15. [c] Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν· 6
d Matt. 11. 15. & 13. 9. Gen. 2. 9. infra 22. 2. ἃ κἀγὼ μισῶ. [d] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα 7
λέγει ταῖς ἐκκλησίαις· "Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ
τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν [μέσῳ] * τῷ παραδείσῳ τοῦ
Θεοῦ μου."
e Isa. 41. 4. & 44. 6. supra 1. 8, 11, 17, 18. [e] Καὶ τῷ ἀγγέλῳ τῆς * ἐν Σμύρνῃ ἐκκλησίας γράψον· 8
Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς
f Supra v. 2. infra v. 13, 19. καὶ ἔζησεν· [f] Οἶδά σου τὰ ἔργα, καὶ τὴν θλίψιν καὶ τὴν 9
πτωχείαν, (ἀλλὰ πλούσιος [δὲ] εἶ,) καὶ τὴν βλασφημίαν ἐκ
τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ
g 1 Cor. 9. 25. 2 Tim. 2. 5. & 4. 7, 8. James 1. 12. συναγωγὴ τοῦ Σατανᾶ. [g] Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. 10
ἰδοὺ, μέλλει βαλεῖν ἐξ ὑμῶν ὁ Διάβολος εἰς φυλακὴν, ἵνα
πειρασθῆτε· καὶ ἕξετε θλίψιν ἡμερῶν δέκα. Γίνου πιστὸς
h Matt. 13. 9. supra v. 7. infra 20. 14. & 21. 8. ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. [h] Ὁ 11
ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· "Ὁ
νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου."

4. ἔχω κατὰ σοῦ.] See Note on Acts xix. 38. Τὴν ἀγάπην—ἀφῆκας, 'thou remittest [part] of thy first love [to me and obedience to my religion].'

5. τὰ πρῶτα ἔργα] for τὰ ἔργα τῆς πρώτης ἀγάπης: compare Hebr. iii. 14. By κινήσω τὴν λ. is meant, 'I will remove thee from being a Church, by taking away the preaching of the Gospel:' a most alarming and rousing denunciation.

6. ἀλλὰ τοῦτο ἔχεις, &c.] 'but thou hast this [praise]—that of hating the practices of the Nicolaitans,' who were a branch of the Gnostics, and held it to be lawful to eat meats offered to idols, and practised fornication. Μισεῖς, 'strongly disapprovest of,' as in Josephus, Bell. i. 6. 4, κατηντιβόλουν (scil. αὐτὸν) μισῆσαι τὴν Ἀριστοβούλου βίαν.

7. τῷ νικῶντι] 'who overcometh [the temptations of the world, the flesh, and the Devil].'

— φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, &c.] Here ξύλον, by a usage derived from the Sept., denotes *tree*; which, by a common metonymy, is put for the *fruit*. The words contain a figurative designation of that *eternal life* which was lost by our first parents, and restored by Christ. This life is here compared to *Paradise*, in order to intimate its felicity, and denominated the Paradise of *God*, to denote the *heavenly* Paradise. So Jalkut Rubeni, cited by Schoettgen: 'Deus—animam educit in paradisum, eique gustandam præbet arborem vitæ.'

8. ὁ πρῶτος καὶ ὁ ἔσχατος.] Periphrasis Messiæ, ex cap. i. 17, 18, huic potissimum loco apta, ubi id agebatur, ut solamen adhiberetur Smernensibus, probis et castis, sed Judæorum malevolentia et invidia lacessitis. (Heinrichs.)

9. καὶ τὴν θλ. καὶ τὴν πτ.] 'even thy,' &c.; see v. 2. 2 Cor. viii. 2. Πλούσιος, i. e. spiritually rich; see Matt. vi. 20, and 2 Cor. vi. 10. By τῶν λεγόντων—εἰσὶν it is denied that they are Jews in the true and spiritual sense; they dishonour the name by adopting it; see Rom. ii. 24. By βλασφ., &c., is meant, that they yet *claimed to be* exclusively the people of God, but *are* the synagogue, or people, of Satan; συναγ. being for λαὸς, as the Hebr. קהל for עם, in Levit. xvi. 17; compare John viii. 39—45. *Why* they are so called is well shown by Bp. Bull, Def. Fid. p. 178.

10. ὁ Διάβολος.] Namely, by his instruments, the devilish Jewish persecutors; see John viii. 44. Ἵνα πειρασθῆτε, 'that ye may be put to the proof, and purified [in the furnace of affliction].' Ἡμερῶν δέκα. Some take these *days* for *years* (as usual in prophecy); others, to denote a very short space (as Gen. xxiv. 55. Num. xi. 19. 1 Sam. xxv. 38); which might be justified by history; see Daubuz and Newton. Τὸν στέφανον τ. ζ.; see 1 Cor. ix. 25. James i. 12. 1 Pet. v. 4, and Notes.

11. οὐ μὴ ἀδικηθῇ ἐκ, &c.] 'shall by no means be hurt by the second death;' in other words, 'he may be hurt even unto death by the malice of the

12 [i] Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· i Supra 1. 16.
Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν· infra v. 16.
13 Οἶδα τὰ ἔργα σου, καὶ ποῦ κατοικεῖς· ὅπου ὁ θρόνος τοῦ
Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν
πίστιν μου, καὶ ἐν ταῖς ἡμέραις [ἐν] αἷς Ἀντίπας ὁ μάρτυς
μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατ-
14 οικεῖ. [j] Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρα- j Num. 24 14. & 25. 1. & 31. 16
τοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν τὸν Βαλὰκ
βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδω-
15 λόθυτα καὶ πορνεῦσαι. οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν
16 διδαχὴν τῶν Νικολαϊτῶν * ὁμοίως. [k] Μετανόησον οὖν· εἰ k Isa. 11. 4. & 49. 2. Eph. 6. 17.
δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ 2 Thess. 2. 8. Heb. 4. 12.
17 ῥομφαίᾳ τοῦ στόματός μου. [l] Ὁ ἔχων οὖς ἀκουσάτω τί supra 1. 16. infra 19. 15, 21.
τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· "Τῷ νικῶντι δώσω αὐτῷ l Matt. 13. 9. supra v. 7, 11.
[φαγεῖν ἀπὸ] τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ infra 3. 12.
ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον,
ὃ οὐδεὶς * οἶδεν εἰ μὴ ὁ λαμβάνων."

Jews; but he shall not be hurt as regards the second death,' even the death, i. e. perdition, of the soul; compare Matt. x. 28. That the *gehenna*, implied in the loss of the soul, is here meant, is plain from xx. 14. xxi. 8, where the second death is said to be *the lake of fire*.

12. τὴν ῥομφαίαν—ὀξεῖαν] i. e. τὸν λόγον τοῦ Θεοῦ, ver. 16, and i. 16. Heb. iv. 12. Heinrichs, however, thinks there is reference to the *immedicabile vulnus* inflicted by the false teachers, and which required that the diseased flesh should be cut out with a knife or lancet.

13. ὅπου ὁ θρόνος τ. Σ.] 'where is the seat of Satan;' so called from being, as we learn from Arethas, more given to idolatry (and consequently vice) than any other place in Asia. Κρατεῖς τὸ ὄνομά μου, i. e. 'adherest firmly to me and my religion.' At ἐν αἷς Ἀντ. supply ἦν, which, or something equivalent, the writer probably intended to have *expressed* at the end of the sentence; but, from the length of the suspended clauses, omitted to do it. Μάρτυς μου ὁ πιστός. Render, 'faithful witness;' a phrase often occurring in Scripture; see Ps. lxxxix. 37. Prov. xiv. 5. Jer. xlii. 5, and supra i. 5. iii. 14. Antipas is supposed to have suffered martyrdom in the recent persecution under Diocletian.

14. κρατοῦντας] 'some who hold or maintain;' see Jude 10. Τὴν διδ. Βαλ., i. e. such doctrines as, like Balaam's suggestion to Balak, breed iniquity among the people of God, by turning the grace of God into lasciviousness, which is in 2 Pet. ii. 10—15, and Jude 4, called 'the way, or sinful course, of Balaam.' The next words advert to the *points of similitude*.

15. ὁμοίως.] This reading, for ὃ μισῶ (found in almost all MSS., Versions, and early Editions), has been justly adopted by Bengel, Wetstein, Griesbach, Matthæi, Tittman, Vater, and Scholz.

16. ῥομφ. τ. στόμ.] See Note supra, v. 12.

17. τῷ νικῶντι] i. e. quantum in se; see Note supra, v. 7. What follows, on giving him of the hidden manna and the white stone, may be regarded as a periphrasis of the simple idea of making him partaker of God's kingdom in heaven.

— τοῦ μάννα τ. κεκρ.] i. e. the bread of life in its spiritual sense, as indicated by our Lord at John vi. 32, seqq., of which the manna, hidden and laid up in the tabernacle, free from corruption, was a type; namely, the benefits derived to the faithful followers of Christ by the offering of his body,—forgiveness of sins, and life everlasting. (Woodhouse.) The manna of the Tabernacle was so far *hidden*, that, as Schoettgen shows, it was never *seen* but by the High Priest. And the *spiritual* manna may be said to be *hidden*, as being enjoyed in the *heart* of the true Christian. So 1 Pet. iii. 4, ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος.

— ψῆφον λευκήν.] Namely, according to some, as a token of acquittal; in allusion to the white and black stones used at elections or trials; the former to denote acquittal, or approbation; the latter, condemnation, or rejection. According to others, it alludes to the white stone given as a warrant for receiving the prize at the Grecian Games; see Lowman and Doddridge. But I rather coincide in the opinion of Dr. Ward (Dissertation on passages of Scripture), Heinrichs, and Professor Lee, that there is an allusion to the *tessera hospitalitatis* usual in ancient times, which was, as Professor Lee observes, 'a sort of *carte blanche*, entitling the person who showed it to ask for and receive what he might want.' On which point of *Antiquities*, see more in Horne's Introd. vol. iii. 415.

— ὄνομα καινόν.] The best Expositors are agreed that this has reference to the Oriental custom of giving new names to persons advanced to great dignity; probably adopted from the favoured servants of God, as Abram and Jacob, having often new names bestowed on them, when placed in new circumstances. Thus is here designated high spiritual favour, that supreme felicity

m Supra 1. 14, 15.

n 1 Kings 16. 31. 2 Kings 9. 7. Acts 15. 20. 1 Cor. 10. 19, 20.

o 1 Sam. 16. 7. 1 Chron. 28. 9. & 29. 17. Ps. 7. 10. & 32. 19. & 62. 13. Jer. 11. 20. & 17. 10. Matt. 16. 27. John. 2. 24, 25. Acts 1. 24. Rom. 2. 6. & 14. 12. 2 Cor. 5. 10. Gal. 6. 5. infra 20 12.

p Infra 3. 11.

[m] ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· 18
Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς
αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκο-
λιβάνῳ· Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην καὶ τὴν δια- 19
κονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου· καὶ τὰ ἔργα
σου [καὶ] τὰ ἔσχατα πλείονα τῶν πρώτων. [n] Ἀλλ' ἔχω 20
κατὰ σοῦ [ὀλίγα], ὅτι * ἀφεῖς τὴν γυναῖκα Ἰεζαβὲλ, * ἡ
‡ λέγουσα ἑαυτὴν προφῆτιν, * καὶ διδάσκει καὶ πλανᾷ τοὺς
ἐμοὺς δούλους πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν. Καὶ 21
ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ [ἐκ τῆς πορνείας αὐτῆς]·
καὶ οὐ * θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. Ἰδοὺ [ἐγὼ] βάλλω 22
αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν
μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων * αὐτῆς·
[o] καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ. Καὶ γνώσονται 23
πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ
καρδίας· καὶ δώσω ὑμῖν, ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν. Ὑμῖν 24
δὲ λέγω [καὶ] τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ
ἔχουσι τὴν διδαχὴν ταύτην, [καὶ] οἵτινες οὐκ ἔγνωσαν τὰ
βαθέα τοῦ Σατανᾶ (ὡς λέγουσιν)· Οὐ * βάλλω ἐφ' ὑμᾶς
ἄλλο βάρος, [p] πλὴν, ὃ ἔχετε, κρατήσατε ἄχρις οὗ ἂν ἥξω. 25

laid up in heaven for the righteous. Ὃ οὐδεὶς οἶδεν—λαμβ. is well explained, with Abp. Newcome, 'at the time when it is given, secret and mysterious to all men but to him who receives it.'

18. ὁ ἔχων τοὺς ὀφθαλμοὺς—πυρός.] See Note at i. 14. So Euripides, Hec. 1255, πύρσ' ἔχουσα δέργματα, where the Scholium explains by πυρώδεις ὀφθαλμοὺς ἔχουσα.

19. καὶ τὰ—ἔσχατα πλείονα τῶν πρώτων.] The *reverse* of what is said at 2 Pet. ii. 20.

20. The alterations of the common reading in this verse and the next are all founded on the strongest authority, and have been adopted by all the best Editors. Nevertheless, it is probable that λέγει, not λέγουσα, is the true reading. Many Critics and Editors, on the authority of several MSS., insert σοῦ after γυναῖκα. This, however, produces much incongruity; and the σοῦ was not unlikely to be inserted by the scribes, or even the librarii; but that it should have been *omitted* by them is very improbable. Thus our common Version rightly renders *woman*, as also the Vulgate, and Tertullian. By Jezebel some female heresiarch seems to be meant; though by the expression may be designated such kind of persons under the character of the leader; see Woodhouse. This is supported by the opinion of Bp. Bull, Exam. p. 85, who thinks that by Jezebel is to be understood mystically the *Gnostic Faction*, whose monstrous doctrines 'virgineam Christi Ecclesiam, recens ab Apostolis ipsis desponsatam, stupraverant.'

21, 22. In these verses fornication and adultery are interchanged; both denoting the spiritual fornication, or adultery, of *apostasy* from the truth by *heresy*. Τοὺς μοιχ. μετ' αὐτῆς, i. e. those who hold her heretical doctrines.

— αὐτῆς.] Vulg. αὐτῶν. The 'casting upon a bed' denotes afflicting with severe sickness, or pains and afflictions similar thereto, as a punishment of heresy; for βάλλειν ἐπὶ κλίνην is, as Heinrichs observes, a Syriac phrase, to signify, 'morbum immittere,' 2 Sam. xiii. 5; and persons confined to their bed by sickness are called κλινοπετεῖς.

23. ἐγώ εἰμι ὁ ἐρευνῶν νεφ. καὶ κ.] A title peculiar to Deity, and here taken by the Son of God. Ὑμῖν ἑκάστῳ, for ὑμῶν ἑκάστῳ.

24. ὅσοι οὐκ ἔχουσι] for ὅσοι οὐκ ἔχετε, by an idiom common in the prophetic style. By τοῖς λοιποῖς are meant the [great] number which remained, when separated from the bad. Τὴν διδ. τ., 'this doctrine,' namely, on the lawfulness of eating idol meats and of adultery. At οἵτινες —Σατ. there is a repetition of the sentiment, with a substitution for διδ. of a phrase expressing the *nature* of the doctrines in question, and formed (as appears from the ὡς λέγουσι) on a favourite phrase of the professors of them. They called their doctrines τὰ βάθη τοῦ Θεοῦ (a phrase perhaps borrowed from St. Paul, 1 Cor. ii. 10), 'the deep mysteries of God;' whereas such mysteries of iniquity were rather the deep mysteries of *Satan*.

— οὐ βάλλω—βάρος, πλὴν, ὃ ἔχ., &c.] Of these words the full sense (expressed with extreme brevity) seems to be this: 'I lay no other injunction, except what ye have already received [from my ministers] (see Acts xv. 28); that that faith, which ye have, ye hold fast till I come;' i. e. till the day of judgment, or of death, as being tantamount to it.

I have pointed, as above, βάρος, because this is required by the construction, there being after πλὴν an ellipsis of τούτου, which word is

26 [q] Καὶ ὁ νικῶν, καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω
27 αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν. — [r] καὶ ποιμανεῖ
αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ
συντρίβεται·—ὡς κἀγὼ εἴληφα παρὰ τοῦ Πατρός μου·
28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. [s] Ὁ ἔχων οὖς
29 ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
1 III. [a] Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας
γράψον· Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ
καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι [τὸ] ὄνομα
2 ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ. Γίνου γρηγορῶν, καὶ στήριξον
τὰ λοιπὰ, ἃ ‡ ἔμελλον ‡ ἀποθανεῖν. οὐ γὰρ εὕρηκά σου τὰ
3 ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ μου. [b] Μνημόνευε
οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει καὶ μετανόησον.
Ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπὶ σὲ ὡς κλέπτης, καὶ οὐ μὴ
4 γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ. [c] Ἀλλ' ἔχεις ὀλίγα ὀνόματα
[καὶ] ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ
5 περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. [d] Ὁ
νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ

q Ps. 2. 8. Matt. 19. 28. Luke 22. 29. 1 Cor. 6. 3, infra 3. 21.
r Ps. 2. 8, 9. & 49. 15.
s Supra v. 7, 11, 17.
a Supra 1. 4, 16, 20. & 2. 1. infra 4. 5. & 5. 6.
b Infra v. 19 Matt. 24. 42, 43. Luke 12. 39. 40. 1 Thess. 5. 2. 2 Pet. 3. 10. infra 16. 15.
c Infra 4. 4. & 6. 11. & 7. 9, 13.
d Ex. 32. 32. Ps. 69. 29. Matt. 10. 32. Luke 12. 8. Phil 4. 3. infra 13. 8. & 20. 12. & 21. 27.

*expressed* in the similar passage of Acts xv. 28, ἔδοξε—μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν, &c.

26—28. To perseverance in the faith of Christ, and in the works arising thence, is promised 'power over the nations;' i. e. over the yet unconverted Gentiles; see Matt. xix. 28, compared with Dan. vii. 22. 27. And this, in the verse following, is explained to be the same power which the Saviour himself had received over them, and which is expressed in words nearly resembling those prophetical of Christ, in the second Psalm. (Woodhouse.)

26. ὁ νικῶν, καὶ ὁ τηρῶν, &c.] Meaning, according to some, that 'he who overcometh the world shall participate in the blessings of that *spiritual* kingdom of Christ, which shall ultimately prevail over the idolatry and wickedness of the heathen nations.' Others, however, as Daubuz and Newcome, understand ἐξουσίαν of a *temporal* dominion over the unconverted nations, when Christ shall reign on earth. But it would rather seem only to denote advantage over the heathen, by being admitted into heaven; while *they* are figuratively broken in pieces like a potter's vessel, by being consigned to utter destruction; see Scott. The quotation is as nearly from the Sept. of Ps. ii. 9, as the *application* of the passage will permit. The anacoluthon in ὁ νικῶν δώσω αὐτῷ is one frequent in Scripture, and also found in the Classical writers; see Glass, Phil. S. p. 446. By ὁ τηρῶν τὰ ἔργα μου is meant, 'he who keepeth or observeth the works which I require.' For τὰ σκεύη τὰ κεραμικὰ, ver. 27, the Sept. has σκεῦος κεραμέως. But the New Test. reading is defended by Plut. viii. 327. 1. Reiske, where we have κεραμικοὶ τροχοί.

28. δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.] Expositors are not agreed on the reference in ἀστέρα. Since Christ, xxii. 16, calls himself the bright morning star, some assign the same sense here; q. d. that 'he will give *himself*, i. e. his light and truth.' It is, however, the *general* opinion of learned Commentators, that the sense is, 'I will give him glories of which that star is an emblem' (Dan. xii. 3); i. e. (in the words of Scott) the ineffable glory, with which he will invest his victorious disciples, in the presence and enjoyment of him their Lord and Saviour, and in conformity to his glory.

III. 1. ὁ ἔχων τὰ ἑπτὰ πν. τ. Θ.] Meaning either, 'whose commands the Seven Spirits obey;' or, 'who giveth the Holy Spirit;' the interpretation here depending upon that at i. 4; see also i. 16. 20.

— ὄνομα ἔχεις ὅτι, &c.] Ὄνομα is here, as often in the Classical writers, used in opposition to ἔργον, to denote *semblance* as opposed to *reality*. Νεκρὸς εἶ. Meaning, 'art spiritually dead [in trespasses and sins], devoid of Divine grace.'

2. τὰ λοιπὰ] i. e. 'the remaining principles [of piety and holiness]'. Ἔμελλον, Vulg. μέλλει. Perhaps, however, the true reading is ἔμελλες ἀποβαλεῖν, which is edited by Matthæi. Πεπληρ., for τέλεια, meaning, 'completely answering' to what God requires. See Col. iv. 12, and Note.

3. In πῶς (for ποῖα) εἴληφας καὶ ἤκουσας the former term refers to *doctrines*, the latter to *precepts*. Ἥξω ὡς κλέπτης: a comparison used by our Lord, and from him by St. Paul, St. Peter, and St. John.

4. ὀνόματα] 'persons,' as xiv. 4, and Acts i. 15. In ἐμόλυναν there is a common metaphor, by which sin is designated as defilement. Τὰ ἱμάτια is added for adaptation to the following image, designating high honour and happiness. With περιπατ. ἐν λευκοῖς (occurring in John xx. 12) Heinrichs compares from Arrian, Epict. iii. 22, περιπατεῖν ἐν κοκκίνοις.

5. οὐ μὴ ἐξαλείψω—ζωῆς.] The metaphor here is probably the same as in Phil. iv. 3, where

ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς· καὶ
[ἐξ]ομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ Πατρός μου
καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί 6
τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

e Infra v 14. Job 12. 14. Isa. 22. 22. supra 1. 18.

[e] Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· 7
Τάδε λέγει ὁ Ἅγιος ὁ ἀληθινός· ὁ ἔχων τὴν * κλεῖν τοῦ
Δαυῒδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει
καὶ οὐδεὶς ἀνοίγει· Οἶδά σου τὰ ἔργα· ἰδοὺ, δέδωκα 8
ἐνώπιόν σου θύραν ἀνεῳγμένην, * ἣν οὐδεὶς δύναται κλεῖσαι
αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν

f Supra 2. 9.

λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. [f] Ἰδοὺ, δίδωμι ἐκ 9
τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰου-
δαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἰδοὺ, ποιήσω
αὐτοὺς ἵνα ἥξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν
σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. Ὅτι ἐτήρησας 10
τὸν λόγον τῆς ὑπομονῆς μου, κἀγὼ σὲ τηρήσω ἐκ τῆς
ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκου-
μένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

g Phil. 4. 5. supra 1. 3. & 2. 25. infra 22. 7, 12.
h 1 Kings 7. 21. Gal. 4. 26. Heb. 12. 22. supra 2. 17. infra 21. 2, 10. & 22. 4.

[g] [Ἰδοὺ,] ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ 11
τὸν στέφανόν σου. [h] Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ 12
ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω
ἐπ᾽ αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως
τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ * καταβαίνουσα
ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ
καινόν. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς 13
ἐκκλησίαις.

see Note; though it is by most Expositors thought to contain an allusion to a custom, not of *civil* life, but of *military*, by which the names of those on the muster-roll, who were cashiered for misconduct, were expunged therefrom. Compare Dan. xii. 1—4. We may suppose the expression to be founded on that at Exod. xxxii. 31, ἐξάλειψόν με ἐκ τῆς βίβλου ἧς ἔγραψας. Similarly in a passage of Josephus, Bell. i. 30. 7, we have τὸν Ἡρώδην—τῆς διαθήκης ἐξήλειψεν.

7. ὁ Ἅγιος, ὁ ἀληθινός.] Render, 'the Holy One and the True One,' or rather, 'the Holy and True One:' an epithet belonging appropriately to the Deity (Exod. xxviii. 36. Isaiah vi. 3), but also pertaining to the only-begotten *Son*, as partaking of the nature of the Father.

— ὁ ἔχων τὴν κλεῖν τοῦ Δ.] i. e. 'has the power of shutting out, or receiving into the spiritual kingdom,' which, as the Son of David, as the Messiah, he established, i. 8; compare Acts iii. 14. 1 John v. 20. (Holden.) By *key* is meant the ensign of regal power.

8. θύραν ἀνεῳγμ.] i. e. an opportunity of preaching the Gospel, as 1 Cor. xvi. 9. 2 Cor. ii. 12. Μικρὰν δύν. Meaning, as Newcome explains, 'has not numbers, wealth, and power to repel persecution.'

9. δίδωμι ἐκ.] This is regarded as put for ποιήσω. But there is rather a *significatio prægnans;* and Dr. Burton well paraphrases: 'I will *give* some of these persons into your power, and *cause* them to come,' &c., viz. to come over to Christianity, and thus honour thee. This is confirmed by what Professor Lee says, who regards this verse as a remarkable instance of the language used under the old Dispensation being applied even to the *New;* for the present passage is (he adds) taken from Is. xlix. 23, or rather lx. 14, which belongs exclusively, from first to last, to the times of the Christian Dispensation.

10—12. These verses contain a promise of honour and glory in the eternal temple in heaven to those who persevere in the faith, i. 3. ii. 15. 17. Gal. ii. 9. (Holden.)

10. τὸν λόγον τῆς ὑπομονῆς μου.] Meaning, as Heinrichs explains, 'doctrinam meam, quæ inter præcepta alia et ὑπομονὴν injungit, et quidem ὑπομονήν μου; i. e. talem, qualem ipse præstiti, i. 9.' See also Vater.

12. ποιήσω αὐτὸν στύλον ἐν τ. ν.] A metaphor denoting high dignity and trust; see Gal. ii. 9; compare also Isaiah xxii. 17—26. In the next words the metaphor is abandoned, and the sense is, that 'he shall not be put from that house;'

14 [i] Καὶ τῷ ἀγγέλῳ τῆς * ἐν Λαοδικείᾳ ἐκκλησίας γράψον· i Col. 1. 15. supra 1. 5, 6.
Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ & 3. 7.
15 ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. Οἶδά σου τὰ ἔργα, ὅτι οὔτε
ψυχρὸς εἶ οὔτε ζεστός· ὄφελον ψυχρὸς * ἦς ἢ ζεστός!
16 Οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε ζεστὸς, μέλλω
17 σε ἐμέσαι ἐκ τοῦ στόματός μου. [k] ὅτι λέγεις· Ὅτι πλούσιός k 1 Cor. 4. 8.
εἰμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω, καὶ οὐκ
οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς, καὶ πτωχὸς
18 καὶ τυφλὸς καὶ γυμνός. [l] συμβουλεύω σοι ἀγοράσαι παρ' l 2 Cor. 5. 3. infra 7. 13.
ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα πλουτήσῃς· καὶ & 16. 15. & 19. 8.
ἱμάτια λευκὰ, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς
γυμνότητός σου· καὶ κολλούριον, ἵνα ἐγχρίσῃ τοὺς ὀφθαλ-
19 μούς σου, ἵνα βλέπῃς. [m] Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω m Job 5. 17. Prov. 3. 11, 12.
20 καὶ παιδεύω· * ζήλευε οὖν καὶ μετανόησον. [n] Ἰδοὺ, ἕστηκα Heb. 12. 5, 6. James 1 12.
ἐπὶ τὴν θύραν καὶ κρούω. ἐάν τις ἀκούσῃ τῆς φωνῆς μου, n Cant. 5. 2. John 14. 21,
καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύσομαι πρὸς αὐτὸν, καὶ &c.
21 δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. [o] Ὁ νικῶν, o Matt. 19. 28.
δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ Luke 22. 30. 1 Cor. 6. 2.
ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ Πατρός μου ἐν τῷ θρόνῳ 2 Tim. 2. 12. supra 2. 26, 27.
22 αὐτοῦ. [p] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς p Supra 2. 7, 11, 17,
ἐκκλησίαις. & 3. 6, 13.

implying, as Daubuz remarks, an eternal state to be enjoyed in the New Jerusalem. *Καταβαίνουσα.* Vulg. *καταβαίνει.* On *τὸ ὄνομά μου τὸ καινὸν*, see xix. 6.

14. *τῆς ἐν Λαοδ. ἐκκλησίας.*] Vulg. *τῆς ἐκκλ. Λαοδικέων.* Ὁ Ἀμὴν, i. e. the Truth itself, as God is called in the Old Test. the God of truth, אָמֵן; see also 2 Cor. i. 20, compared with John viii. 12—19. Ὁ *μάρτυς ὁ π.*; see Note at i. 5. Ἡ *ἀρχὴ τῆς κτ.*; see Col. i. 15—18, and compare John i. 3.

15. *οὔτε ψυχρὸς εἶ οὔτε ζ.*] i. e. lukewarm and indifferent as to religion, neither wholly abandoning, nor fully observing it.

— *ὄφελον—ζεστός!*] By the *cold* (observes Woodhouse) is meant, not persons devoid of all warm feelings and affections, but who, having their passions absorbed by worldly objects, have hitherto been cold to religious affection. But (continues he) of such persons there is hope and expectation that the time may come, when, from experience of the vanity of mere worldly pursuits, they may listen to the suggestions of the Spirit, and turn their affections to their proper objects,—God, and his works and promises. For, as Dr. Henry More (cited by Abp. Newcome) says, '*Coldness*, though not better in itself than lukewarmness, might have sooner led the Church of Laodicæa to repentance.' So our Lord said that the Publicans, and even characters decidedly vicious, would go to heaven sooner than the Pharisees, and that the kingdom of heaven is taken by force.

16. *μέλλω σε ἐμέσαι ἐκ τοῦ στόμ. μου.*] By the same metaphor it is said at Levit. xviii. 28, 'spued out the nations that were before you;' where Symmachus has *ἐξήμεσεν.* So also in Aristophanes, Ach. 6, we have *τοῖς πέντε ταλάντοις, οἷς Κλέων ἐξήμεσεν.*

17. *πτωχὸς—τυφλὸς—γυμνός.*] These three defects and their remedies are mentioned in ver. 18. (Burton.) '*Ταλαίπ.* et *ἐλ.* universim, singula miseriæ genera sequuntur; ver. 18 ad eadem respicitur.' (Vater.) The Article has an intensive force.

18. We have here a continuation of the allegory, and that in words similar to those at Matt. vi. 20.

— *συμβουλεύω σοι ἀγοράσαι, &c.*] Compare Isaiah lv. 1, 2. *Ἐμοῦ* is, as Heinrichs observes, meant to be emphatic, Christ being the dispenser of true riches. 'Here, then,' as Iaspis remarks, 'we have these several things respectively opposed,—to *poverty*, fine gold; to *nakedness*, white raiment; to *blindness*, eye-salve.' Thus, to supply their poverty, they are to have recourse to Him, from whom they may receive gold tried in the fire (i. e. gold of the purest sort, tried in the fire and assayed; see Prov. viii. 10. 19; meaning *Gospel truth*); to remedy their *nakedness*, they are to seek to be clothed in the white garment of Christian righteousness; and to remove their *blindness*, they are to seek the ointment of Christ, that they may see the true light of the Gospel.

19—21. See Hebr. xii. 5—12. Luke xii. 37. John iii. 29. vi. 35. For *ζήλωσον*, Wetstein, Matthæi, and others, have edited *ζήλευε*; for which there is strong internal evidence in the rarity of the form.

20. *αὐτὸς μετ' ἐμοῦ*] scil. *δειπνήσει*, i. e. 'I will invite him to a heavenly banquet.' See Note at John xiv. 23.

a Supra 1. 10. IV. [a] ΜΕΤΑ ταῦτα εἶδον· καὶ ἰδοὺ θύρα ἀνεῳγμένη ἐν 1
τῷ οὐρανῷ· καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα, ὡς σάλπιγγος
λαλούσης μετ' ἐμοῦ, * λέγων· Ἀνάβα ὧδε, καὶ δείξω σοι, ἃ
b Ezek. 1. 26. & 10. 1. supra 1. 10. δεῖ γενέσθαι μετὰ ταῦτα. [b] Καὶ εὐθέως ἐγενόμην ἐν Πνεύ- 2
ματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ
θρόνου καθήμενος· καὶ ὁ καθήμενος [ἦν] ὅμοιος ὁράσει 3
λίθῳ ἰάσπιδι καὶ σαρδίῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου
* ὁμοία ὁράσει σμαραγδίνῳ. Καὶ κυκλόθεν τοῦ θρόνου θρόνοι 4
εἴκοσι [καὶ] τέσσαρες· καὶ ἐπὶ τοὺς θρόνους [εἶδον] τοὺς
εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους, περιβεβλη-
μένους ἐν ἱματίοις λευκοῖς, καὶ [ἔσχον] ἐπὶ τὰς κεφαλὰς
c Supra 1. 4. & 3. 1. infra 5. 6. αὐτῶν στεφάνους χρυσοῦς. [c] Καὶ ἐκ τοῦ θρόνου ἐκπορεύ- 5
ονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί. καὶ ἑπτὰ λαμ-
πάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ εἰσι τὰ
d Infra 15. 2. ἑπτὰ πνεύματα τοῦ Θεοῦ. [d] καὶ ἐνώπιον τοῦ θρόνου θά- 6
λασσα ὑαλίνη ὁμοία κρυστάλλῳ. καὶ ἐν μέσῳ τοῦ θρόνου

IV. After the first terrestrial vision, others, still more amazing, were vouchsafed to the enraptured Apostle, by successive openings in heaven, affording new and more extended prospects of futurity; 1. a door was opened in heaven, which gave him a view of the spiritual Church and worship, Rev. iv. 1; 2. the spiritual sanctuary was opened, xi. 19; 3. again, xv. 5; and 4thly, heaven itself was fully opened, xix. 11. Hence the remainder of the book naturally resolves itself into four celestial visions. The first and grand vision begins at chap. iv. and ends at xi. 18; the second begins at xi. 19, and ends at xiv. 20; the third begins at xv., and ends at xix. 10; and the fourth begins at xix. 11, and ends at xxii. 5. (Dr. Hales.)

This and the next Chapter form an introduction to the prophetical part of the Book. In the present Chapter is represented St. John's Vision of the Heaven opened, with the Almighty seated on an exalted throne surrounded by four-and-twenty Elders and four Living Creatures, who adore him as the Creator and Lord of all.

1. *μετὰ ταῦτα εἶδον.*] The sense is, 'After this I had another vision,' or a continuation of the first. I have pointed accordingly, with the Latin Vulgate. This is confirmed by Primasius, '*Postea*, inquit, *vidi*. Post ipsam utique visionem se alteram memorat vidisse.' This expression, which is of frequent occurrence in the present Book and the Prophets, is intended to intimate that something *remarkable* in the way of revelation took place; and accordingly it is a fit preface to announcements of prophecy or revelation. *Θύρα ἀνεῳγμένη ἐν τῷ οὐρ.*, 'a door [as it were] was opened;' see Ezek. i. 1. Matt. iii. 16. Acts vii. 56, and Daubuz in loc. *Ἡ πρώτη.* This is justly supposed by Dr. Burton to be an allusion to i. 10; q. d. 'Lo! the heavens were opened, and lo! there was the former voice, which I had heard as of a trumpet speaking to me; and it said,' &c.

2. *ἐγεν. ἐν Πνεύμ.*] See Note supra i. 10.

— *καθήμενος*] scil. *ἦν*. The Person here spoken of is (as Daubuz remarks), by his attributes, plainly Jehovah, God the Father. 'We are not to imagine (says Doddridge) that the Person sitting on the throne [or the Lamb], or the four-and-twenty elders, or the four animals, were real beings, existing in nature; though they represented, in a figurative manner, things that did really exist.' On the thing signified by each symbol, reference is made to the tabernacle and temple service; see Abp. Newcome, Dean Woodhouse, and Professor Lee. The *πρεσβ.*, ver. 4, are supposed by some to denote the ministers of the Christian Church, double the number of the Jewish tribes; by others, the Jewish *and* Christian Churches, or the twelve Patriarchs, and the twelve Apostles; which seems the most probable opinion. 'The rest of the Chapter (says Professor Lee) seems to mark out the majesty of Almighty God, attended by his ministers, who are prepared to execute his purposes, and before they do so, they ascribe praise to him, as the Creator of all things.'

3. *λίθῳ ἰάσπιδι καὶ σαρδίῳ.*] By the former is supposed to be meant the *diamond;* by the latter is denoted a precious stone of a red colour, called *σαρδ.*, as brought from Sardinia. Both are supposed to be symbolical of the splendid purity and awful glory of the Divine nature. The *ἶρις* is symbolical of God's mercy and faithfulness, to be shown to Christians, as formerly they were to the Antediluvian world. (Gen. ix. 9—17.)

4. *θρόνοι.*] Not *seats*, but *thrones*. The *καὶ* is absent from most of the best MSS., and was probably from the margin.

5. *ἀστραπαὶ καὶ βρονταὶ καὶ φωναί.*] Agreeably to the terrific homage attendant on the majesty of God on Mount Sinai. The 'seven lamps of fire' are supposed to correspond to the seven lights of the Candlestick on the Tabernacle.

— *τὰ ἑπτὰ πνεύματα*] 'the seven spirits.' See Note on i. 4.

6. The sea or laver of *glass* (analogous to that

καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν
7 ἔμπροσθεν καὶ ὄπισθεν. Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον
λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον
ζῶον ἔχον τὸ πρόσωπον ‡ ὡς ἄνθρωπος, καὶ τὸ τέταρτον
8 ζῶον ὅμοιον ἀετῷ πετομένῳ. [e] Καὶ τέσσαρα ζῶα, ἓν καθ' e Is. 6. 2, 3 supra 1. 4, 8.
ἑαυτὸ, εἶχον ἀνὰ πτέρυγας ἓξ, κυκλόθεν καὶ ἔσωθεν * γέμου- infra 11. 17. & 16. 5.
σιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς
λέγοντα· "Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ
9 παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος!" Καὶ
ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ
καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν
10 αἰώνων, πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώ-
πιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ
ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στε-
11 φάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες· [f] "Ἄξιος εἶ, f Infra 5. 12.
Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν·
ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου * ἦσαν, καὶ
ἐκτίσθησαν.

1 V. [a] Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ a Ezek. 2. 9, 10.
θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ * ἔξωθεν, κατε- Is. 29. 11. Dan. 12. 4.

of *brass* under the Law) is supposed to be symbolical of the spiritual purity necessary for exaltation in heaven. (See Heb. x. 22.)

— τέσσαρα ζῶα.] Render, 'four living creatures' (not *beasts*). So Heinrichs renders it: 'animantia, naturæ animantes [et quidem intelligentes]; sicuti depinguntur infra v. 8; C. vi. 1. 3. 5. 7, et præ aliis naturis angelorum instar eminentes, significantesque vim et celeritatem, qua operatur Numen, in cujus regno immenso nihil vacuum est aut mortuum.' So Bulkeley adduces several examples of ζῶον to denote, not only creature, but even a human being; especially one from Origen, who uses it of our Lord Jesus, calling him πάντων ζώων καθαρώτερον. These 'living creatures' are supposed to represent, either the highest order of angelic beings, whose qualities and offices are figuratively described; or, as Newcome explains, 'the whole body of the Church of God, who serve him in heaven with *strength* of affection, with *perseverance*, with *reason*, and with *swiftness* of obedience;' qualities which seem to be signified by the emblems in ver. 7. The epithet 'full of eyes,' denotes their knowledge, wisdom, prudence, and foresight. The imagery is, with reason, supposed to be formed on Ezek. i. 5, seqq. See Irenæus, lib. iii. 11. 8, cited by Heinrichs.

8. ἡμέρας καὶ νυκτός.] Said *per anthropopathiam*, to denote 'continually, at all fit times.' Ὁ ἦν—ἐρχ. An expression denoting the eternity of the Deity.

9. The Futures δώσουσι, προσκυνήσουσι, &c., are used like the Aorist in the Classical writers, to designate what is *customary*.

10. βαλοῦσι τοὺς στεφ., &c.] in sign of deep reverence and perfect subservience. On this *Chorus* of the angels here and at ver. 12, see Bp. Bull, Primit. Ap. Trad. p. 40.

11. τὴν δόξαν καὶ τὴν τιμὴν, &c.] The Article has here what Bp. Middleton calls the force of notoriety; being used similarly as at Acts xii. 23 (where see Note), and Matt. vi. 13, ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, &c.

— ἦσαν, καὶ ἐκτίσθησαν.] Meaning, 'were brought into being, and have been created;' i. e. implying their remaining, by the same will, such as they were at their creation. For εἰσι, ἦσαν has been adopted by the best Editors, on the strongest external authority and internal evidence.

V. 1. ἐπὶ τὴν δεξιὰν] for ἐπὶ τῇ δεξιᾷ, elsewhere. Under this image are denoted the prophecies which follow. This volume of prophecy is said to be 'in the right hand of God,' as being of Divine original, and infallibly true: it is written 'within and without,' as being abundant and perfect in matter; and 'sealed with seven seals,' as having its fulfilment in successive times. No one, either in heaven or earth, was worthy to unfold this volume of prophecy, except the Lamb of God, the Saviour of the world, vv. 2—6; and as no other could explain the scheme of the Divine administration, when he took the book into his hand for this purpose, the living creatures and elders, i. e. the angelic host, and the Church of the redeemed triumphant in heaven, pay him a glad and willing homage, vv. 7—14. (Holden.)

— γεγραμμ. ἔσωθεν καὶ ἔξωθεν.] The long *rolls* of parchment used by the ancients, which we call *books*, were seldom written but on one side; namely, that which was in rolling turned inwards. Any one written on *both* sides was

σφραγισμένον σφραγῖσιν ἑπτά. Καὶ εἶδον ἄγγελον ἰσχυ- 2
ρὸν, κηρύσσοντα ἐν φωνῇ μεγάλῃ· Τίς [ἐστιν] ἄξιος ἀνοῖξαι
τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; [b] Καὶ οὐδεὶς 3
ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς
γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ 4
ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι [καὶ ἀναγνῶ-
ναι] τὸ βιβλίον, οὔτε βλέπειν αὐτό. [c] Καὶ εἷς ἐκ τῶν 5
πρεσβυτέρων λέγει μοι· Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ λέων
ὁ [ὢν] ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυῒδ, ἀνοῖξαι τὸ
βιβλίον καὶ [λῦσαι] τὰς ἑπτὰ σφραγῖδας αὐτοῦ. [d] Καὶ 6
εἶδον, [καὶ ἰδοὺ] ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων
ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς
ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, * ἅ
εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα τὰ ἀπεσταλμένα εἰς πᾶσαν
τὴν γῆν. Καὶ ἦλθε καὶ εἴληφε [τὸ βιβλίον] ἐκ τῆς δεξιᾶς 7
τοῦ καθημένου ἐπὶ τοῦ θρόνου. [e] Καὶ ὅτε ἔλαβε τὸ βιβλίον, 8
τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον
ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας
χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν
ἁγίων· [f] καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· Ἄξιος εἶ 9
λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ· ὅτι
ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ
πάσης φυλῆς καὶ γλώσσης, καὶ λαοῦ καὶ ἔθνους, [g] καὶ 10
ἐποίησας * αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ
* βασιλεύσουσιν ἐπὶ τῆς γῆς. [h] Καὶ εἶδον καὶ ἤκουσα φωνὴν 11
ἀγγέλων πολλῶν * κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ
τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυρ-
ιάδων καὶ χιλιάδες χιλιάδων, [i] λέγοντες φωνῇ μεγάλῃ· 12
Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν

b Phil. 2. 10. infra v. 13.
c Gen. 49. 9, 10. Isa. 11. 1, 10. Rom. 15. 12. infra 22. 16. & 6. 1.
d John 1. 29, 36. 1 Pet. 1. 19. infra 13. 8. Zech. 3. 9. & 4. 10. infra 4. 5.
e Ps. 141. 2. infra 8. 3, 4. & 14. 2.
f Infra 14. 3. Ps. 40. 3. & 96. 1. supra 4. 11. Acts 20. 28. 1 Cor. 6. 20. & 7. 23. Eph. 1. 7. Col. 1. 14. 1 Pet. 1. 18, 19. 2 Pet. 2. 1. 1 John 1. 7. Dan 4. 1. & 6. 25. infra 7. 9. & 11. 9.
g Ex. 19. 6. 1 Pet. 2. 5, 9. supra 1. 6. infra 20. 6.
h Dan. 7. 10.
i Supra 4. 11.

called *ὀπισθόγραφος*. By this circumstance is here denoted the *copiousness* of the matter. Κατεσφρ., 'sealed down;' the seals (as Dr. Burton observes) being placed on the last fold, so that the roll could not be opened without breaking them.

2. *κηρύσσοντα*] 'proclaiming, as a herald,' such as the Rabbins supposed to be in heaven.

3. *ἠδύνατο*] i. e. 'could undertake it,' as being of dignity competent thereto; explained by *ἄξιος εὑρέθη* just after.

— *οὐδὲ βλέπειν αὐτό*.] Οὐδὲ here signifies *nequidem*, as Matt. vi. 29. viii. 10, and elsewhere.

5. *ἐνίκησεν—ἀνοῖξαι*] i. e. 'hath so prevailed as to open;' for *ἐξενίκησεν*. 'Ο λέων—'Ιούδα. So called in allusion to Jacob's prophecy, Gen. xlix. 9. 'Η ῥίζα Δ. So Isaiah, xi. 10, calls Christ *ἡ ῥίζα τοῦ 'Ιεσσαί*.

6. *ἀρνίον ἐστ. ὡς ἐσφαγμ.*] 'as if newly slain:' an emblematical representation of the Saviour's High Priesthood before God, in our nature, as risen from the dead, through the merit of his sacrifice in behalf of 'all who come to the Father through him.' (Scott.) 'Οφθ. ἑπτά. So Zech. iv. 10, *ἑπτὰ οὗτοι ὀφθαλμοί εἰσιν οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν*. On the *ἑπτὰ πν.* see Note supra i. 4. It is observed by Newcome, that *horns* and *eyes* are emblems of power and wisdom.

8. *φιάλας*.] Not *vials*, but *cups*, *pateras*; something like our dishes; see Schweigh. on Herodot. ii. 151. *Αἵ εἰσιν αἱ προσ. τῶν ἁγ.*, denoting that the prayers of God's true worshippers are highly acceptable spiritual sacrifices.

9. *ᾠδὴν καινήν*.] So called because adapted to a new occasion. So *ὄνομα καινὸν*, ii. 17. iii. 12. (Newcome.) *Ἄξιος εἶ*, &c. A sort of acclamation, usual in ancient times, and often employed to hail a newly-elected Emperor.

11. *τῶν ζώων*.] This is governed not by *κύκλῳ*, but by *φωνὴν*, thus: 'I heard the voices of the angels round the throne, and of the *ζῶα*, and of the elders.' (Burton.)

12. *λαβεῖν τὴν δύναμιν—εὐλογίαν*.] This

καὶ τὸν πλοῦτον, καὶ σοφίαν καὶ ἰσχὺν, καὶ τιμὴν καὶ
13 δόξαν καὶ εὐλογίαν. [k] Καὶ πᾶν κτίσμα, ὅ [ἐστιν] ἐν τῷ k Phil. 2. 10. infra v. 3.
οὐρανῷ καὶ * ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ 1 Chron. 29. Rom. 9. 5.
τῆς θαλάσσης ἅ ἐστι, καὶ τὰ ἐν αὐτοῖς, * πάντας ἤκουσα 1 Tim. 6. 16. infra 7 10.
λέγοντας· "Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ
εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς
14 αἰῶνας τῶν αἰώνων!" Καὶ τὰ τέσσαρα ζῶα ἔλεγον· Ἀμήν·
καὶ οἱ [εἰκοσιτέσσαρες] πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν
[ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων].
1 VI. [a] ΚΑΙ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ a Infra 5, 6, 7.
σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγον-
2 τος ὡς * φωνὴ βροντῆς· Ἔρχου καὶ ἴδε. [b] Καὶ εἶδον, καὶ b Infra 19. 11.
ἰδοὺ, ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων Zech. 6. 3. Ps. 45. 3—5. infra 14. 14.
τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα
νικήσῃ.
3 Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ δευ-
4 τέρου ζώου λέγοντος· Ἔρχου! [καὶ βλέπε.] [c] καὶ ἐξῆλθεν c Zech. 6. 2.
ἄλλος ἵππος πυῤῥός· καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη
αὐτῷ λαβεῖν τὴν εἰρήνην [ἀπὸ] τῆς γῆς, καὶ ἵνα ἀλλήλους
5 σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. [d] Καὶ ὅτε ἤνοιξε d Zech. 6. 2.
τὴν * σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέ-
γοντος· Ἔρχου καὶ βλέπε! καὶ εἶδον, καὶ ἰδοὺ ἵππος
μέλας, καὶ ὁ καθήμενος ἐπ' * αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ
6 αὐτοῦ. [e] Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων e Infra 9. 4. supra 4. 7.

seven-fold *praise* is supposed to correspond to the seven-fold *attributes* above.

13. τὰ ἐν αὐτοῖς] i. e. things in the sea as well as in the earth; the dead committed to them. (Newcome.) On the force here of the Article see Note supra iv. 11.

VI. 1. μίαν] for πρώτην. A common Hebrew idiom. 'Each (says Lowman) of the prophetical descriptions is, in part, some figurative or hieroglyphical picture, or some representation in the style and figurative expressions of ancient prophecy, describing certain particular dispensations of Providence, proper and peculiar to the several successive states of the Church and empire during the space of time contained in this period.'

— ἔρχου καὶ ἴδε.] A form of speaking to excite any one to attention, occurring in Ezek. viii. 9, and often in the Rabbinical writers. The Lamb now breaks the seals of the book of the counsels of God, and discloses a series of *symbolical prophecies* illustrative of the history of the Church. The first seal evidently refers to the triumph of Christianity over both Judaism and Paganism. The others are more or less obscure and disputed.

The *bow*, the *white horse*, and the *crown*, are emblems of *victory*, *triumph*, and *royalty*, accompanying the final triumph of the Gospel over all opposition. The imagery here is similar to that at Zech. vi. 1—6. See also Ps. xlv. 3—5. In νικῶν, ἵνα νικήσῃ, ver. 2, there is a Hellenistic idiom, the sense being, 'that he should gain victory after victory.'

3, 4. ἵππος πυῤῥὸς—μεγ.] A symbol borrowed from Zech. vi. 2, of wars, seditions, and blood-shedding, though on the event referred to Interpreters are not agreed.

5, 6. ἵππος μέλας.] An emblem of woe, the colour being of evil omen. On the sense and reference in ζυγὸν Expositors very much differ. The common Version, 'a pair of balances,' may, however, be retained, and the expression be understood (with Newcome, Heinrichs, and Iaspis,) of scales for exactly *weighing* out the corn: an apt designation of famine; corn being usually *measured*. The chœnix was about as much as our *quart*, and was considered a sufficient portion for a man's support for a day. See Herodot. vii. 186. The price then mentioned (which has been proved to be enormous, nearly twenty times the usual one) is meant to intimate the excessive scarcity and dearness of the article. By σίτου is meant [*bread*] corn, i. e. *wheat*; and the proportion between the quality of wheat and of barley was, it seems, an usual one. On the purport of the subjoined words, τὸ ἔλαιον—μὴ ἀδικ., Commentators are not agreed whether there is herein contained a command not to injure the wine and oil, or an injunction not to do wrong in respect to them. The latter view seems preferable. Perhaps,

λέγουσαν· “Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς
δηναρίου·” καί· “τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.”
Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα [φωνὴν] 7
τοῦ τετάρτου ζώου λέγουσαν· Ἔρχου καὶ βλέπε. [f] καὶ εἶδον, 8
καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ
ὄνομα αὐτῷ [ὁ] Θάνατος· καὶ ὁ ᾅδης ἀκολουθεῖ μετ' αὐτοῦ·
καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτεῖναι, ἐπὶ τὸ τέταρτον τῆς
γῆς, ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν
θηρίων τῆς γῆς.

f Zech. 6. 3. Ezek. 14. 13, 21. 2 Esd. 15. 5. Levit. 26. 22.

[g] Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω 9
τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον
τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. [h] καὶ * ἔκραξαν 10
φωνῇ μεγάλῃ, λέγοντες· “Ἕως πότε, ὁ δεσπότης ὁ ἅγιος
καὶ [ὁ] ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ‡ ἀπὸ

g Infra 8. 3. & 9. 13. & 14. 18. & 19. 10. & 20. 4. h Zech. 1. 12. 2 Esd. 15. 8.

however, there is no occasion to suppose an ellipsis of κατά; but we may suppose μὴ ἀδικ. to mean, 'See that thou dost not adulterate it:' a figurative sense not harsher than many in this Book, and even some in the Classical writers. Here the four articles are adverted to which (according to the simplicity of living in the East) formed the main support of life.

8. χλωρὸς] 'of a pale or yellowish colour:' an emblem of mortality, such as is caused by pestilence and death (*pallida mors*) stalking about, or that sallow hue incident to fear, according to the Homeric ἐμὲ δὲ χλωρὸν δέος εἷλε.

— ὁ ᾅδης.] Meaning, not, as elsewhere in the New Test., the *under*-world, or region of the dead, but its *inhabitants*, who are regarded as the subjects of Death. The next words follow up the *general* idea of death and the grave by the more *special* ones, of what is most destructive of the human race,—*war*, *famine*, and *pestilence*.

Here, for ἐξουσία ἀποκτεῖναι ἐπὶ τὸ τέταρτον τ. γ., several MSS. have ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτεῖναι, which reading has been adopted by Wetstein, Griesbach, Matthæi, and Scholz, but wrongly; such being evidently a mere *alteration*, for the sake of making the sense more obvious; and the common reading is sufficiently defended by a similar passage of Ezek. xiv. 21, where are denounced four sore judgments upon Jerusalem. By ἐπὶ τὸ τέτ. τῆς γῆς is meant, 'unto the fourth part of the inhabitants of the earth.' So in another similar passage of Ezek. v. 11, 12, we have τὸ τέταρτόν σου ἐν ῥομφαίᾳ πεσοῦνται.

By θανάτῳ we may understand *pestilence*, which, indeed, usually follows in the train of war. So in an ancient Oracle in Thucyd. ii. 54, we have ἥξει Δωριακὸς πόλεμος, καὶ λοιμὸς ἅμ' αὐτῷ.

— καὶ ὑπὸ τῶν θηρίων τῆς γῆς.] Render, 'by the means, or instrumentality, of the beasts.' A very appropriate addition; for, as Abp. Newcome observes, 'wild beasts increase where destructive calamities thin mankind.' So Exod. xxiii. 29, οὐκ ἐκβαλῶ αὐτοὺς ἐν ἐνιαυτῷ ἑνὶ, ἵνα μὴ γένηται ἡ γῆ ἔρημος, καὶ πολλὰ γένηται ἐπὶ σὲ τὰ θηρία τῆς γῆς. And in point of fact, the histories of the period in question attest that in various parts the wild beasts so increased upon the small residue of the inhabitants left by war, famine, and pestilence, that they were compelled to wage war with them, to keep them under, though with great difficulty and loss of life. One account records the entrance of 500 wolves at once into a depopulated city.

9—11. This, as also the subsequent *seal*, derives no light, like the former, from the living creatures as to the time of the commencement; for here we have not a prophecy concerning *new* events, but this is meant to minister consolation under the scandal of the Cross, and has reference to the preceding persecutions, which were of long continuance. (Hardy.)

9. τοῦ θυσιαστηρίου.] Meaning, not, as some have supposed, the golden altar for incense within the Holy of Holies, but (as the subject requires) the altar of burnt-offering in the court of the priests; for there is a tacit comparison of the *martyrs* to the *victims* in the Temple Service. 'These (observes Scott) appeared as sacrifices newly offered, to show their fellowship with Christ in his sufferings, and the acceptableness of their faithfulness unto death, through his propitiatory oblation.'

— διὰ τὸν λόγον—εἶχον] 'in the cause of God's word [the Gospel], and for the testimony which they had borne [to its truth].'

10. λέγοντες] for λέγουσαι, by the figure πρὸς τὸ σημαινόμενον.

— ἕως πότε, &c.] Hardy (after the older Commentators) remarks that this is an 'ecphonesis impatienter a brachio fortiori vindictam expetentium.' But it is well remarked by Iaspis, 'Martyres illi non vindictæ cupiditate incensi hanc quæstionem proponunt, sed modo sciscitantur, quando vaticinia eventum habitura sint.' The same applies to the words infra xix. 17, seqq. Compare a very similar passage of 2 Esdr. xiv. 8.

— ὁ ἅγιος καὶ ὁ ἀληθ.] Render, 'the Holy and True One.' For ἀπὸ many MSS. and early Editions have ἐκ, which is edited by Bengel and Matthæi, and may be supported from Gen. ix. 5, ἐκ χειρὸς ἀνθρώπου ἀδελφοῦ ἐκζητήσω τὴν ψυχὴν τοῦ ἀνθρώπου.

11 τῶν κατοικούντων ἐπὶ τῆς γῆς;" [i] Καὶ * ἐδόθη αὐτοῖς i Supra 3. 5. infra 7. 9, 14. Heb. 11. 40.
* στολὴ λευκή· καὶ ἐῤῥέθη * αὐτοῖς ἵνα ἀναπαύσωνται ἔτι
χρόνον [μικρὸν], ἕως [οὗ] ‡ πληρωθῶσι καὶ οἱ σύνδουλοι
αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς
καὶ αὐτοί.
12 [k] Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην· καὶ ἰδοὺ k Infra 16. 18. Joel 2. 10, 31. & 3. 15. Matt. 24. 29. Acts 2. 20.
σεισμὸς μέγας ἐγένετο· καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος
13 τρίχινος, καὶ ἡ σελήνη [ὅλη] ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες
τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύν-
14 θους αὐτῆς ὑπὸ μεγάλου ἀνέμου σειομένη, [l] καὶ ὁ οὐρανὸς l Ps. 102. 27. Isa. 34. 4. Heb. 1. 12. infra 16. 20.
ἀπεχωρίσθη ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος
15 καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· [m] καὶ οἱ βασι- m Isa. 2. 19.
λεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλίαρχοι, καὶ οἱ
πλούσιοι καὶ οἱ * ἰσχυροί, καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύ-
θερος, ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας
16 τῶν ὀρέων, [n] καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· "Πέ- n Isa. 2. 19. Hos. 10. 8. Luke 23. 30. infra 9. 6.
σετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθη-
17 μένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου· [o] ὅτι o Isa. 13. 6. Joel 2. 11. Zeph. 1. 14. Ps. 76. 7
ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται
σταθῆναι;"

11. ἐδόθη αὐτοῖς στολὴ λευκή.] Such, instead of the common reading ἐδόθησαν ἑκάστοις στολαὶ λευκαὶ, is the reading of nearly the whole of the MSS. and early Editions, and which has been adopted by all the most eminent Editors. The gift of a white robe was a symbol of Divine acceptance.

— ἕως οὗ πληρωθῶσι.] Render, 'until the number ordained by God be completed, by their fellow-servants being also added to the list of martyrs.' For the common reading πληρώσονται most MSS. have πληρώσωσι, but some, with the Edit. Princ., πληρωθῶσι, which is adopted by Bengel, Wetstein, and Tittman; the other by Griesbach, Matthæi, Vater, and Scholz. The latter would seem preferable; for although the above Critics urge that πληρώσωσι is the more *difficult* reading, and an uncommon form, yet it may be doubted whether this be really a form at all, or only a mere error of the scribes; for σ and θ are perpetually confounded, both in writing and in pronunciation.

12—17. This sixth seal is generally understood to refer to the downfall of Paganism, and the establishment of Christianity in the reign of Constantine; and thus the earthquake, and other natural commotions and phenomena, as they often denote revolutions and changes of religious systems, so they are here supposed to mark the violent commotions which agitated the empire from the reign of Maximilian to that of Constantine. Dean Woodhouse, however, supposes this vision to relate to the end of the world, and the final triumph of the Gospel over its enemies. Compare Matt. xxiv. 29.

12. σάκκος τρίχινος.] Meaning a sort of coarse *hair*-cloth of a blackish colour, then in common use. See Matt. xi. 21 and Note.

— ἡ σελήνη.] After this many MSS. have ὅλη, which has been adopted by most Editors, as Griesbach, Matthæi, and Scholz. But may we not suspect it to have come from the margin?

13. ὡς συκῆ βάλλει τοὺς ὀλύνθους.] A most striking image, and such as attests accurate observation; violent winds shaking off the unripe and late-formed figs in great numbers, though they would otherwise remain for a later gathering.

14. ὁ οὐρανὸς—εἰλισσ.] 'the heaven (i. e. the *ethereal*, or the firmament,) was parted off, or separated in the midst, and the part removed, as a scroll is rolled up.' So Is. xxxiv. 4, καὶ εἱλιγήσεται ὁ οὐρανὸς ὡς βιβλίον, imitated in the Orac. Sibyll., cited by Heinrichs, ὁπόταν θεὸς αἰθέρι ναίων Οὐρανὸν εἱλίξει, καθάπερ βιβλίον εἰλεῖται.

— ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.] Heinrichs aptly compares Plin. Epist. vi. 16 (of an earthquake), 'omnia quasi *emota* sedibus suis.'

15. καὶ οἱ βασιλεῖς, &c.] Here are finely described the *effects* of this catastrophe,—in the vain endeavours to escape the wrath of omnipotence, by persons of whatever rank, from the highest to the lowest,—from those who occupy thrones to those who are in the lowest estate.

— ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια, &c.] Similarly it is said in a passage of Procop. p. 197 (which seems imitated from the present), φημὶ δὲ ὑμῖν ἀφίξεσθαι χρόνον, ἡνίκα ὑπὸ ταῖς ἀκάνθαις βουλόμενοι τὰς κεφαλὰς κρύπτεσθαι, οὐδαμῇ ἕξεται. See also Eurip. Hippol. 285, sqq. For the common reading δυνατοὶ, the most eminent Editors have adopted, on the strongest evidence, external and internal, ἰσχυροί.

a Dan. 7. 2. VII. [a] ΚΑΙ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶ- 1
τας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς
τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς
b Infra 14. 1. μήτε ἐπὶ τῆς θαλάσσης, μήτε † ἐπὶ πᾶν δένδρον. [b] Καὶ 2
εἶδον ἄλλον ἄγγελον * ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου,
ἔχοντα σφραγῖδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ
τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν
c Supra 6. 6. infra 9. 4. Ezek. 9. 4. καὶ τὴν θάλασσαν, [c] λέγων· "Μὴ ἀδικήσητε τὴν γῆν μήτε 3
τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς
d Infra 14. 1. δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν." [d] Καὶ 4
ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ρμδ΄ χιλιάδες ἐσφρα-
γισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ· ἐκ φυλῆς Ἰούδα, 5
ιβ΄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, ιβ΄ χιλιάδες
ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ιβ΄ χιλιάδες ἐσφραγισμένοι·
ἐκ φυλῆς Ἀσὴρ, ιβ΄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νε- 6
φθαλεὶμ, ιβ΄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ,
ιβ΄ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Συμεὼν, ιβ΄ χιλιάδες 7
ἐσφραγισμένοι· ἐκ φυλῆς Λευῒ, ιβ΄ χιλιάδες ἐσφραγισμένοι·

VII. This Chapter is admitted to be a continuation of the preceding vision, and of course is explained according to the view adopted of that. Those who suppose it to have reference to the downfall of Paganism, and the establishment of Christianity, maintain that by the four angels are meant the *pretorian prefects* appointed by Constantine over the four great provinces; and by the fifth angel, *Constantine himself*, who had the seal of the living God by being converted to Christianity, and through whom the persecutions against the Church ceased. See Eichhorn, Rosenmuller, and Heinrichs. Others, however, as Dean Woodhouse, assign a more general reference, and suppose that this is a sequel to the preceding, and contains a representation of the gathering of God's elect servants from the wrath to come, and the consequent triumph of men and angels.

1. τὰς τέσσαρας γωνίας τ. γ.] 'the four quarters,' corresponding to the four cardinal points. The ἀγγέλους must be understood according to the general view above adverted to.

— μήτε ἐπὶ πᾶν δένδρον.] This is rendered, 'nor on any tree.' But that would require δένδρου, which is, indeed, found in one MS., but doubtless from emendation. Moreover the sense thus arising is not a little jejune; and as the MSS. of this Book are well known to be very incorrect, I cannot but suspect a corruption, and for ἐπὶ πᾶν I conjecture ἐπισείειν, *to stir*. Thus the words μήτε—δένδρου will be exegetical of the expression, and be a *carrying still further* what was said,—namely, that 'there should not be a breath of wind, no not to *stir the foliage of a tree*.' Similar to the illustration of what is said at Matt. x. 29, of the preservation of the life of *man*, from that of the *sparrows*, 'of which not one of them falleth to the ground *without the providence of God*.' Certainly the error in question might easily arise in ill-written MSS., especially with the abbreviations; for πᾶν is not unlike σείειν written in abbreviation thus, [abbreviation]: for σ and π are often interchanged, as are ει and α, and η and ν, or H and N. If, however, it should be thought, as it may, that ἐπὶ would not be applicable here, and that the genuineness of the πᾶν (for which the τι of many MSS. is manifestly a *correction*) is attested by its strongly Hebraic character, and a similar use at ix. 4, ἐῤῥέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, then I would propose, for ἐπὶ, simply to read σείῃ, between which words, in Manuscript abbreviations, the difference is not great. This conjecture is strongly confirmed by what occurs only a few verses before, vi. 13, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλου ἀνέμου σειομένη. We may further observe, that in the imagery of both these passages, there is something truly graphic,—with which similar ones might be adduced from the Classical writers. Suffice it to point out a similar use of σείω in Hesych. in v. συκοφαντῶ, Τῶν τὰ ἀκρόδρυα σειόντων, '[said] of those who shake the fruit-trees,' that the fruit may fall.

2. ἀπὸ ἀνατολῆς ἡλ.] The chief cardinal point, as being that from which the sun rises; insomuch that omens from the East were thought favourable.

3. σφραγίσωμεν.] As denoting that they belonged to God; for, as it is shown by the Commentators, slaves were marked with the mark of their master. Comp. Exod. xii. 7. 13.

4. Here the 144,000 is admitted to be a great and indefinite number, denoting the great numbers of those converted from the Jewish to the Christian faith. The tribe of *Dan* is omitted for reasons which we can only *conjecture*; either, it is supposed, from its *idolatry*, or because it had become extinct. *Joseph* is here put for *Ephraim*. *Levi* is mentioned, because equally participating in the benefits of Christ.

8 ἐκ φυλῆς Ἰσαχὰρ, ιβʹ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς
Ζαβουλὼν, ιβʹ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσὴφ,
ιβʹ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὶν, ιβʹ χιλιάδες
ἐσφραγισμένοι.
9 [e] ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆ- e Supra 3. 5, 18. & 6. 11. infra v. 14.
σαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ
λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον
τοῦ Ἀρνίου, ‡ περιβεβλημένοι στολὰς λευκὰς, καὶ φοίνικες
10 ἐν ταῖς χερσὶν αὐτῶν· [f] καὶ * κράζουσι φωνῇ μεγάλῃ, λέ- f Ps. 3. 9. Isa. 43. 11. Jer. 3. 23. Hos. 13. 4.
γοντες· "Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ
11 θρόνου καὶ τῷ Ἀρνίῳ!" Καὶ πάντες οἱ ἄγγελοι ἑστήκεσαν
κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων
ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ * τὰ πρόσωπα
12 αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, λέγοντες· "Ἀμήν· ἡ
εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ
καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας
13 τῶν αἰώνων! ἀμήν." Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέ-
ρων, λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς
14 λευκὰς, τίνες εἰσὶ, καὶ πόθεν ἦλθον; [g] καὶ εἴρηκα αὐτῷ· g Isa. 1. 18. Heb. 9. 14. 1 John 1. 7. supra 1. 5. & 6. 9. infra 17. 6.
Κύριε, σὺ οἶδας. Καὶ εἶπέ μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ
τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν
15 καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ Ἀρνίου. [h] Διὰ h Isa. 4. 5, 6. Ps. 121. 6.
τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν

9. ὄχλος πολὺς—ἠδύνατο.] Compare 2 Esd. ii. 42. By this ὄχλος some understand the *Gentile converts* to the Gospel; others, those composing, together with the preceding, the *universal and visible Church* of Christ; others, again, *the spirits of just men made perfect*, and received into glory, especially the martyrs and confessors of the primitive Church. By their being clothed in white robes, and having palm branches, are denoted their spiritual victory, justification, and sanctification. For περιβεβλημένοι many MSS. have περιβεβλημένους, which is adopted by Bengel, Wetstein, Matthæi, Griesbach, Vater, and Scholz, who suppose the common reading to have arisen from *emendation*, to remove the anacoluthon in ἑστῶτες. A principle, however, so far distrusted by *Matthæi*, that he has, from some MSS., *altered* ἑστῶτες into ἑστῶτας. Yet that reading seems to have originated in mere emendation, to adapt it to περιβεβλημένους (for otherwise there would be an anomaly of expression unparalleled even in this Book); and I suspect that the ους in περιβεβλημένους arose from blending the end of the word with the beginning of the next. As to the *anacoluthon*, we are not to *bring in* irregularities causelessly.

10. ἡ σωτηρία—Ἀρνίῳ!] A sublime chorus of the heavenly host, in which the Article at σωτ. is supposed by Dean Woodhouse to be emphatic,—'*the* salvation;' but it would rather seem to be used according to that canon of Bp. Middleton (ch. v. § 1), by which abstract nouns (i. e. nouns used in their most abstract sense) take the Article to *express* that abstraction. And so John iv. 22, ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστὶν, 'salvation is from the Jews,' and Acts iv. 12, ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία. See also Revel. xii. 10. xix. 1, and compare v. 12.

13—17. Here are described the glory and felicity of the Church.

13. ἀπεκρίθη] 'addressed.' Τίνες εἰσὶ—ἦλθον; A question, as Daubuz observes, not asked for want of knowledge, but in order to excite attention.

14. καὶ ἐλεύκαναν στολὰς αὐτῶν.] The words στολὰς αὐτῶν are in many MSS. not found, while in others αὐτὰς is put instead. The former reading is adopted by Matthæi; the latter, by Griesbach, Tittman, and Scholz. But both classes of Editors are, I apprehend, wrong; since nothing is more obvious than that those two readings are only alterations of the early Critics, attesting the *two ways* in which those tasteless Aristarchs sought to remove the *tautology*; which is, however, quite in the manner of the sacred writers, especially in cases where the feelings of the writer are strongly moved, as in the present passage, which may be said to inculcate most forcibly the cardinal doctrine of the Atonement by the blood of Jesus.

15. διὰ τοῦτό εἰσιν ἐνώπιον, &c.] With this I would compare a fine passage in Theocrit. Idyll. xvii. 16—25, containing the ἀποθέωσις of the Ptolemies of Egypt.

αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος
i Ps. 121. 6. Isa. 49. 10. ἐπὶ τοῦ θρόνου σκηνώσει ἐπ᾽ αὐτούς. [i] Οὐ πεινάσουσιν ἔτι, 16
οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ᾽ αὐτοὺς ὁ ἥλιος, οὐδὲ
k Ps. 23. 1. Isa. 25. 8. John 10. 11. infra 21. 4. πᾶν καῦμα· [k] ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου 17
ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς ὑδά-
των, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον * ἐκ τῶν ὀφθαλμῶν
αὐτῶν.

VIII. ΚΑΙ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἑβδόμην, 1
a Tob 12. 15. Luke 1. 19. 2 Chron. 29. 25—28. ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον. [a] Καὶ εἶδον τοὺς 2
ἑπτὰ ἀγγέλους, οἳ ἐνώπιον τοῦ Θεοῦ ἑστήκασι, καὶ ἐδόθη-
b Supra 5. 8. & 6. 9. infra 9. 13. & 14. 18. σαν αὐτοῖς ἑπτὰ σάλπιγγες. [b] Καὶ ἄλλος ἄγγελος ἦλθε, 3
καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν·
καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευ-

— *λατρεύουσιν — ναῷ αὐτοῦ.*] Namely, as priests (see i. 6), though a priesthood far more august than the Levitical. *Σκηνώσει ἐπ᾽ αὐτοὺς*, i. e. as Iaspis explains, 'will ever cheer them with his presence, and defend and protect them from harm.' And he compares Num. ix. 18, 22, where *σκηνοῦν* is, in this sense, interchanged with *σκιάζειν*. See Ezek. xliii. 9, and infra xxi. 3.

16, 17. The general sentiment here is, that 'they shall be delivered from all the evils and miseries under which they laboured;' and this is expressed by imagery of the most beautiful kind (often found in the Old Test. See Is. xlix. 9, 10. lv. 1. Ps. xxiii. 2), designating both the evils from which they shall be everlastingly delivered, and the positive good in which they shall eternally rest.

16. *οὐδὲ μὴ πέσῃ ἐπ᾽ αὐτούς.*] Namely, so as to injure them.

17. *ζώσας.*] The best Editors, from Wetstein to Scholz, all adopt, from several MSS. and the Editio Princeps, and the Vulgate, Æthiopic, and Armenian Versions, *ζωῆς*, but without sufficient reason. The latter reading (as might be expected from the quarter it issues from) is an altered one, while the common reading carries with it the stamp of authenticity in its simplicity, and is supported not only by the bulk of the MSS. and the Pesch. Syr. Version, but also by the passages of Scripture probably in the mind of the writer, Jerem. ii. 13. xvii. 13. Finally, so at John iv. 10 we have *ἔδωκεν ἄν σοι ὕδωρ ζῶν.*

— *ἐξαλείψει ὁ Θεὸς*, &c.] So it is finely observed by a heathen writer, *εἰ ἕξομεν Κἀκεῖ μερίμνας οἱ θανούμενοι βροτῶν, Οὐκ οἶδ᾽ ὅποι τις τρέψεται· τὸ γὰρ θανεῖν Κακῶν μέγιστον φάρμακον νομίζεται.* Eurip. Heracl. 593—6.

VIII. 'Here the writer (after the episode contained in the last Chapter) returns to the subject treated of at ch. vi. and unlooses the *seventh* and last seal; thus opening out, not an emblematical picture, but the *book* or *roll itself*, written on both sides, and filled with matter of the most mournful kind, of which the events are *supposed* to be already accomplished, and the return itself of the Messiah is regarded as if seen with the eyes.' (Heinrichs.)

The opening of the seventh seal introduces the period of the seven *trumpets*, which is, like the former, variously viewed by different Commentators, whose expositions are chiefly threefold: 1. That of Grotius, Lightfoot, and Hammond, which supposes these prophecies to have been fulfilled in the *Jewish wars*, &c., and the *destruction of Jerusalem*; 2. That of Mede, Bishop Newton, and others; of which see a full detail in Woodhouse. 3. That of Vitringa and some eminent foreign Commentators, adopted by Dean Woodhouse, which distinguishes the prophetic history of the seals from that of the trumpets, the latter not being allowed as a continuation of the former in a regular line of succession. 'The emblems (observes Dean Woodhouse) under the seals are understood to exhibit a general history of the greater changes which were to take place in the world, more especially in the Christian Church, until the end; while those under the trumpets are supposed to foretel and recount the history of the same times, but much more particularly and minutely, and under different characters. The seals foretel the history of the Christian Church; and the first six contain a short, rapid, and general sketch of the progress of Christianity from its first establishment in the world to that time, yet future, when the enemies of Christ shall be separated for punishment, and his faithful servants for heavenly favour and rewards.'

1. *ἐγένετο σιγὴ — ἡμιώριον.*] This is generally supposed to be an allusion to a ceremony in Jewish worship, of silence for secret prayer, while incense was offered on the golden altar in the Sanctuary. It seems better, however, to suppose the awful silence merely as suspending the gratification of holy curiosity, and as a *solemn pause* preparatory and introductory to yet more august representations; such as, to use the words of Hor. Od. ii. 13. 29, 'sacro digna silentio,' things not only worthy to be heard in, but to be ushered in by, deep silence.

3. *ἄλλος ἄγγελος*] i. e. the great Angel of the Covenant, the Lord Jesus, as most Commentators explain. To this, however, well-founded objections have been made by Dean Woodhouse, who supposes that the angel represents the *Christian priesthood* in general, exercised in subordination to the great High-Priest.

χαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ
4 ἐνώπιον τοῦ θρόνου. [c] Καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων c Ps. 141. 2. Luke 1. 10.
ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον
5 τοῦ Θεοῦ. καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέ-
μισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς
τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ
σεισμός.
6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας
7 ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι. [d] Καὶ ὁ πρῶτος [ἄγγελος] d Ezek. 38. 22. Is. 2. 13. infra 9. 4. & 16. 2.
ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι
καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ
τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατε-
8 κάη. [e] Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα e Jer. 51. 25. Amos 7. 4. infra 16. 3.
[πυρὶ] καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ

— ἵνα δώσῃ—ἁγίων] 'that he might give it to the prayers of the saints,' i. e. that he might give the effect of incense to the prayers of the saints. (Vitringa and Burton.) Thus showing, by an expressive emblem, that the prayers of the saints are acceptable to God. Λιβανωτὸν properly signifies frankincense, but here the censer in which it is offered.

5. εἴληφεν—τὸν λιβανωτὸν—καὶ ἔβαλεν εἰς τὴν γῆν.] This preparatory vision may, with Dean Woodhouse, be supposed to concern the *Christian Church*, and the burning incense be understood, with him, to denote the Christian worship and religion, pure and heavenly in its origin and nature, but which, being sent down to earth, and mixing with the passions of sinful men, produces signal commotions. It begins in pure incense, which is offered up purely for a time, till, mingling with human corruptions, it becomes the instrument of discord and violence. After this, the *general* view, are in the sequel of this seal more *particularly* depicted the heresies and commotions which, under the name of Christianity, afflicted the Christian world, and almost banished from it true religion. The symbolical action of casting the contents of the golden censer upon the earth naturally paves the way for the representation of the *effects* of the Gospel thus sent, in producing commotions upon earth, agreeably to our Lord's words, Luke xii. 49, πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, i. e. divisions and discords.

6. On the intent of these trumpets great difference of opinion exists. The best founded view seems to be that of Dean Woodhouse, who supposes them to designate *hostile attacks*, and thinks that throughout the object is the same—*the pure Christian Church*, and that the assailants are not only its infidel and acknowledged foes, but also those, its most formidable enemies, who, professing to belong to its body, have taught doctrines, and pursued measures, contrary to its purity, destructive of its peace, and almost of its existence,—*the heretics and antichristian corrupters*. 'A view (continues he) confirmed by the fact, that in those visions of the trumpets whose meaning can be most accurately ascertained, the Christian Church is evidently the object of assault. Such it is seen to be in the fifth and sixth trumpets, and yet more clearly and confessedly in the seventh, where (xi. 15) upon the angel's sounding, the heavenly voices immediately proclaim the victory, and award the kingdoms of the world to Christ; and that this Church is to partake the happiness and glory of his victory and reign, is apparent from the subsequent song of the elders, and indeed from all holy writ. In this seventh and last conflict the contending powers are fully declared, and we may reasonably suppose them the same in all the stages of the warfare, under the four first trumpets, as well as under the three last.'

7. ἐγένετο—αἵματι.] Compare Isaiah ix. 18, 19. xxix. 17—24. Exod. ix. 23, 24. Ezek. xxvi. 15, 16; whence it is plain that the ἐν has been here rightly inserted, from many MSS. and early Editions, by the most eminent Editors, who also, on the best authority, insert καὶ τὸ τρίτον τῆς γῆς κατεκάη. The omission, no doubt, arose from the recurrence of κατεκάη. The whole imagery here is such as is often adopted to denote great calamity, as χάλαζα is a symbol of Divine wrath, infra xi. 19. xvi. 21. Εἰς τὴν γῆν, 'upon the land,' as distinguished from the sea at ver. 8. So Dr. Woodhouse, who also takes τὴν γῆν to denote Jewish Christians; and τὴν θάλασσαν at ver. 8, the *Gentile Christians*. By the *trees* he understands genuine Christians, many of them (τὸ τρίτον denoting a considerable part) destroyed by the fire of persecution; by the *green* grass, those Christians who make a fair show, but in time of persecution fall away. Finally, he considers the imagery of the remainder of this Chapter, as symbolically designating the corruptions of the Gospel by heretics, and the darkness and ignorance subsequent to that corruption. It must, however, be confessed that here, at least, the other hypotheses above adverted to are more probable.

8. ὄρος—καιόμενον, &c.] This Heinrichs and Iaspis regard in the same light as that of a star falling into the sea, which was thought an ill omen. Professor Lee supposes the figure to be taken from Jer. li. 25, where it is used of the destruction of the Babylonian empire.

τρίτον τῆς θαλάσσης αἷμα. καὶ ἀπέθανε τὸ τρίτον τῶν 9
κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα ψυχὰς, καὶ τὸ
f Isa. 14. 12. infra 16. 4. τρίτον τῶν πλοίων διεφθάρη. [f] Καὶ ὁ τρίτος ἄγγελος ἐσάλ- 10
πισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς
λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ
g Ruth 1. 20. Ex. 15. 23. Jer. 9. 15. τὰς πηγὰς τῶν ὑδάτων. [g] καὶ τὸ ὄνομα τοῦ ἀστέρος λέγε- 11
ται ἄψινθος, καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψιν-
θον· καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων,
ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ 12
ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ
τὸ τρίτον τῶν ἀστέρων· ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν,
καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.
Καὶ εἶδον, καὶ ἤκουσα ἑνὸς * ἀετοῦ πετομένου ἐν μεσουρα- 13
νήματι λέγοντος φωνῇ μεγάλῃ· "Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατ-
οικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος
a Luke 8. 31. & 10. 18. infra 17. 8. τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν!" IX. [a] Καὶ 1
ὁ πέμπτος ἄγγελος ἐσάλπισε· καὶ εἶδον ἀστέρα ἐκ τοῦ
οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς
τοῦ φρέατος τῆς ἀβύσσου· καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· 2
καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγά-
λης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ
φρέατος. Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, 3
καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι

10, 11. The idea of the falling star seems to be taken from Is. xiv. 12, where the fall of Babylon is predicted; and as Babylon appears in this book to be put for heathen Rome, the fall of the latter is here undoubtedly had in view by the Apocalypse. The star is further called *wormwood*, to denote, perhaps, the sorrows inflicted by that people, wherever they went. See Ruth, i. 20. Exod. xv. 30. (Lee.)

12. A better comment on this passage than Isaiah viii. 21, 22. ix. 1—7, cannot be given; which is a direct prophecy of these times. Another such prophecy is to be found in Zech. xiv.; and vv. 6, 7, mark out the particulars here mentioned. (Lee.)

13. ἀετοῦ] for ἀγγέλου, ὡς ἀετοῦ, who rent the air like an eagle. The common reading, ἀγγέλου, is plainly from the margin. Dr. Robinson, Lex. in voc., supposes the word to be the symbolical designation of an angel, here and infra xi. 1; and he compares Luke x. 18. Μεσουρανήματι may be rendered, the 'mid-heaven,' or the space between heaven and earth, and answering to the *ethereal* heaven, or the *sky*. The word occurs only in the later writers.

— οὐαὶ, οὐαὶ—σαλπίζειν!] The sense may be thus expressed, with Iaspis: 'Ferri adhuc poterant, quæ vidisti, omina; sed tria illa mala, nunc ingruentia, funestissimum afferent exitum.' The exact *reference* in these *woes* will be according to the hypothesis adopted; and to *any* of the above it is very suitable. Dean Woodhouse observes, that under the four first trumpets, which have their beginning from this period, the storm increases; and under the three last, it advances to its maturity, and produces the most special and desolating effects, by three distinct explosions. The three *woes* correspond to the three last trumpets, which, or the *woe-trumpets*, are generally regarded as predicting the miserable state of the Church in the dark ages. See also Bp. Newton.

IX. 1. ἀστέρα.] It is generally agreed, that this must denote, agreeably to the symbolical language of prophecy, a *teacher*, as in viii. 10; and that, no doubt, a *false* teacher pretending to a Divine Legation. Most Expositors fix on *Mahomet*; but good reasons are given by Dean Woodhouse why it may be supposed to denote *Satan*, the instigator to all heresy, and the great Heresiarch. Τοῦ φρέατος τῆς ἀβύσσου means, as Professor Lee explains, the well of the abyss of waters in the bowels of the earth. He also compares Ezek. xxvi. 19, from which he thinks that here by *opening* the great deep is implied the letting loose of some power to take vengeance similar to that in the passage of the Prophet. The subsequent expressions, καπνὸς, ἐσκοτίσθη, and ἀκρίδες, have all assigned to them, by Woodhouse, a *mystical* sense. Others, however, take a very different view, according to the hypothesis they adopt. See Pyle and Professor Lee.

3. ὡς ἔχουσιν ἐξουσίαν οἱ σκορπ.] i. e. power not to kill, but to torture and inflict misery.

4 τῆς γῆς. [b] καὶ ἐῤῥέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον b Ezek. 9. 4. supra 6. 6. & 7. 3.
τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς
ἀνθρώπους [μόνους], οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ
5 Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἐδόθη αὐταῖς ἵνα μὴ
ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε·
καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν
6 παίσῃ ἄνθρωπον. [c] Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν c Isa. 2. 19. Jer. 8. 3. Hos. 10. 8. Luke 23. 30. supra 6. 16.
οἱ ἄνθρωποι τὸν θάνατον, καὶ * οὐ μὴ εὑρήσουσιν αὐτόν· καὶ
ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν.
7 [d] Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις d Exod. 10. 4. Wisd. 16. 9. Joel 2. 4.
εἰς πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι
8 χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, [e] καὶ e Joel 1. 6.
εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς
9 λεόντων ἦσαν. καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς·
καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων
10 πολλῶν τρεχόντων εἰς πόλεμον. καὶ ἔχουσιν οὐρὰς ὁμοίας
σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ
11 ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. [f] [Καὶ] f Supra v.1.
ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα
αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, ‡ καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει

4. *οὐκ ἔχουσι—αὐτῶν.*] This must denote true Christians, as opposed to heterodox believers or hypocritical professors.

5. *μῆνας πέντε.*] With allusion, it is supposed to the very period of existence of these ephemeral creatures, which are hatched in spring, and die at the end of the summer.

6. *ζητήσουσι—ἀπ' αὐτῶν.*] A very expressive, and, by the parallelism, yet *more* energetic, mode of expressing an utter weariness of life. Compare Luke xxiii. 29, sq. xxi. 26, and the Classical citations in Wetstein, and Bp. Jebb, Sacr. Lit. p. 315, fin.

7—10. These figurative locusts are now *described*, representing a formidable army; compare Joel ii. 4, seqq. The description has many striking points of similarity in the *Arabians*, who are generally supposed to be here meant; they being always famed for horsemanship. Thus the *crowns* will correspond to the *turbans* of that people; and their having the hair of women is explained by the Arabian custom of wearing long hair. By the 'teeth of lions,' they are aptly designated as strong to devour. The *breast-plates* allude to the scales of the locusts; and the *sound of their wings*, to the rapidity of their conquests. The description, however, I apprehend, would be quite as applicable to some *other* Eastern nations as to the Arabians; and certainly there are many characteristics which suit the *Zelotæ*, according to the hypothesis of many learned Commentators. So Josephus, Bell. Jud. iv. 9. 10, cited by Heinrichs, *γυναικιζόμενοι δὲ τὰς ὄψεις, ἐφόνων ταῖς δεξιαῖς· θρυπτόμενοι δὲ τοῖς βαδίσμασιν, ἐπιόντες ἐξαπίνης ἐγένοντο πολεμισταί.* There are, Bp. Newton thinks, some things here said in allusion to the properties of natural locusts, which well designate horsemen; their heads resembling a *horse*'s head; whence the Italians call them *cavallette*. So the army of Thracians, under Sitalces, going to the aid of the Athenians against Macedonia, spoken of by Thucydides, ii. 98, are thus alluded to by Aristoph. Acharn. 137, *Ὅσον τὸ χρῆμα παρνόπων προσέρχεται!* In either case there is a strong figure, to denote *immense* multitudes and insatiable rapacity.

9. *ἁρμάτων ἵππων πολλῶν*] 'chariots of many horses;' i. e. in which are harnessed many horses. A Genitive of *consequence*. On the thing itself, see Pliny, Hist. Nat. ii. 29.

10. *κέντρα ἦν ἐν ταῖς οὐραῖς α.*] This is meant to show that they were *pugnacious*, ever ready to *hurt* as well as to *spoil*. So Pliny, Hist. xi. 25, cited by Heinrichs, says of scorpions, 'Semper cauda in ictu est, nulloque momento meditari cessat, ne quando desit occasioni.' Ἡ *ἐξουσία αὐτῶν*, scil. *ἦν, τοῦ*, &c.; equivalent to *ἐδόθη αὐταῖς*, supra ver. 5. Thus *ἐξουσία* is used, as infra ver. 19, of the virtue or power with which nature endues animals

11. *'Αβαδδών.*] Hebr. אבדון, literally, *the destroyer*. There is perhaps allusion to Job xxvi. 6. xxviii. 22. and Prov. xv. 11; for there it is joined with שאול and מות so as to correspond to the Greek *'Αΐδης*. It may here designate Satan, as the instigator of heresy. Professor Lee, however, thinks it designates some tremendous earthly power; and, for many reasons which he assigns, that of Rome, comparing Dan. ix. 25.

— *ἐν τῇ Ἑλληνικῇ.*] For *καὶ ἐν* many MSS. have *ἐν δὲ*, which has been adopted by most Editors; but injudiciously; for it has the appearance of being a mere *emendation*.

g Supra 8. 13. Ἀπολλύων. [g] Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι 12
δύο οὐαὶ μετὰ ταῦτα.
Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε· καὶ ἤκουσα φωνὴν μίαν 13
ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ
h Supra 7. 1. ἐνώπιον τοῦ Θεοῦ, [h] λέγουσαν τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν 14
σάλπιγγα· Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους
ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. Καὶ ἐλύθησαν οἱ 15
τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν
καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀν-
i Ps. 68. 17. Dan. 7. 10. θρώπων. [i] Καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ 16
δύο μυριάδες μυριάδων· [καὶ] ἤκουσα τὸν ἀριθμὸν αὐτῶν.
k Isa. 5. 28, 29. 1 Chron. 12. 8. [k] Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθη- 17
μένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους
καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόν-
των· καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπ-
νὸς καὶ θεῖον. * Ἀπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ 18
τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ [ἐκ] τοῦ καπνοῦ καὶ
[ἐκ] τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.
* ἡ γὰρ ἐξουσία αὐτῶν ἐν τῷ στόματι αὐτῶν * ἐστι, καὶ ἐν 19
ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχου-
l Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. & 115. 5, &c. & 135. 5. σαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι. [l] Καὶ οἱ λοιποὶ τῶν 20
ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
† οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ
προσκυνήσωσι τὰ δαιμόνια, καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ τὰ
ἀργυρᾶ καὶ τὰ χαλκᾶ, καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε
βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν· καὶ οὐ 21
μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν
αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων
αὐτῶν.

12. ἡ οὐαὶ—ταῦτα.] This is supposed by some to be meant to *distinguish* the woes, and to suggest that some time will elapse between the first, and the second and third. The words may be regarded, with Heinrichs, as those of the angel exclaiming aloud in the mid-heaven.

13—21. This is by one class of Interpreters referred to the victories of Vespasian; by others, to those of the Mahometans; the first woe being, they think, of the Arabian locusts; and the next, of the Euphratean horsemen. Dean Woodhouse, while he admits that this vision may be fitly applied to the irruption of particular Mahometan nations, yet suggests that the symbols of this vision, although more strictly applicable to the first grand irruption by Mahomet and his Saracens, may not unfitly be so applied as to comprehend them all. Professor Lee, however, refers the idea of the four angels to Dan. vii. 2; and he thinks the angels setting these spirits, or ministers, at liberty, is neither more nor less than an *interpretation* of the prediction in Daniel. He regards the *power* spoken of in Dan. vii. 17—26, as beyond all doubt the *Roman* power.

20, 21. Whatever hypothesis be adopted respecting this vision, it seems evident that these verses designate the *state of the Christian world* during the period in question, whatever that may be. It seems to mean, that the foregoing plagues of Divine wrath on the corrupt Christian world did not produce reformation; the remnant not abandoning their senseless and idolatrous superstitions, and the vices attendant thereon.

20. οὔτε μετενόησαν ἐκ τῶν ἔργων, &c.] For οὔτε, many MSS. and the Editio Princeps, and Arethas and Andreas, have οὐ, which has been adopted by the recent Editors; but injudiciously. I suspect that οὐδὲ ('*ne tunc quidem*') was written by St. John.

— τὰ δαιμόνια.] Meaning the spirits of departed saints.

21. φόνων.] Namely, of those who opposed their superstitions. By φαρμ. may be meant either *exorcisms*, or pretended miracles (see Gal.

1 X. [a] ΚΑΙ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα a Matt. 17. 2. supra 1. 15, 16.
ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην· καὶ ἡ ἶρις ἐπὶ
τῆς κεφαλῆς· καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ
2 πόδες αὐτοῦ ὡς στύλοι πυρός· [b] καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ b Matt. 28. 18.
βιβλαρίδιον ἀνεῳγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν Amos 1. 2. supra 4. 5. & 8. 5.
3 ἐπὶ * τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ * τῆς γῆς· καὶ
ἔκραξε φωνῇ μεγάλῃ, ὥσπερ λέων μυκᾶται. Καὶ ὅτε ἔκραξεν,
4 ἐλάλησαν [αἱ] ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς. [c] καὶ ὅτε c Dan. 8. 26. & 12. 4, 9.
ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἑαυτῶν, ἔμελλον γρά-
φειν. Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσάν [μοι]·
Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γρά-
5 ψῃς. [d] Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης d Dan. 12. 7.
καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ [τὴν δεξιὰν] εἰς
6 τὸν οὐρανὸν, [e] καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν e Infra 16. 17.
αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν
καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι
7 χρόνος * οὐκέτι ἔσται· [f] ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς f Infra 11. 15.
τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ * ἐτελέσθη

v. 20), or the poisoning of their opposers. Πορν. and κλεμμ. may, with Bp. Newton, be understood of the tolerating of public brothels, and of exactions and impositions.

X. 1. ἄγγελον—στύλοι πυρός.] This description was pronounced by Sir William Jones to be 'superior to any thing ever produced by an uninspired writer.' The *person* described by such sublime imagery has been generally supposed to be either Christ himself, or an emblematical display of his glory. Dean Woodhouse, however, supposes this to be the same kind of Divine messenger as before, but coming with a more dignified commission.

2. βιβλαρίδιον.] It has been not a little debated what portion of the subsequent matter may be supposed to constitute the contents of this book. Mr. Valpy, partly from Woodhouse, supposes it to contain no more than the former part of this Chapter, which is an important appendix to the preceding, as it gives a general account of the state of the Western Church, during the period of the 5th and 6th trumpets. Then the former subject proceeds, the 7th trumpet is sounded, and a compendious view is given of the subsequent events to the end of the world.

— ἔθηκε τὸν πόδα—γῆς.] Namely, to denote his sovereign authority over the whole terraqueous globe; and also to intimate his intention of spreading the Gospel through every part of it. (Scott.)

4. τὰς φωνὰς ἑαυτῶν.] These words,—not found in several ancient MSS., Versions, and Fathers,—have been cancelled by Matthæi, Griesbach, Tittman, Vater, and Scholz; but, I apprehend, wrongly. See Note supra vii. 14.

— σφράγισον ἃ ἐλάλησαν—γράψῃς] i. e. place them among those so sealed by Daniel, viii. 26. xii. 9. (Professor Lee.) Of σφραγ. in this sense, '*to keep silence*, to make not known,' an example occurs in Stobæus, Serm. p. 215, Σφράγισον τοὺς μὲν λόγους σιγῇ.

This silence is enjoined, since the prophecies in question were only proper for the knowledge of the Apostle, not for that of the Church. See Abp. Newcome.

5. ἦρε τὴν χεῖρα αὐτοῦ, &c.] A gesture anciently used in swearing. See Gen. xiv. 22.

6. ὅτι χρόνος οὐκέτι ἔσται.] I cannot but entirely agree with Professor Scholefield, that neither the common translation, nor another which has been proposed ('that the time should not be'), gives a satisfactory sense; and that the words ought to be rendered, 'that there should be no more delay;' the scope of the passage being, that without any further delay, upon the sounding of the seventh angel, 'the mystery of God should be finished.' Such, too, is the view of the sense adopted by Heinrichs and Iaspis, meaning (says Professor Lee) that 'that dispensation which was temporal shall now come to a close;' see Deut. xxxii. 40. 43, and compare Dan. xii. 5—7; also supra i. 8, and the passage of Philo, there adduced. Yet this sense of *delay* cannot, I think, be proved to exist, as they imagine, in the term χρόνος. It would rather seem to rest on the ἔσται, which is probably used provincially for ἔνεσται. So Thucyd. i. 80, εἰ δὲ μελετήσομεν καὶ ἀντιπαρεσκευασόμεθα, χρόνος ἔνεσται, 'time must intervene;' to omit other passages which might be adduced; though it is not improbable that St. John wrote οὐκέτ' ἔνεσται. For the common reading ἔτι οὐκ there is little or no authority; and internal evidence is against it; since it seems to have been an *alteration*, made to elicit the sense contained in our common Version.

7. καὶ ἐτελέσθη.] Bp. Middleton would here render, 'and [rather than] the mystery of God shall be finished.' This, he shows, is according

τό μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε ‡ τοῖς ἑαυτοῦ ‡ δούλοις
τοῖς προφήταις.
g Supra v. 4. [g] Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα 8
μετ᾽ ἐμοῦ, καὶ λέγουσα· Ὕπαγε, λάβε τὸ βιβλαρίδιον τὸ
ἠνεῳγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς
h Ezek. 3. 1—3. & 2. 10. θαλάσσης καὶ ἐπὶ τῆς γῆς. [h] Καὶ ἀπῆλθον πρὸς τὸν ἄγ- 9
γελον, λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει
μοι· Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοι-
i Ezek. 3. 3. & 2. 10. λίαν, ἀλλ᾽ ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. [i] καὶ 10
ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ
κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ·
καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου. Καὶ λέγει 11
μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ
γλώσσαις καὶ βασιλεῦσι πολλοῖς.

a Ezek. 40. 3, &c. & 41. & 42. & 43. infra 21. 15. XI. [a] Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, [καὶ ὁ 1
ἄγγελος εἱστήκει] λέγων· Ἔγειραι καὶ μέτρησον τὸν ναὸν τοῦ
Θεοῦ καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ·
b Ezek. 40. 17, 19, 20. infra 13. 5. Ps. 79. 1. Luke 21. 24. [b] καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν 2
μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν
c Infra 20. 4. & 12. 6, 14. πατήσουσι μῆνας τεσσαράκοντα δύο. [c] Καὶ δώσω τοῖς δυσὶ 3
μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας

to the Hebrew idiom of giving to a past tense the sense of a Future, when a Vau Conversive. Thus Judges, iv. 8, 'if thou wilt go with me, then I will go,' literally, 'and I went.'

8. ἠνεωγμένον.] Here we have an example of the *triple augment* in verbs, sometimes found in the later writers. On which see Winer, Gr. Gr., and Alt, Gr. Gr.

9. κατάφαγε αὐτὸ] i. e. 'meditate on and digest its matter,' so as to be able to prophesy still further concerning peoples, &c. The words following denote, that the contents would occasion partly *comfort*, and partly *sorrow*,—meaning (in the words of Professor Lee) that 'it shall give pleasure, peace, and blessedness to the believer in its *declarations;* but, as to its *trials*, it foretels them as bitter things indeed; many of them shall be slain, and otherwise tried.' See Jer. xv. 16—18. Ezek. ii. 8—10. iii. 1—3. 14.

XI. 1—14. On these verses there has been much debate; some supposing them to be the contents of the little book; others, to contain prophecies of events in the Christian Church under the 6th trumpet, which were posterior to the taking of Constantinople; others, again, regard them as a symbolical declaration of the approaching destruction of Jerusalem. All, however, are agreed that the symbolical representation in question is formed on what is found in Ezek. xl.—xliv.

1. λέγων.] Before this word the common text has καὶ ὁ ἄγγελος εἱστήκει, which, however, are found in very few MSS., and were evidently supplied to furnish a Nominative case to λέγων; though, as Dean Woodhouse truly observes, it does not *require* one, since we may refer it either to 'the mighty angel' who gave to St. John the little book, or to 'the voice from heaven,' by which he had been called and directed in the last chapter.

—τὸν ναὸν τοῦ Θεοῦ.] Meaning 'the Church,' or body of true believers, as Dr. Woodhouse explains. Others, however, interpret differently, according to the particular hypothesis adopted by them.

2. ἔκβαλε ἔξω] i. e. 'put out of your measurement, take no account of it.' Τὴν πόλιν τὴν ἁγ., i. e. the Christian Church. Πατήσουσι. Dean Woodhouse and Dr. Burton object to our common Version, 'they shall tread under foot,' and take the sense to be, 'shall walk in,' or frequent, as Isaiah i. 12, compared with Ps. xlv. 4. But the most learned Commentators (and recently Heinrichs and Iaspis) take πατ. for καταπατ. or ὑβρίσουσι, as did our Translators; which interpretation is confirmed by the Peschito Syriac ܢܕܘܫܘܢ, *trample under foot;* the very same expression as that used by the same Translator at Matt. vii. 6, of the trampling under foot of the pearls by the swine. The word is used of what is *overturned* and *destroyed* in wars and tumults (see Luke xxi. 24. 1 Macc. iv. 60); also of the *profanation* of things sacred, as 1 Macc. iii. 45, and Dan. viii. 13. ix. 27.

3. τοῖς δυσὶ μάρτ. μου] Namely, as the early Commentators supposed, Enoch and Elias. The general opinion, however, is now, that this does not relate to *two particular* persons, but to all

4 ἑξήκοντα περιβεβλημένοι σάκκους. [d] Οὗτοί εἰσιν αἱ δύο ἐλαῖαι d Zech. 4. 2, 3, 11, 14.
καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ * Κυρίου τῆς γῆς ἑστῶσαι.
5 Καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ
στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ
τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.
6 [e] Οὗτοι ἔχουσιν ἐξουσίαν κλεῖσαι τὸν οὐρανὸν, ἵνα μὴ ὑετὸς e Exod. 7. & 8. & 9.
βρέχῃ ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν & 10. & 12. 1 Kings 17. 1.
ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι
7 τὴν γῆν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσι. [f] Καὶ ὅταν f Dan. 7. 21. infra 13. 1,
τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ 7, 11. & 17. 8.
τῆς ἀβύσσου ποιήσει πόλεμον μετ᾿ αὐτῶν, καὶ νικήσει αὐτοὺς
8 καὶ ἀποκτενεῖ αὐτούς. [g] Καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς g Infra 17. 2, 5.
πλατείας τῆς πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευμα- & 18. 10.
τικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυ-
9 ρώθη. Καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν
καὶ ἐθνῶν * τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ
10 τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς * μνῆμα. Καὶ
οἱ κατοικοῦντες ἐπὶ τῆς γῆς ‡ χαροῦσιν ἐπ᾿ αὐτοῖς καὶ
εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι
οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς
11 γῆς. Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς
ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐπ᾿ αὐτοῖς· καὶ ἔστησαν ἐπὶ τοὺς

who testify to the truth, i. e. profess a pure religion during the period in question, supposed to be the *middle ages*. Yet see Professor Lee. Περιβεβ. σάκκους. *More Prophetico*. See Heinrichs. Δώσω τοῖς δυσὶ—καὶ προφητ. is *Hebrew*-Greek for δώσω τοῖς—ἵνα προφητ.

4. αἱ δύο ἐλαῖαι.] By these some suppose Zerubbabel and Joshua to be denoted; others, Enoch and Elias. Professor Lee understands the *Law* and the *Gospel*.

— αἱ δύο λυχνίαι] which being fed by the oil of the olive-trees gave a constant light. (Newcome.)

6. οὗτοι ἔχουσιν—οὐρανόν.] The best Expositors are agreed that by this is figuratively denoted, that their prayers will bring down judgments on their persecutors; and, generally, that they will have as great an influence in heaven, as the most eminent of the prophets had on earth. See 1 Kings xvii. 1, and xviii. 1.

7. ὅταν τελέσωσι τὴν μαρτυρίαν] i. e. when this succession of witnesses shall have continued as long as the Providence of God may think fit. (Newcome.) When they shall have given their testimony completely; i. e. shall have called in the remnant of Israel, and vast numbers from among the heathen. (Lee.) By the *Beast* here mentioned the ancient and some eminent modern Commentators (including Professor Lee) understand the *Roman power* (alluded to by St. Paul, 2 Thess. ii. 4), and the persecution by which the saints shall be brought so near to utter destruction (being considered dead, though not actually buried), to be the tenth and last general persecution, 'which (says the author of the Universal History, vol. xv. p. 502) broke out A. D. 303, and raged ten whole years with a fury hardly to be expressed; and in which such numbers of Christians suffered death in all the provinces, that the tyrants, imagining they had compassed their wicked intent, and entirely abolished Christianity, told the world in a pompous, but lying inscription, *that they had extinguished the Christian name and superstition, and every where restored the worship of the gods to its former purity and lustre*.'

8. τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατ. τ. πόλ.] An example of the greatest brutality and indignity. Καλεῖται πνευμ., 'is mystically called.' So πνευματικὸν at 1 Pet. ii. 5. Σόδ. καὶ Αἰγ. Both are fit emblems; the former of lewdness, the latter of intemperance.

9—13. On the prophetical sense of these verses, see Dean Woodhouse and Mr. Scott.

10. δῶρα πέμψ. ἀλλ.] A custom of expressing great joy; see Esth. ix. 22, from which this expression seems taken. 'Εβασάνισαν, viz., by drawing God's judgments on them, vv. 5, 6. Some suppose an allusion to 1 Kings xviii. 17. (Newcome.) On the events which were to take place after the 1268 days, as stated in vv. 7—13, interpreters are by no means agreed. With the accomplishment of these the 2nd woe-trumpet terminates; and the 7th trumpet, or the 3d woe-trumpet, begins to sound, as described in vv. 14—18. On the purport, however, of these, equal diversity of opinion exists. It would seem, as Dr. Burton supposes, that they refer to a future extension of the Gospel.

πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας
αὐτούς. Καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέ- 12
γουσαν αὐτοῖς· Ἀνάβητε ὧδε! καὶ ἀνέβησαν εἰς τὸν οὐρα-
νὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.
Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκα- 13
τον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ
ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι
h Supra 8. 13. & 9. 12. infra 15. 1. ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. [h] Ἡ 14
οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδού, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
i Supra 10. 7. [i] Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε· καὶ ἐγένοντο φωναὶ 15
μεγάλαι ἐν τῷ οὐρανῷ, * λέγοντες· Ἐγένοντο αἱ βασιλεῖαι
τοῦ κόσμου, τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ
k Supra 4. 4, 10. & 5. 8. βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων! [k] Καὶ οἱ εἴκοσι 16
[καὶ] τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι
ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ
l Supra 1. 4, 8. infra 16. 5. & 19. 6. προσεκύνησαν τῷ Θεῷ, [l] λέγοντες· Εὐχαριστοῦμέν σοι, 17
Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν [καὶ ὁ ἐρχό-
μενος]· ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασί-
λευσας! Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, 18
καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι, καὶ δοῦναι τὸν μισθὸν
τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις, καὶ τοῖς
φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μεγάλοις,
καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.
m Infra 15. 5. [m] ΚΑΙ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη 19
ἡ κιβωτὸς τῆς διαθήκης τοῦ Κυρίου ἐν τῷ ναῷ αὐτοῦ· καὶ
ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ
χάλαζα μεγάλη. XII. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ 1
οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη

17. εἴληφας τὴν δύν.] 'thou hast taken to thee this great strength.' So Isaiah li. 9, ἐνδύσας τὴν ἰσχὺν τοῦ βραχίονός σου.

18. ὠργίσθησαν] 'they were rebellious and contumacious.' Ps. xcviii. 1, Sept. Ἦλθεν ἡ ὀργή σου, &c. Supply ἐπ' αὐτά. The imagery seems derived from Ps. ii. 2, seqq., applied in a similar manner at Acts iv. 25, seqq. It is well observed by Heinrichs that the σου is *emphatical;* q. d. 'ultionem meditatus est Jova, et ejus ὀργὴ contra illorum ὀργὴν insurrexit, per paronomasiam, ut infra διαφθεῖραι τοὺς διαφθ.' In the words following, the construction is harsh, and the mode of expression obscurely brief. The sense, when fully evolved, will be as follows: καιρός ἐστι, νεκροῖς μὲν (δούλοις σου) τοῦ κριθῆναι, σοὶ δὲ, ὁ Θεός, καιρός ἐστι τοῦ δοῦναι τὸν μισθὸν αὐτοῖς, καὶ σοί ἐστι καιρὸς τοῦ διαφθεῖραι τοὺς διαφθείροντας. It is not clear whether διαφθείροντας is to be taken of *destruction* by wars and persecutions, or figuratively, of corrupting by false doctrines and evil examples.

XII. 1. With this ought to have been joined the 19th verse of the preceding Chapter, as being introductory of a new subject, 'containing (observes Prof. Lee) another exhibition of the difficulties, judgment, &c., attendant on the propagation of the Gospel.' Of that verse the *first* clause probably has reference to a Jewish opinion, as to what should take place at the coming of the Messiah; but the sentiment (expressed graphically) is this,—that 'now there is an universal access to the favour of God, and the highest rewards in heaven await the pious worshippers of Him.' In the second clause the purport of the sublime imagery introduced is not clear. See Bp. Newton.

— περιβεβλημένη τὸν ἥλιον—δώδεκα.] By γυνὴ some suppose to be meant the *Jewish Church;* but it would rather seem to be, as others think, the *Christian Church,* whose heavenly origin is designated by the sublimely figurative phraseology subjoined, which is supposed to be derived from Gen. xxxvii. 9; see Reiff on Artemid. iv. 49, No. 1, and Gal. iv. 19. Or these emblems

ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς
2 στέφανος ἀστέρων δώδεκα· καὶ ἐν γαστρὶ ἔχουσα κράζει
3 ὠδίνουσα καὶ βασανιζομένη τεκεῖν. Καὶ ὤφθη ἄλλο σημεῖον
ἐν τῷ οὐρανῷ· καὶ ἰδοὺ δράκων μέγας πυῤῥὸς, ἔχων κε-
φαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ
4 διαδήματα ἑπτά· καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν
ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ
ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
5 τεκεῖν· ἵνα, ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ. [a] Καὶ a Ps. 2. 9. supra 2. 27. infra 19. 15.
ἔτεκεν υἱὸν ἄῤῥενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη
ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν
6 Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. [b] Καὶ ἡ γυνὴ ἔφυγεν εἰς b Supra 11. 3.
τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ
Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν, ἡμέρας χιλίας διακοσίας
ἑξήκοντα.
7 [c] Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ c Dan. 10. 13, 21. & 12. 1. Jude 9.
ἄγγελοι αὐτοῦ ‡ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ
8 δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ· [d] καὶ οὐκ ἴσχυσαν, d Dan. 2. 35.
9 οὐδὲ τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. [e] Καὶ ἐβλήθη e Gen. 3. 1, 4. Luke 10. 18. John 12. 31. 1 Cor. 11. 3. infra 20. 2.
ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διά-
βολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην,
ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ

may, as Abp. Newcome thinks, denote the light of truth, the subjection of all sublunary things, and a bright and everlasting crown. The twelve stars are, with reason, thought to have a reference to the twelve Apostles, xxi. 14.

2. *ὠδίνουσα.*] The Church may be viewed from its first beginning, when the promise of a Redeemer was given to our first parents; and the expectation of this promise being fulfilled is expressed in this verse. See Micah v. 3. Rom. viii. 22. (Woodhouse and Burton.)

3. *ἔχων κεφαλὰς—διαδήματα.*] All meant to suggest mighty power among the kingdoms of the earth.

4. In *ἡ οὐρὰ αὐτοῦ σύρει—οὐρανοῦ* there seems to be an allusion to the notion of a comet proceeding across the heaven. *Ἵνα καταφάγῃ*, 'that he may utterly destroy.'

5. *ποιμαίνειν—ῥάβδῳ σιδηρᾷ*] i. e. finally subdue all her enemies, on some of whom God will execute signal vengeance. (Newcome.)

6. *ἔφυγεν εἰς τὴν ἔρ.*] A circumstance supposed to be derived from the flight of the Virgin Mary into Egypt with the infant Jesus. The mystical sense is disputed. But, after all, Professor Lee may be nearest the truth in supposing 'nothing more to be meant than God's faithfulness in never losing sight of his promise.'

7—9. We have here a visionary scene presented to the mind of St. John, of which the allegory is variously interpreted; but perhaps best by Mede, Newton, Newcome, and Bp. Horsley, as representing the vehement struggles between Christianity and Paganism during the first ages of the Gospel. 'The angels (observes Bp. Horsley) of the two opposite armies represent, in a figurative description, two opposite parties in the Roman State, at the time which the vision more particularly regards. Michael's angels are the party who espoused the side of the Christian religion, the friends of which had, for many years, been numerous, and became very powerful under Constantine: the dragon's angels are the party which endeavoured to support the old idolatry.' Dr. Burton, however, renders *καὶ ἐγένετο πόλ.*, 'Now there *had been* war;' and thinks that vv. 7—13 are parenthetical, and relate to an event prior to that in the preceding verses. 'It *accounts* (he says) for the hostility of Satan to the Church of Christ.' In this view I am inclined to acquiesce, and have divided accordingly.

For *ἐπολέμησαν* several MSS. have *πολεμῆσαι*, which has been edited by Griesbach, Matthæi, and Scholz; but without reason; for *σαι* and *σαν* are so nearly alike in MSS. as scarcely to be distinguished; and the *ε* is often faintly visible. And when once *πολεμῆσαι* had crept in, *τοῦ* would easily arise from *του* preceding. Supposing the latter reading to be genuine, there will be an ellipsis of *ἦσαν*, and we may render, 'were at war.' Yet even this, when compared with the context, involves a harshness perhaps unprecedented in any writer.

9. *καὶ ἐβλήθη, &c.*] An animated symbolical representation of the complete victory of Christianity over Heathenism.

f Job 1. 9. & 2. 5. Zech. 3. 1. supra 11. 15.

ἐβλήθησαν. [f] Καὶ ἤκουσα φωνὴν μεγάλην ‡ λέγουσαν ἐν 10
τῷ οὐρανῷ· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ
ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ
αὐτοῦ! ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ
κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυ-

g Rom. 8. 33, 34, 37. & 16. 20.

κτός. [g] καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ Ἀρνίου 11
καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν· καὶ οὐκ ἠγάπησαν

h Ps. 96. 11. Isa. 49. 13. supra 8. 13.

τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. [h] Διὰ τοῦτο εὐφραίνεσθε 12
οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ [τοῖς κατοι-
κοῦσι] τῇ γῇ καὶ τῇ θαλάσσῃ! ὅτι κατέβη ὁ Διάβολος πρὸς
ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. Καὶ 13
ὅτε εἶδεν ὁ δράκων, ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν
γυναῖκα ἥτις ἔτεκε τὸν ἄρρενα.

i Dan. 7. 25. & 12. 7. supra v. 6.

[i] Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ 14
μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς,
ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς, καὶ ἥμισυ καιροῦ,
ἀπὸ προσώπου τοῦ ὄφεως. Καὶ ἔβαλεν ὁ ὄφις ‡ ὀπίσω 15
τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμὸν,
ἵνα ταύτην ποταμοφόρητον ποιήσῃ. καὶ ἐβοήθησεν ἡ γῆ 16
τῇ γυναικί· καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιε
τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

k 1 John 5. 10.

[k] Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι 17
πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν
τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρ-
τυρίαν [τοῦ] Ἰησοῦ [Χριστοῦ].

10. *ὁ κατήγορος τῶν ἀδ. ἡ.*] See James ii. 7, and Notes. For *κατήγορος* the Alexandrian MS. has *κατήγωρ*, which is edited by Griesbach, Knapp, and Scholz; but rashly; for though it may seem more likely to be true, as presenting a very uncommon form, yet the vast preponderance of external evidence (namely, that of all the other MSS.) must forbid its being received. Besides, *internal* evidence may be urged for *κατήγορος*; since it is not improbable, that in the MS. from which the Alexandrian was transcribed, the termination had been inadvertently omitted, or was faded away, or eaten away by a worm. I have myself observed in the Cambridge MSS. of *Thucydides*, which I have collated, that sometimes the terminations of words, often expressed *above* the last letter of the syllable preceding, have been *omitted* through inadvertence, or because not found in the original. Besides, the anomalies in this book are not so much in the *forms* of words, as in their *constructions*. I must not omit to observe, that as to Griesbach and Matthæi's cancelling the *κατ* in *κατεβλήθη*, it *might* arise from the *κατ* following; but it is probably genuine; and the writer, as he is in other places antithetical, so here he seems to have intended a *paronomasia* between *κατεβλήθη* and *κατήγορος*. So St. Paul (Acts xxiii. 3), on the High Priest's ordering his apparitors to 'smite him on the mouth,' says, 'God shall smite thee, thou whited wall.'

11. *οὐκ ἠγάπησαν τὴν ψυχὴν α. ἄ. θ.*] The phraseology is Hebraic, and obscure from brevity. The sense is, 'they were careless of life, even unto hazarding death.' Bp. Middleton cannot imagine why our Translators used the uncouth phrase, 'unto *the* death,' especially as they were not led to it by the original. Had the learned Prelate been as conversant with our *old English authors* as he was with the *Classical* writers, he would have been at no loss to see why the Article should here have been used. It was an *idiom* in frequent use in the time of Tyndal, from whom our Translators derived it. So Hackluyt says, of Chancellor's voyage to Russia, and the attempt to bring about a commercial treaty with Great Britain, 'he resolved either to bring that to passe, or els to *die the* death.'

15—17. Of these verses (which have been variously interpreted) the sense seems simply to be, that 'The enemies of unadulterated Christian truth took different ways to subdue it; and particularly by endeavouring to, as it were, drown it by a *flood* of opposition and persecution, direct and indirect. But God raised up, from time to time, many who supported the faithful disciples of Christ.'

18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· XIII. [a] καὶ a Dan. 7. 7. infra 17. 3. 9, 12.
εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς
ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα
διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.
2 [b] Καὶ τὸ θηρίον ὃ εἶδον, ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες b Supra 12. 9.
αὐτοῦ ὡς ‡ ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος.
καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον
3 αὐτοῦ καὶ ἐξουσίαν μεγάλην. [c] Καὶ [εἶδον] μίαν τῶν κεφα- c Infra 17. 8.
λῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ
θανάτου αὐτοῦ ἐθεραπεύθη. Καὶ ἐθαύμασεν ὅλη ἡ γῆ
4 ὀπίσω τοῦ θηρίου, [d] καὶ προσεκύνησαν * τῷ δράκοντι, ὅτι d Infra 18. 18.
ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν * τῷ θηρίῳ,
λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πολεμῆσαι
5 μετ' αὐτοῦ; [e] Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ e Dan. 7. 8, 11. & 11. 36.
βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία [πόλεμον] ποιῆσαι supra 11. 2, 9.
6 μῆνας τεσσαράκοντα δύο. καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς
βλασφημίαν πρὸς τὸν Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ
καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.
7 [f] Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ f Dan. 7. 21. supra 11. 7.
νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν
καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.
8 [g] Καὶ προσκυνήσουσιν ‡ αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ g Exod. 32, 33. Philip. 4 3.
τῆς γῆς, ὧν οὐ γέγραπται * τὸ * ὄνομα ἐν τῇ βίβλῳ τῆς supra 3. 5. infra 17. 8.
ζωῆς τοῦ Ἀρνίου [τοῦ] ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. & 20. 12. & 21. 27.

XIII. On the contents of this and the next Chapter, considerable diversity of opinion exists; especially as to the explanation of particular symbols, and their application to particular events. The best Expositors, however, are in general agreed that there is a reference to Papal Rome and the Papal religion, as opposed to the pure Church of Christ. The reader is here referred to Professor Lee's remarks on this Chapter, who adduces reasons for regarding it as 'a recital of the attacks to be made upon the Church and people of God by Daniel's *fourth monarchy*.' The beast rising out of the sea, he thinks, beyond all doubt, nothing more than Daniel's fourth beast, vii. 7; see also viii. 25. xi. 36—38.—Of course, he understands the whole of the *Roman* power, civil and religious, as associated to destroy Christianity.

1. *ὄνομα.*] For this many MSS. have *ὀνόματα*, which has been edited by Griesbach, Matthæi, and Scholz, and is supported by the use of the plural in a similar passage infra xvii. 3, *θηρίον—γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.* But the singular is sufficiently defended by another passage, xvii. 5, *καὶ* (*ἔχον*) *ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον· Μυστήριον.* The above reading doubtless arose from the alteration of certain Critics, who thought the plural necessary, on account of *κεφαλάς.* Such, however, is not the case; the sense intended being, that 'on *each* of these heads was written the name *blasphemy*.'

3. *ἐθαύμασε—θηρίου.*] Here we have a blending of two forms of expression; the full sense being, 'the whole world surveyed the beast with admiration, and went after him.' So John xii. 19, *ὁ κόσμος* [*ὅλος*, added in many MSS. and Versions,] *ὀπίσω αὐτοῦ ἀπῆλθεν.*

For *ὅτι* many MSS. have *ὃς*, which has been edited by Matthæi, Griesbach, and Scholz. I have thought proper to retain the common reading; the other being evidently a mere *alteration*, to obtain an easier sense.

5. *πόλεμον ποιῆσαι.*] The recent Editors all cancel *πόλεμον*, on the authority of several MSS., but without sufficient reason; and the sense thus arising is so crippled, that we cannot reasonably suppose it the sense intended by the writer. We have here, I suspect, an accidental omission, occasioned by the existence, in some ancient MSS., of *two* readings,—*πόλεμον ποιῆσαι*, and *ποιῆσαι πόλεμον*,—as at ver. 7. Now, as the *librarii* could not well tell where to place it, the *scribes* chose to place it no where.

6. *ἤνοιξε τὸ στόμα α. εἰς βλασφ.*] Namely, for the utterance of blasphemy. See Note on Acts vi. 11, and infra xvi. 9; and on *σκην.* in the sense 'dwelling,' see my Note on Thucyd. i. 89, 8.

8. *καὶ προσκυνήσουσιν αὐτῷ,* &c.] Meaning, that 'the world shall be divided between his kingdom and that of Christ, the names of whose

h Supra 2. 7. i Gen. 9. 6. Isa. 33. 1. Matt. 26. 52. infra 14. 12.

[h] Εἴ τις ἔχει οὖς, ἀκουσάτω. [i] Εἴ τις αἰχμαλωσίαν συνάγει, 9,10
εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ
αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι. ὧδέ ἐστιν ἡ ὑπομονὴ καὶ
ἡ πίστις τῶν ἁγίων.

k Supra 11. 7. l Supra v. 3. infra 19. 20.

[k] Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε 11
κέρατα δύο ὅμοια ἀρνίῳ· καὶ ἐλάλει ὡς δράκων. [l] καὶ τὴν 12
ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ·
καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ, ἵνα προσ-
κυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ

m Matt. 24. 24. 2 Thess. 2. 9. infra 16. 14. n Infra 16. 14. & 19. 20.

τοῦ θανάτου αὐτοῦ. [m] Καὶ ποιεῖ σημεῖα μεγάλα, * καὶ 13
πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνῃ εἰς τὴν γῆν ἐνώπιον
τῶν ἀνθρώπων. [n] καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς 14
γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ
θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα
τῷ θηρίῳ, ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.

o Infra 19. 20. & 16. 2

[o] Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα 15
καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ
προσκυνήσωσι ‡ τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι.

p Infra 19. 20. & 20. 4. q Infra 14. 11. & 15. 2.

[p] Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ 16
τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ
τοὺς δούλους, ἵνα * δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς
αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ * τὸ μέτωπον αὐτῶν· [q] καὶ ἵνα μή τις 17
δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα,
[ἢ] τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος

r Infra 17. 9.

αὐτοῦ. [r] Ὧδε ἡ σοφία ἐστίν· ὁ ἔχων [τὸν] νοῦν, ψηφισάτω 18
τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ
ἀριθμὸς αὐτοῦ χξϛ΄.

a Supra 5. 5. & 7. 4.

XIV. [a] ΚΑΙ εἶδον, καὶ ἰδοὺ τὸ Ἀρνίον ἑστηκὸς ἐπὶ τὸ 1

faithful followers are written in the book of life (see Dan. xii. 1. Phil. iv. 3) of the Lamb slain from,' &c.

10. εἴ τις αἰχμαλωσίαν, &c.] Meaning, that *he* (this power) *that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword* (Is. xxxiii. 1.), which, it is added, is a theme for the faith and patience of THE SAINTS. (Lee.)

— εἴ τις αἰχμ. συνάγει] 'if any man collect a number of captives.' See Eph. iv. 8. The instruction suggested is, that 'the truly good will keep themselves uncorrupted by this idolatrous power, and that the cruelties exercised by these persecutors will be *retaliated* on them.' Ὧδέ ἐστιν—ἁγίων, 'Here, in this matter, in resisting this enemy (see ver. 7) is scope for the exercise of faith and patience in holy men.' (Newcome.)

11, 12. ἄλλο θηρίον.] This is supposed to be emblematical of the Romish hierarchy; the two *horns* denoting the *regular* and the *secular* clergy. Many points of similarity in the following verses with the Romish hierarchy and ecclesiastics have been traced, with more or less probability, by Commentators.

17. καὶ ἵνα μή τις δύν. ἀγορ.] 'and that men might not [have the power to] buy;' simply denoting a deprivation of political privileges. So Thucyd. v. 34, ὥστε μήτε πριαμένους τι ἢ πωλοῦντας κυρίους εἶναι.

— τὸν ἀριθμὸν τοῦ ὀν.] Meaning, 'the number which the letters of the name make up.' 'This passage (says Heinrichs) is to be explained from the *Cabala* of the Jews. It means "the number which is made up, by reducing the numeral power of each of the letters of which the name is composed, and bringing it to a sum total." That art, now held in merited contempt, was, in the time of the Apostle, in great honour, not only among the Jews, but also the Greeks, as we may collect from Artemid. Oneir. i. 12.'

18. ὧδε ἡ σοφία ἐστίν.] Meaning, 'Herein is wisdom to be shown,' 'herein is a test of wisdom, or sagacity.' Similarly as it is said, ver. 10, ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων, i. e. 'Herein is a fit occasion for evincing the patience and faith of the saints.'

ὄρος Σιὼν, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες
χιλιάδες, ἔχουσαι τὸ ὄνομα αὐτοῦ, καὶ τὸ ὄνομα τοῦ Πατρὸς
2 αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. [b] Καὶ ἤκουσα b Supra 1. 15. & 5. 8. infra 19. 6.
φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς
φωνὴν βροντῆς μεγάλης. καὶ * ἡ φωνὴ ἣν ἤκουσα ὡς
3 κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. [c] Καὶ c Supra 5. 9. Heb. 12. 23.
ᾄδουσιν [ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον
τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο
μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαρακοντατέσσαρες
4 χιλιάδες οἱ ἠγορασμένοι ἀπὸ τῆς γῆς. [d] Οὗτοί εἰσιν οἳ μετὰ d 1 Cor. 6. 20. 2 Cor. 11. 2. James 1. 18. supra 3. 4. & 5. 9.
γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν· οὗτοί εἰσιν
οἱ ἀκολουθοῦντες τῷ Ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγορά-
σθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ Θεῷ καὶ τῷ Ἀρνίῳ·
5 [e] καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη * ψεῦδος· e Psal. 32. 2. Zeph. 3. 13. Eph. 5. 27. Jude 24.
ἄμωμοι γάρ εἰσιν [ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ].
6 [f] Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, f Supra 8.13.
ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς * καθημένους
ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ
7 λαὸν, [g] * λέγων ἐν φωνῇ μεγάλῃ· “Φοβήθητε τὸν Θεὸν καὶ g Gen. 1. 1. Psal. 33. 6. & 124. 8. & 146. 6. Acts 14. 14. & 17. 24.
δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ
προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ
8 τὴν θάλασσαν καὶ πηγὰς ὑδάτων!” [h] Καὶ ἄλλος ἄγγελος h Isa. 21. 9. Jer. 51. 8. infra 18. 2, 3, 10, 21. & 16. 19. & 17. 2, 5.
ἠκολούθησε, λέγων· Ἔπεσεν, ἔπεσε Βαβυλὼν [ἡ πόλις]
ἡ μεγάλη! ὅτι ἐκ τοῦ οἴνου [τοῦ θυμοῦ] τῆς πορ-
9 νείας αὐτῆς πεπότικε πάντα ἔθνη! Καὶ ἄλλος ἄγγελος
τρίτος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· “Εἴ
τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμ- i Ps. 75. 8. Isa. 51. 17. Jer. 25. 15. infra 16. 19. & 19. 20. & 20. 10.
βάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα
10 αὐτοῦ· [i] καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ

XIV. 1. ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, &c.] These represent the true members of Christ's Church. Compare supra vii. 4. They are, as Mede calls them, the legitimate and undegenerate offspring of the twelve Apostles. (Abp. Newcome.) With this whole passage compare that at Heb. xii. 22—24. On the several disputed points, as to particulars, see the Notes of Scott, Woodhouse, and Lee.

6, 7. See Note on Acts xiii. 32, and Bp. Bull's Jud. Eccl. p. 62.

6. ἐν μεσουρανήματι.] See Note supra viii. 13.

— εὐαγγέλιον αἰών.] Our English Version, 'the everlasting Gospel,' says rather more than does the original Greek, and more than the context requires. (Middleton.)

7. δότε αὐτῷ δόξαν.] 'Δοῦναι δόξαν Θεῷ solennis formula apud Judæos, qua increpabant secus sentientes agentesque, quos ad rectum Jovæ cultum revocare volebant. Joh. ix. 24. [Compare also Nehem. ix. 5, 6.] Peropportune igitur et h. l. hæc formula paganos alloquitur fecialis: *Reverentiam adhibeatis vero Numini et ab impio adversus ejus cultores odio et insolentia desistite.*' (Heinrichs.) On ἦλθεν ἡ ὥρα τῆς κρίσεως see supra vi. 17.

8. By Βαβυλὼν is meant, as the best Expositors are agreed, the mystical Babylon, ROME, the metropolis of apostasy. In ἐκ τοῦ οἴνου—ἔθνη there is an almost lyrically bold expression of mad and unbounded idolatry, which is compared to a harlot alluring to lasciviousness. Heinrichs compares a similar image in the Tabula Cebetis: Ἀπάτη καλεῖται, ἣ πάντας τοὺς ἀνθρώπους —ποτίζει τῇ ἑαυτῆς δυνάμει. Comp. Rom. i. 24. 26. 28.

10, 11. The heaviest punishments here and hereafter are threatened. (Newcome.) In καὶ αὐτὸς πίεται there is, as Heinrichs remarks, an *antanaclasis*; q. d. 'He had before a *cup* of inebriating sweetness, but now he will drink the cup of Divine wrath in full draught.' See Jer.

τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ πο-
τηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ
καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ
k Isa. 34. 10. infra 19. 3. Ἀρνίου. [k] Καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει 11
εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ,
καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.”
l Supra 13. 10. [l] Ὧδε ὑπομονὴ τῶν ἁγίων ἐστίν· [ὧδε] οἱ τηροῦντες τὰς 12
m 1 Cor. 15. 18. 1 Thess. 4. 14. ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ. [m] Καὶ ἤκουσα 13
φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης [μοι]· Γράψον· Μακάριοι
οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναὶ, λέγει τὸ
Πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα
αὐτῶν ἀκολουθεῖ μετ᾽ αὐτῶν.
n Ezek. 1. 26. Dan. 7. 13. supra 1. 13. & 6. 2. [n] Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην 14
καθήμενος ὅμοιος Υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς
αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.
o infra 16. 17. Joel 3. 13. Matt. 13. 39. Jer. 51. 33. [o] Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν μεγάλῃ 15
φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης· Πέμψον τὸ δρέπανόν
σου καὶ θέρισον, ὅτι ἦλθέ [σοι] ἡ ὥρα τοῦ θερίσαι, ὅτι

xxv. 15. Is. li. 17, 22. *Κεκερασμ. ἀκράτου.* The best Commentators are agreed that this denotes pure wine made yet stronger by a mixture of powerful ingredients. See Lowth on Isaiah, ch. i. Wakef. Crit. iii. 186, and Woodhouse in loc. So Ps. lxxiv. 8 (Sept.), *ποτήριον οἴνου ἀκράτου πλῆρες κεράσματος.*

11. *ὁ καπνὸς τοῦ βασανισμοῦ.*] Meaning, 'the smoke of the fire in which they are consumed.'

— *καὶ εἴ τις λαμβάνει.*] Render, 'and whosoever receiveth,' &c.

12. *ὧδε—ἐστίν.*] Meaning, 'In these circumstances will be the trial of the patience and perseverance of Christ's faithful disciples.' (Newc.)

13. *ἐν Κυρίῳ.*] Supply *ὄντες.* For *ἀπάρτι,* some read *ἄπαρτὶ,* construing the word with *μακάριοι*; but thus arises a sense not a little frigid. The expression may be taken simply as standing for *ἀπὸ τοῦ νῦν,* 'from this period;' or rather it may be said to denote *continuity,* with reference to all times. See Note on John i. 51.

— *ἵνα ἀναπαύσωνται.*] The *ἵνα* is, as Heinrichs observes, used *ἐκβατικῶς,* being nearly equivalent to *ὅτι.*

— *τὰ δὲ ἔργα—αὐτῶν.*] In *ἀκολουθεῖ μετ᾽ αὐτῶν* we have a Hebraism, for *ἀκολ. αὐτοῖς,* scil. *ἀποθνήσκουσι,* 'follow them after death,' and accompany them to the judgment-seat of God. Similarly it is said in a passage of Soph. Phil. 1437 (cited by Wetstein), *οὐ γὰρ εὐσέβεια συνθνήσκει βρότοις.*

14—20. Here again the judgments of God upon [Babylon and] the adherents of the beast are foretold, and graphically represented under the figures of *harvest* and *vintage,* which are often, both in the Scriptural and Classical writers, symbolical of *destruction.* See Joel iii. 13. Isa. xvii. 5. Hom. Il. λ. 67. Virg. Æn. x. 513. The Messiah is represented under the similitude of a *husbandman* committing the work of reaping to his labourers, and holding in his own hand a sickle, as a symbol of *punishment,* the execution of the judgment committed to him by the Father, John v. 22. The figure in *ἐπὶ τὴν νεφ. καθ.* is found also in Dan. vii. 13, and Virg. Æn. ix. 640. (Heinrichs.)

14. *καθήμενος ὅμοιος.*] Here I have thought proper to retain the common reading *καθήμενος ὅμοιος,* notwithstanding that the best Editors, from Wetstein to Scholz, have adopted *καθήμενον ὅμοιον* from some MSS.; for surely so harsh an *anacoluthon* as this ought not to be obtruded without much stronger evidence of MSS. It may very well be supposed that the scribes mistook ς for ν (as in numerous other instances), being led into this error by the *εἶδον* just before, after which they expected an *accusative governed by it.* Finally, the Nominative is strongly confirmed by the parallel passage of Dan. vii. 13.

15. *ὅτι ἦλθε,* &c. *ὅτι ἐξηράνθη.*] It is well observed by Bp. Jebb, Sacr. Lit., p. 387, that these two clauses are not [as they may seem] synonymous in sense; the reasons for reaping being distinct and progressive: 1. the proper season for reaping is come; 2. the harvest of the earth is withered, and therefore demands the sickle. At ver. 17—ult. there is, as Heinrichs observes, the other part of the image; q. d. 'Not only is the harvest ripe, but the vintage is ready;' the image being similar to that at Is. lxiii. 3, and Jer. vi. 9. It may seem strange that a *sickle* should be mentioned for the *vintage,* but it seems that grapes were sometimes not gathered by the hand, but cut off by a hooked knife of a sickle-like form.

16 ἐξηράνθη ὁ θερισμὸς τῆς γῆς. καὶ ἔβαλεν ὁ καθήμενος ἐπὶ
τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη
ἡ γῆ.
17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ
18 οὐρανῷ ἔχων καὶ αὐτὸς δρέπανον ὀξύ. [p] καὶ ἄλλος ἄγγελος p Infra 16. 8. Joel 3. 13.
ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς,
καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ,
λέγων· Πέμψον σου τὸ δρέπανον τὸ ὀξὺ, καὶ τρύγησον τοὺς
βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ
19 αὐτῆς. [q] Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν q Infra 19. 15.
γῆν, καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς
20 τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ * τὸν μέγαν. [r] Καὶ ἐπα- r Isa. 63. 3. Lam. 1. 15. supra 11. 8. infra 19. 14.
τήθη ἡ ληνὸς * ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθε αἷμα ἐκ τῆς
ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων
ἑξακοσίων.

1 XV. [a] ΚΑΙ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα a Supra 12. 1, 3. & 14. 10. & 16. 1.
καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς
2 ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. [b] Καὶ b Supra 4. 6. & 5. 8. & 13. 15, 17. & 14. 2. infra 21. 18. Matt. 3. 11.
εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί· καὶ τοὺς νι-
κῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ
[χαράγματος αὐτοῦ, ἐκ τοῦ] ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ,
ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας
3 τοῦ Θεοῦ. [c] καὶ ᾄδουσι τὴν ᾠδὴν Μωϋσέως δούλου τοῦ Θεοῦ, c Exod. 15. 1. Ps. 111. 2. & 139. 14 & 145. 17
καὶ τὴν ᾠδὴν τοῦ Ἀρνίου, λέγοντες· Μεγάλα καὶ θαυμαστὰ
τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ

20. In ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ there is, as often, a blending of the thing itself with the thing thereby signified; and, indeed, αἷμα might be used of the juice as figuring the blood of the grape. See Gen. xlix. 11. In ἄχρι τῶν χαλ. there is a noble hyperbole, of which examples are adduced by the Commentators.

XV. Up to this Chapter we have proceeded, under the guidance of past events, with considerable satisfaction, but *here* that direction almost wholly fails us. Destitute of this, we need not wonder at the evident inability of Expositors to make any regular or consistent application of the subsequent Chapters, except as coincident with those things which have been already considered.

The present Chapter introduces the *seven Vials*, all of which fall under the *seventh Trumpet*, as the seven trumpets were included under the seventh seal; for they contain *the seven last plagues*, in which the wrath of God is filled up, or accomplished, on the persecuting idolatrous power assuming the name of Christian. These plagues must, therefore, be coincident with the last woe-trumpet, in great measure, at least. Before he sees the effects of the ministry of the seven angels, who had it in charge to inflict the *seven last plagues*, the Apostle records an introductory vision, representing the joy and triumph which the Church would express on that occasion. (Scott.)

2. θάλασσαν ὑαλίνην] i. e. a large crystalline laver, like a pellucid pavement, similar to the *sea* in Solomon's Temple. The *fire* in it (also part of the temple-furniture) is supposed to denote the anger of God about to be displayed. By νικῶντας ἐκ τοῦ θηρίου, Heinrichs proves, is meant, not *victorious over the beast*, but victorious after having escaped the power of the beast,—there being a *constructio prægnans*, thus to be resolved: νικῶντας (for νενικηκότας) τὸ θηρίον, καὶ σωθέντας ἐξ αὐτοῦ.—Ἐπὶ τὴν θάλασσ. may best be rendered, '*by* the sea.' Κιθάρας τοῦ Θεοῦ. Meaning harps for the praises of God.

3, 4. ᾠδὴν Μωϋσ.] i. e. a song of triumph similar to that sung by Moses on the children of Israel being delivered from Egyptian bondage, Exod. xv. (Heinrichs), and formed chiefly from phrases in Ps. lxxxvi. 9. cxi. 2. cxxxix. 14. Deut. xxxii. 4. Jer. x. 7. Ἐθνῶν for ἁγίων is adopted by almost all Editors, on strong evidence, external and internal. The ᾠδὴ τοῦ Ἀρνίου is generally supposed to designate the 'new song' above-mentioned, in honour of the Lamb.

d Isa. 66. 23. Jer. 10. 7. ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν * ἐθνῶν. [d] τίς οὐ μὴ 4
φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος
ὅσιος· ὅτι πάντα τὰ ἔθνη ἥξουσι καὶ προσκυνήσουσιν ἐνώπιόν
σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.
e Num. 1. 50. supra 11. 19. [e] Καὶ μετὰ ταῦτα εἶδον· [καὶ] [ἰδοὺ] ἠνοίγη ὁ ναὸς τῆς 5
f Supra 1. 13. Exod. 28. 6, 8. Ezek. 44. 17, 18. σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ· [f] καὶ ἐξῆλθον οἱ ἑπτὰ 6
ἄγγελοι, οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυ-
μένοι λίνον καθαρὸν [καὶ] λαμπρόν· καὶ περιεζωσμένοι περὶ
τὰ στήθη ζώνας χρυσᾶς· καὶ ἓν ἐκ τῶν τεσσάρων ζώων 7
ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς, γεμούσας
τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώ-
g Exod. 40. 34. 1 Kings 8. 10. Isa. 6. 4. 2 Thess. 1. 9. νων. [g] Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, 8
καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς
τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγ-
γέλων.
XVI. ΚΑΙ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λε- 1
γούσης τοῖς ἑπτὰ ἀγγέλοις· Ὑπάγετε καὶ ἐκχέατε τὰς
a Exod. 9. 9, 10, 11. supra 13. 14, 16, 17. ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν! [a] Καὶ ἀπῆλ- 2
θεν ὁ πρῶτος καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν·
καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους
τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς τῇ εἰκόνι
b Exod. 7. 17, 20. supra 8. 8, 9. αὐτοῦ προσκυνοῦντας. [b] Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε 3
τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς
νεκροῦ· καὶ πᾶσα ψυχὴ [ζῶσα] ἀπέθανεν ἐν τῇ θαλάσσῃ.
Καὶ [ὁ] τρίτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς 4

4. *τίς οὐ μὴ φοβ. σε;*] Render, 'who would not greatly fear thee?' *Μόνος ὅσιος.* On this expression see Note at Rom. xvi. 17. *Ὅτι*, since.

5. *σκηνῆς τοῦ μαρτ.*] See Note on Heb. ix. 2.

6. *καθαρὸν καὶ λαμπρόν.*] Namely, as those who had purified themselves were accustomed to do. So J. Pollux, i. 25, *τὸ δὲ προσιέναι—ὑπὸ νεουργῷ στολῇ, ὑπὸ νεοπλυνεῖ ἐσθῆτι.*

6—8. The *seven angels* coming forth from the tabernacle of God in the Temple showed that these judgments would be executed on the enemies of the Church, in mercy to the people of God, while the white clothing and golden girdles worn by these ministers of vengeance represented their holiness, and the righteousness and excellency of these awful dispensations. The *living creature*, an emblem of the Gospel ministry, giving the vials to the angels, implied that the preaching of the truth would be instrumental in bringing the judgments which were written upon antichristian opposers; and the Temple being filled with smoke showed the darkness of those dispensations, and the horror which would envelop the enemies of God whilst these plagues were executing. (Scott.)

XVI. We have here described the pouring out of the seven vials, on which the opinions of Commentators are very various; but, after all, Bp. Newton's view seems to be the best founded, because the most sober,—namely, that 'as the trumpets were so many steps and degrees of the ruin of the Roman empire, so are the vials of the ruin of the Roman church.' See also Dean Woodhouse and Mr. Scott. Prof. Lee, however, is of opinion, that these plagues of the *vials* seem to be nothing more than a repetition of, and partly a *supplement* to, *those*.

1. *ἐκχέατε τὰς ἑπτὰ φιάλας.*] A metonymy of the container for that which is contained. By the pouring out of these vials Dean Woodhouse and Dr. Burton understand *generally* the punishments inflicted upon the enemies and persecutors of the Church.

2. *ἐγένετο ἕλκος κακὸν*, &c.] Meaning that the calamity will resemble that inflicted on Egypt, as recorded in Exod. ix. 8—11. See also Deut. xxviii. 35.

3. *καὶ ἐγένετο αἷμα ὡς νεκ.*] Compare Exod. vii. 18—21. Here, by a strong figure, is signified great effusion of blood and destruction.

4. *πηγὰς τῶν ὑδ.*] 'water-springs or fountains.' The expression occurs also at vii. 17. xxi. 6. John iv. 14, and Æschin. Soc. Dial. iii. 20.

ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.
5 [c] Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος· Δίκαιος c Supra 1. 4, 8. & 4. 8. & 11. 17.
[Κύριε] εἶ, ὁ ὢν καὶ ὁ ἦν, [καὶ] ὁ Ὅσιος, ὅτι ταῦτα ἔκρι-
6 νας· [d] ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα d Is. 49. 26. Matt. 23. 34.
7 αὐτοῖς ἔδωκας πιεῖν· ἄξιοι [γάρ] εἰσι! [e] Καὶ ἤκουσα e Supra 9. 13. & 15. 3.
[ἄλλου ἐκ] τοῦ θυσιαστηρίου λέγοντος· Ναὶ, Κύριε ὁ Θεὸς ὁ
8 παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου! Καὶ ὁ
τέταρτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον·
9 καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί. [f] καὶ f Infra ver. 11. 21. Dan. v. 22, 23. supra 9. 20.
ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα· καὶ ἐβλασφήμησαν
τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς
ταύτας· καὶ οὐ μετενόησαν, δοῦναι αὐτῷ δόξαν.
10 [g] Καὶ ὁ πέμπτος [ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ g Supra 13. 2. & 9. 2. & 11. 10.
ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ
ἐσκοτωμένη· καὶ ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,
11 [h] καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων h supra 9. 21.
αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν· καὶ οὐ μετενόησαν ἐκ τῶν
12 ἔργων αὐτῶν. [i] Καὶ ὁ ἕκτος [ἄγγελος] ἐξέχεε τὴν φιάλην i Supra 9. 14. Jer. 50. 38. Is. 41. 2, 25.
αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξη-
ράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων
13 τῶν ἀπὸ ἀνατολῶν ἡλίου. [k] Καὶ εἶδον ἐκ τοῦ στόματος k 1 John 4. 1, 3. supra 12. 3, 9. infra 19, 20. & 20. 10.
τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ
στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα, * ὡς l 1 Tim. 4. 1. 2 Thess. 2. 9 James 3. 15. supra 13. 13, 14. infra 17. 14.
14 βάτραχοι· ([l] εἰσὶ γὰρ πνεύματα δαιμόνων ποιοῦντα σημεῖα,)
ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς [γῆς καὶ τῆς] οἰκουμέ-
νης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας m Matt. 24. 44. Luke 12. 39. 2 Cor. 5. 3. 1 Thess. 5. 2. 2 Pet. 3. 10. supra 3. 3, 4. 18.
15 ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. ([m] Ἰδοὺ,
ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ

5. *ἀγγέλου τῶν ὑδ.*] From the Rabbinical writers it appears that the Jews were accustomed to assign to every part of creation its peculiar angel. *Ὅτι ταῦτα ἔκρινας*, 'because thou hast thus decreed and executed judgment.' (See Note on Acts xvi. 4.) *Δίκαιος—Ὅσιος* is well rendered by Abp. Newcome, 'Just art thou—the Being that is and that was,—the Holy One.'

6. *αἷμα αὐτοῖς ἔδωκας πιεῖν*] q. d. 'thou hast ordained, that they shall have enough of that which they so much loved.' So Queen Tomyris, after defeating and taking prisoner Cyrus, ordered his head to be cut off and thrown into a vessel full of human blood, with the words, 'Satiate thyself with the blood thou thirstedst after.' The same figure of *drinking* blood, for *shedding* it, is found not only in the Prophets of the Old Test., but in the Classical writers. So Soph. Elect. 783, *τοὐμὸν ἐκπίνουσ' ἀεὶ Ψυχῆς ἄκρατον αἷμα*.

10. *ἐγένετο ἡ βασιλεία α. ἐσκ.*] This is emblematical of distress, calamity, and destruction; q. d. (as Heinrichs expresses it), 'Eheu! periit omnis splendor, et spissis tenebris obvolvebatur.' See supra vi. 12—15. viii. 12, and Exod. x. 21.

— *καὶ ἐμασσῶντο τὰς γλ.*] A lively and *graphic* description of desperate and rabid fury.

12. *ἵνα ἑτοιμασθῇ—ἡλίου.*] The Euphrates is the great natural barrier to Syria and Palestine against any hostile attacks from the more eastern countries of Persia and others.

13. *τοῦ ψευδοπ.*] Meaning, the *θηρίου* described at xiii. 11—17. *Ὡς βάτραχοι.* These seem to designate persons falsely pretending to miracles, and characterized by vain-glory and impudence. So Artemid. ii. 15, cited by Heinrichs, *βάτραχοι ἄνδρας γόητας καὶ βωμολόχους προσημαίνουσι.*

14. *εἰς τὸν πόλεμον—μεγάλης.*] The full sense is, 'to go out to war on the great day [of combat] against Almighty God.'

15. *ἰδοὺ, ἔρχομαι ὡς κλέπτης—αὐτοῦ.*] The predictions are here *suspended*, in order to inculcate a suitable and weighty admonition,—reminding those whom it concerned,—and, in some measure, all others,—that, in times of such great tempta-

ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν
n Infra 19. 19. ἀσχημοσύνην αὐτοῦ·) [n] καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον 16
o Infra 21. 6. τὸν καλούμενον Ἑβραϊστὶ * Ἀρμαγεδών. [o] Καὶ ὁ ἕβδομος 17
[ἄγγελος] ἐξέχεε τὴν φιάλην αὐτοῦ * ἐπὶ τὸν ἀέρα· καὶ
ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ
p Supra 4, 5. & 8. 5. θρόνου, λέγουσα· Γέγονε! [p] καὶ ἐγένοντο φωναὶ καὶ βρον- 18
ταὶ καὶ ἀστραπαί, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγέ-
νετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικοῦτος
q Supra 14. 8, 10. σεισμὸς οὕτω μέγας. [q] Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς 19
infra 18. 5. Is. 51. 22, 23. τρία μέρη· καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλὼν
Jer. 25. 15, 16. ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ πο-
r Supra 6. 14. τήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ. [r] Καὶ πᾶσα 20
s Supra 11. 19. & 16. 9, 11. νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν· [s] καὶ χάλαζα μεγάλη 21
ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώ-
t Supra v. 9 & 11. πους· [t] καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς
πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς
σφόδρα.

a Jer. 51. 13. Nah. 3. 4. supra 16. 19. infra 18. 3. XVII. [a] ΚΑΙ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν 1
ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων
[μοι]· Δεῦρο, δείξω σοι τὸ κρῖμα τῆς πόρνης τῆς μεγάλης,
b Jer. 51. 7. supra 14. 8. infra 18. 3. τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν· [b] μεθ' ἧς ἐπόρ- 2

tion, the professed servants of Christ are called upon to be more than ordinarily watchful (for watching is their duty, and prayer their strength), expecting his second coming; that they may be found in the garments of salvation, and not be surprised naked, as apostates or hypocrites, and so be put to shame by rejection. See Luke xii. 39, compared with 1 Thess. v. 2. 2 Pet. iii. 10. also Matth. xxiv. 50. xxv. 13. St. John seems here to have had in mind Gen. ix. 22, where Aquila and Symmachus render: *εἶδε τὴν ἀσχημοσύνην τοῦ πατρὸς αὐτοῦ*. Compare also Gen. ix. 22. The usual prophetical formula, *λέγει ὁ Κύριος*, is here omitted, as easy to be supplied.

16. *Ἀρμαγεδών.*] This has been variously interpreted; either 'the *mountain* of Megiddo,' הר מגדו, denoting, figuratively, the mountain of destruction, with allusion to the great slaughter there (Judg. v. 19. 2 Kings xxiii. 29); or 'the dry mountainous tract,' such as the Jews supposed to be the abode of demons.

17. *ἐπὶ τὸν ἀέρα*] as the seat of the dominion of the Devil, called in Eph. ii. 2, *ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος*.

— *γέγονε!*] 'actum est, fuit urbs!' An awful fiat from Him who 'spake, and it was done; who commanded, and it stood fast.' Ps. xxxiii. 9. 'Here (observes Prof. Lee) the chain of *particular* prophecy ends. The purposes of God regarding his Church and the heathen are now all fulfilled (see x. 6, 7. xi. 15. xvi. 17. Dan. vii. 7), the full time of THE END is come. The remnant of Israel has been sealed; innumerable multitudes out of ALL NATIONS have been added to the Church (vii. 3—17); the heavens had received Christ, until this glorious restitution of lost man had fully taken place (Acts iii. 21), and now (ver. 15) he comes as a thief, and destroys his adversaries, both Jew and heathen; and his kingdom, which is to last for ever, is firmly established.'

19. *ἐμνήσθη*] 'was remembered [for visitation and punishment].' See xviii. 5, and 3 John 10.

20, 21. *πᾶσα νῆσος—χάλαζα—ὡς ταλ.*] Hyperbolical expressions, but denoting the greatness of these Divine judgments.

XVII. This and the next Chapter either may be considered, with some, as a continuation of the prophetic description of the events under the seventh vial; or, with others, as a kind of recapitulation of what concerns 'the judgment of the great whore that sitteth upon many waters,' which judgment might be to take place previously. In this latter view Prof. Lee coincides, comparing a similar recapitulation, for illustration, in Dan. ch. xi. He does not, however, with the great majority of Commentators, consider *Babylon* to designate the *great Western* apostasy, POPERY; neither does he, with most foreign Commentators, take it to regard the Roman empire only, but heathen Rome, considered in its *political* as well as religious character; and this he endeavours to prove at large, with considerable ability at least, if not success.

1. *καθημένης ἐπὶ τῶν ὑδ. τῶν πολλ.*] The sense seems to be, 'at or near much water,' as that of the sea, or a mighty river, like the Euphrates.

νευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες
3 τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς. [c] Καὶ ἀπήνεγκέ c Supra 13. 1. infra ver. 7, 8.
με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ
θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς
4 ἑπτὰ καὶ κέρατα δέκα. [d] Καὶ ἡ γυνὴ ἦν περιβεβλημένη d Infra 18. 12, 16. Dan. 11. 38. Jer. 51. 7.
* πορφύρουν καὶ κοκκίνον, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ
τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ
αὐτῆς γέμον βδελυγμάτων καὶ * τὰ ἀκάθαρτα τῆς πορνείας
5 αὐτῆς· [e] καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον· e 2 Thess. 2. 7. supra 11. 8. & 14. 8.
Μυστήριον! ΒΑΒΥΛΩΝ Ἡ ΜΕΓΑΛΗ Ἡ ΜΗΤΗΡ
ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΗΣ
6 ΓΗΣ. [f] Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος f Infra 18. 24.
τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. καὶ
ἐθαύμασα, ἰδὼν αὐτὴν, θαῦμα μέγα.
7 Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμασας; ἐγώ σοι
ἐρῶ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστά-
ζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα
8 κέρατα. [g] Τὸ θηρίον, ὃ εἶδες, ἦν καὶ οὐκ ἔστι· καὶ μέλλει g Supra 11. 7. & 13. 1, 3, 8, 10.
ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν. Καὶ
θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται
τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,

The expression seems derived from Jer. li. 13, where Babylon is so described. By this *sitting* upon many *waters*, however, would seem, from the angel's own explanation at ver. 15, to be meant '*ruling over* many peoples and nations,' and that, it appears, as derived from the power and influence over many nations, which the commanding situation of Babylon, as the Great Emporium of the world, must have given her.

2. *μεθ' ἧς ἐπόρν.*] i. e. 'imitated her fornication,' or spiritual uncleanness. By *οἱ κατοικ. τὴν γῆν* seem to be meant those persons, of all nations, whom the commerce of the world brought in great numbers. That these should be intoxicated and maddened with her furious idolatries, was to be expected. The imagery seems derived from Jerem. li. 7.

3. *ἐν πνεύματι*] scil. *ὄντα*. Prof. Lee takes the description here to designate regal pomp, at the same time teeming with the doctrines of error and resistance to the true God. By the *seven heads* and *ten horns* he understands great wisdom and power. See xii. 3. In ver. 4 he thinks we have the wealth and abomination of this state symbolically depicted; while in ver. 5 its character is so given, as to leave no doubt that the great *Head* of idolatry is meant; and at ver. 6 the insatiate rage of this state against Christ's followers is intimated.

4. *τὰ ἀκάθαρτα τῆς.*] The common reading, *ἀκαθάρτητος τῆς*, has scarcely any authority from MSS., and indeed is contrary to analogy, while the adopted reading, on the other hand, would seem to offend against grammatical *construction*; but, in reality, *τὰ ἀκάθαρτα* is not governed of what immediately precedes, but of *ἔχον* a little before, or rather the Accusative here is in apposition with the Accusatives preceding; the sense being, 'even (*καὶ*) the impure produce of her fornication.'

5. *ἐπὶ τὸ μέτωπον—γεγρ.*] After the custom of harlots, to have their name written on their forehead.

— *μυστήριον.*] It is justly observed by Heinrichs that this is not a part of the inscription, but is put in apposition with, and is to be construed, in an adjective sense, with *ὄνομα*, as if it were *ὄνομα μυστικὸν* or *μυστηριῶδες*. The name BABYLON, inscribed on her forehead, is not to be understood, properly, of Babylon itself, but, mystically and figuratively (xi. 8), of another city, doubtless Rome. On *μυστ.* see Note on 2 Thess. ii. 7.

6. *μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγ.*] Meaning, 'being satiated to the utmost with the blood of,' &c. So in Herodot. i. 214, we have *σὲ δ' ἐγὼ —αἵματος κορέσω*. That the word may denote satiety in the *physical* sense (from which this figurative one is derived) is plain from Hom. Il. P. 390, where he speaks of a bull's hide as *μεθύουσα ἀλοιφῇ*, 'saturated with oil or grease.'

7. *τὸ μυστήριον τῆς γυναικὸς*, &c.] i. e. 'the hidden meaning' couched under the representation in question. *Τοῦ ἔχοντος—κέρατα.* These words clearly point out ROME to be meant.

8. *οὐκ ἔστι*] i. e. shall soon cease to be. *Μέλλει ἀναβαίνειν ἐκ τῆς ἀβ.*, namely, 'to make war upon the saints.' See ix. 2. xi. 7. The words following contain an impressive mode of expressing the *result* of that warfare.

— *βλεπόντων*] scil. *αὐτῶν*, 'they seeing;' for

* βλεπόντων τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι, ‡ καίπερ ἐστὶ,
h Supra 13. 1, 18. πάρεσται. [h] Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ 9
ὄρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν· καὶ βασιλεῖς 10
ἑπτά εἰσιν. οἱ πέντε ἔπεσαν, [καὶ] ὁ εἷς ἐστὶν, ὁ ἄλλος οὔπω
i Supra i. 8. ἦλθε, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι. [i] Καὶ τὸ 11
θηρίον, ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ
k Dan. 7. 20. 21. supra 13. 1. τῶν ἑπτά ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει. [k] Καὶ τὰ δέκα 12
κέρατα, ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν
οὔπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβά-
νουσι μετὰ τοῦ θηρίου. Οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν 13
l 1 Tim. 6. 15. supra 16. 14. infra 19. 16. δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ * διδόασιν. [l] οὗτοι 14
μετὰ τοῦ Ἀρνίου πολεμήσουσι, καὶ τὸ Ἀρνίον νικήσει αὐτοὺς,
—ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων,—καὶ οἱ
μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
m Isa. 8. 7. [m] Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, 15
n Jerem. 50. 41, 42. Ezek. 16. 38. 44. infra 18. 8. λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι. [n] Καὶ τὰ δέκα 16
κέρατα ἃ εἶδες, * καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην,
καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας
o 2 Thess. 2. 11. supra 10. 7. αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί. [o] ὁ γὰρ 17
Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην
αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν
αὐτῶν τῷ θηρίῳ, ἄχρι * τελεσθή[σονται] * οἱ λόγοι τοῦ Θεοῦ.
p Supra 16. 19. & 12. 4. [p] Καὶ ἡ γυνὴ, ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα 18
βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

XVIII. ΚΑΙ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον κατα- 1
a Isa. 13. 21. & 21. 9. & 34. 11, 14. Jer. 50. 39. & 51. 8, 37. supra 14. 8. βαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ
γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ· [a] καὶ ἔκραξεν ἐν ἰσχυρᾷ 2
φωνῇ [μεγάλῃ], λέγων· Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ

*ὁρώντων*, Genitive absolute. The common reading *βλέποντες* is a mere *alteration* for plainness' sake.

— *καίπερ ἐστίν.*] Several MSS. have *καὶ πάρεσται*, which is adopted by Wetstein, Griesbach, Matthæi, and all Editors since their time. But I doubt whether this reading be not, as Prof. Lee supposes, an alteration to remove a difficulty; which, however, is not very great, since the clause may be rendered, with Prof. Lee, 'the beast which was, or has been, but continues not (i. e. shall not continue), although he [now] exists.'

9. *ὧδε ὁ νοῦς—σοφίαν.*] See supra xiii. 18. xiv. 12. The sense, however, is disputed. It is probably, as Iaspis expresses it, 'In his enodandis cerni potest ingenii acumen.' Heinrichs, however, by *ὁ νοῦς*, understands the allegorical meaning of this emblem, and in *σοφίαν ἔχει ὧδε* the *ὧδε*, he thinks, may be taken for *οὕτως* or *τῆνδε*; q. d. 'the interpretation of this, and, indeed, of the following visions, will exercise the ingenuity of the inquirer;' or (if *ἔχει* be supposed to be, as often, for *παρέχει*), 'will make thee wise, by affording thee an opportunity of exercising thy ingenuity,' equivalent to what is said at xiii. 18. The fulfilment of the predictions here has been traced variously, according to the hypothesis adopted. See the Notes of Bp. Newton and Prof. Lee.

11. *ὃ ἦν—ἔστι*] viz. that did exist under his former heads, and does not do so any longer, but exists under another form. (Holden.)

13. *μίαν γνώμην ἔχ.*] 'will be of one mind.'

14. *Κύριος κυρίων*, &c.] So in Æschyl. Suppl. 533, *ἄναξ ἀνάκτων*. Here is plainly asserted the Divinity of the Lord Jesus.

16. Here we have strong metaphors importing utter destruction.

XVIII. In this Chapter we have nothing more than another Revelation, given for the purpose, perhaps, of marking out with greater strength the certain fall of heathen Rome. The terms are in many cases taken from the ancient prophets, as will appear from marginal references in the common Bibles. (Lee.)

1. *ἄλλον ἄγγελον.*] Or rather Christ himself, or an emblematical representation of him.

μεγάλη! καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ
παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου
3 ἀκαθάρτου καὶ μεμισημένου· [b] ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ [b] Supra 14. 8. & 17. 2. Jer. 51. 7. Nah. 3, 4.
τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη· καὶ οἱ
βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς
γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.
4 [c] Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· [c] Is. 48. 20. & 52. 11. Jer. 50. 8. & 51. 6, 45. 52. 11. 2 Cor. 6. 17.
Ἐξέλθετε ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ συγκοινω-
νήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν
5 πληγῶν αὐτῆς! [d] ὅτι * ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι [d] Gen. 18. 20, 21. Jer. 51. 9. supra 16. 19.
τοῦ οὐρανοῦ· καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.
6 [e] Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν [ὑμῖν], καὶ διπλώσατε [e] Ps. 137. 8. Jer. 50. 15. supra 13. 10.
αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε
7 κεράσατε αὐτῇ διπλοῦν· [f] ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρη- [f] Isa. 47. 7, 8.
νίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. Ὅτι ἐν
τῇ καρδίᾳ αὐτῆς λέγει· Κάθημαι βασίλισσα καὶ χήρα οὐκ
8 εἰμὶ, καὶ πένθος οὐ μὴ ἴδω. [g] διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ [g] 2 Thess. 2. 8. supra 17. 16.
ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός·
καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ
9 κρίνων αὐτήν. [h] Καὶ κλαύσονται [αὐτὴν] καὶ κόψονται ἐπ' [h] Ezek. 26. 16. supra 17. 2. & 18. 3. infra ver. 18.
αὐτῇ οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ
στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως
10 αὐτῆς, [i] ἀπὸ μακρόθεν ἑστηκότες, διὰ τὸν φόβον τοῦ βασα- [i] Isa. 21. 9. Jer. 51. 8. supra 14. 8.
νισμοῦ αὐτῆς, λέγοντες· Οὐαὶ, οὐαί! ἡ πόλις ἡ μεγάλη,

2. ἔπεσεν, ἔπεσε, &c.] Compare Is. xxi. 9. The destruction of this spiritual Babylon is vividly represented by imagery derived from what usually accompanies utter destruction in great Oriental capitals; for in the East the desertion of the habitations by *man* soon makes them the resort of the *wild animals* of every kind,—partly beasts, but chiefly birds, as the testimony of all travellers in Oriental countries attests; and not only of *those*, but, according to the notions of the Jews, of *evil spirits*, which were supposed to choose their habitation in all desert places. Comp. Is. xiii. 20. xxxiv. 11. Φυλακὴ, 'haunt or lurking-place.' Μεμισ., 'hateful;' because the unclean birds were held in especial abhorrence by the Jews.

3. Here is given the reason why this ruin has overtaken the city. Στρήνους. See Note on 1 Tim. v. 11. With this compare a similar passage in Is. xxiii. 8, with respect to Tyre.

4. ἐξέλθετε ἐξ αὐτῆς, &c.] Compare Jer. li. 6. Numb. xv. 26. 2 Cor. vi. 17.

5. ἐκολλήθησαν.] This, for the common reading ἠκολούθησαν, is found in very many MSS. and early Editions, and has been adopted by Wetstein, Griesbach, Matthæi, Tittman, Heinrichs, Vater, and Scholz; and rightly: for though the common reading be not unsuitable, yet the other is the much *stronger* term, and bears the stamp of truth in its very harshness, which, however, is not without strict propriety. For, as Heinrichs remarks, 'Adhærent illis ad judicem cœlestem proficiscentibus peccata tenacissimè, perpetui comites et accusatores. Vid. Gen. xviii. 20, 21, infra xix. 13, et Odyss. O. 328, τῶν ὕβρις τε, βίη τε, σιδήρεον οὐρανὸν ἧκει. Cf. Jer. li. 18.' Indeed the reading is confirmed by Jer. li. 9, from which passage the whole of the first clause of this verse is taken; since נגע might be rendered ἐκολλήθησαν, but not ἠκολούθησαν. The words, too, might easily be confounded by copyists; who would be likely, as usual, to take the more intelligible term.

— ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικ. α.] God is said to *remember* sin by *punishing* it. See Note supra xvi. 19.

6. Here they are enjoined not only to avoid communication with her, as accursed, but to avenge her fornications and seductions, and that by a *double* retaliation; which is expressed in strong figures, found also in Jer. l. 15. xvi. 18. For ἀπέδωκε, however, I conjecture should be read ἐπέδωκε, 'gave unto:' a sense not unfrequent.

7. ἐστρηνίασε] 'hath played the lascivious wanton.' See Note on 1 Tim. v. 11. Κάθημαι βασίλισσα—ἴδω. All images of serenity and peace. Comp. Is. xlvii. 7, 8. Ez. xxvii. 3.

8. ἐν μιᾷ ἡμέρᾳ] i. e. suddenly and at once.

Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι [ἐν] μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις
k Ezek. 27. 36. σου! [k] Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' 11
αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, γόμον 12
χρυσοῦ καὶ ἀργύρου, καὶ λίθου τιμίου καὶ μαργαρίτου, καὶ
βύσσου καὶ πορφύρας, καὶ σηρικοῦ καὶ κοκκίνου, καὶ πᾶν
ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος
ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,
l Ezek. 27. 13. [l] καὶ κινάμωμον καὶ ἄμωμον καὶ θυμιάματα, καὶ μύρον καὶ 13
λίβανον, καὶ οἶνον καὶ ἔλαιον, καὶ σεμίδαλιν καὶ σῖτον, καὶ
κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ
ψυχὰς ἀνθρώπων. Καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς 14
σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ
* ἀπώλετο ἀπὸ σοῦ· καὶ οὐκέτι οὐ μὴ εὑρήσῃς αὐτά. Οἱ 15
ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν
στήσονται, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες
m Supra 17. 4. καὶ πενθοῦντες, [m] [καὶ] λέγοντες· Οὐαὶ, οὐαί! ἡ πόλις ἡ 16
μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκ-
κινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαρ-
n Isa. 23. 14. Ezek. 27. 29. γαρίταις· ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. [n] Καὶ 17
πᾶς κυβερνήτης καὶ πᾶς ἐπὶ τῶν πλοίων [ὁ ὅμιλος], καὶ
ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν
o Supra 5. 9. & 13. 4. ἔστησαν, [o] καὶ ἔκραζον *βλέποντες τὸν καπνὸν τῆς πυρώσεως 18
p Jos. 7. 6. Job 2. 12. αὐτῆς, λέγοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; [p] Καὶ 19

11. *τὸν γόμον.*] The word signifies a freight, or, as here, freighted merchandise. With the whole passage compare Ezek. xxvii.

12. Now follows a *list* of the various sorts of luxurious merchandise, with which compare a very similar one (introduced for the same purpose) in Is. iii. 16—24. The importation of every kind of luxury from all countries into Rome is well known. And here I would observe that what Pericles (Thucyd. ii. 38) says hyperbolically of *Athens*, was literally true of Rome: *ἐπεισέρχεται δὲ, διὰ μέγεθος τῆς πόλεως, ἐκ πάσης γῆς τὰ πάντα.*

— *θύϊνον*] 'of citron,' or some other such odoriferous wood.

13. *καὶ ἄμωμον.*] A sort of aromatic perfume, on which see Schleusner's Lex. The word is not found in some MSS., being, no doubt, omitted *per homœoteleuton.* Σεμίδαλιν, 'the finest flour.'

— *καὶ κτήνη καὶ πρόβατα,* &c.] Of this use of *σῶμα*, to denote *slave*, examples occur both in the Sept. (as Gen. xxxvi. 6, and elsewhere) and the Classical writers, especially the later ones, as Polybius. And the same idiom is found in the Latin *corpus. Why* the word was so employed was, Epiphanius says, in his treatise de Ancoratu, C. v. 9, 'because all the command a man exercises over his slaves is limited to the *body*, and cannot reach the *soul* [though it may *oppress* the soul, and make it faint. Edit.]; and because bodily service was the thing chiefly looked for in a slave.' It may be added that to this idea of *traffic*, as respects the *σώματα*, or slaves, there seems an allusion in the next words, *καὶ ψυχὰς ἀνθρώπων*, which may be supposed intended to set forth the iniquitous nature of this traffic, by the consideration that it is exercised on their fellow-*men*, beings *endued with a rational soul!* And so Heinrichs aptly compares the expression in a strikingly similar passage of Ezekiel xxvii. 13, נפש אדם, *ἐνεπορεύοντό σοι ἐν ψυχαῖς ἀνθρώπων*, adducing also in illustration the German word seelen-verkäufer, a *soul-merchant.* Here, then, the *καὶ* seems highly significant, having, as often, the sense *even;* and *ἀγοράζειν* is here to be repeated from the preceding, as also *γόμον* at the foregoing Genitives.

14. *ἡ ὀπώρα*] 'the rich fruits.' An emblem of luxury.

17. *πᾶς κυβερν.*] On the exact force of the term *κυβερν.* see my Note on Thucydides, vol. i. 163. ii. 126. As to the controverted expression, *πᾶς ἐπὶ τῶν πλοίων*, it might be shown, by many proofs from the Classical writers (see my Note above, and on Acts xxvii. 11), that the meaning of it must be 'every supercargo.' The words *ὁ ὅμιλος* after *πλοίων* have but slender authority, and are evidently (as Matthæi and others suppose) from the margin; notwithstanding the learned demur made by Bp. Middleton. *Ὅσοι τὴν θάλασσαν ἐργ.* is not a mere Hellenistic phrase, but occurs also in the later Classical writers.

ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες
καὶ πενθοῦντες, λέγοντες· Οὐαὶ, οὐαί! ἡ πόλις ἡ μεγάλη, ἐν
ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς
20 τιμιότητος αὐτῆς! ὅτι μιᾷ ὥρᾳ ἠρημώθη. [q] Εὐφραίνου ἐπ' q Isa. 44. 23 & 49. 13.
* αὐτῇ, οὐρανὲ, καὶ οἱ ἅγιοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι Jer. 51. 48. infra 19. 2.
ἔκρινεν ὁ Θεὸς τὸ κρῖμα ὑμῶν ἐξ αὐτῆς.
21 [r] Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, r Jer. 51. 64.
καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων· Οὕτως ὁρμήματι βλη-
θήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι.
22 [s] καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπι- s Isa. 24. 8. Jer. 7. 34.
στῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ πᾶς τεχνίτης πάσης & 16. 9 & 25. 10.
τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ Ezek. 26. 13.
23 ἀκουσθῇ ἐν σοὶ ἔτι· [t] καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ t Isa. 23. 8. Jer. 7. 34.
ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ & 16. 9. & 25. 10.
ἔτι· (ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς·) ὅτι
24 ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη· [u] καὶ ἐν u Supra 17. 6.
αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγ-
μένων ἐπὶ τῆς γῆς.
1 XIX. [a] [ΚΑΙ] μετὰ ταῦτα ἤκουσα ὡς φωνὴν ὄχλου πολ- a Supra 7. 10. & 12. 10.
λοῦ μεγάλην ἐν τῷ οὐρανῷ, λέγοντος· Ἀλληλούϊα! ἡ σω-
τηρία καὶ ἡ δόξα [καὶ ἡ τιμὴ] καὶ ἡ δύναμις [Κυρίῳ] τῷ
2 Θεῷ ἡμῶν! [b] ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι b Deut. 32. 43.
ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις ἔφθειρε τὴν γῆν ἐν supra 15. 3. & 16. 7.
τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ & 18. 20.
3 ἐκ [τῆς] χειρὸς αὐτῆς. [c] Καὶ δεύτερον εἴρηκαν· Ἀλληλούϊα! c Is. 34. 10. supra 14. 11.
καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων! & 18. 18.
4 [d] Καὶ ἔπεσον οἱ πρεσβύτεροι οἱ εἴκοσι [καὶ] τέσσαρες καὶ d supra 4. 4, 6.
τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ
5 ἐπὶ τοῦ θρόνου, λέγοντες· Ἀμήν· Ἀλληλούϊα! Καὶ φωνὴ ἐκ
τοῦ θρόνου ἐξῆλθε, λέγουσα· Αἰνεῖτε τὸν Θεὸν ἡμῶν, πάντες
οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν, [καὶ] οἱ μικροὶ
6 καὶ οἱ μεγάλοι! [e] Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ e Supra 11. 15, 17.
ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, & 12. 10.
* λέγοντες· Ἀλληλούϊα! ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ
7 παντοκράτωρ. [f] χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν f Matt. 22. 2. & 25. 10. Luke 14. 16.

19. πάντες—θαλάσσῃ] 'all who had ships [sailing] on the sea,' i. e. on trading voyages.

21. λίθον—ἔβαλεν εἰς τὴν θάλ.] So in Jer. li. 63, 64, the fall of Babylon is signified by a stone cast into the Euphrates. Οὕτως ὁρμ. is (as Heinrichs says) for τοιούτῳ, or τοσούτῳ, ὁρμήματι.

22. πᾶς τεχνίτης πάσης τέχ.] 'artificers of every sort.' Φωνὴ μύλου, i. e. 'the noise of the hand-engine for grinding corn,' of which there must have been an immense number in so vast a city.

23. φῶς λύχνου—σοὶ ἔτι.] This is meant to intimate that there will be an utter end to all the gaieties and luxuries of life; see Bp. Jebb's Sacr. Lit., p. 387. The words ὅτι ἐν τῇ—τὰ ἔθνη suggest the *cause* of these judgments.

XIX. 1—10. These verses are a song of triumphant congratulation by the redeemed saints in heaven, and angelic beings, in consequence of the just overthrow of the mystic Babylon.

2. ἐξεδίκησε τὸ αἷμα, &c.] I would compare a similar phrase in Lycophron, Cassand. 1397, ἀδελφῆς αἷμα τιμωρούμενος. See Bp. Jebb's Sacr. Lit. p. 387.

τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ Ἀρνίου, καὶ ἡ γυνὴ
αὐτοῦ ἡτοίμασεν ἑαυτήν. [g] Καὶ ἐδόθη αὐτῇ ἵνα περιβάληται 8
βύσσινον καθαρὸν καὶ λαμπρόν· (τὸ γὰρ βύσσινον τὰ δικαι-
ώματά ἐστι τῶν ἁγίων.)
[h] Καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον 9
τοῦ γάμου τοῦ Ἀρνίου κεκλημένοι. καὶ λέγει μοι· Οὗτοι
οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ. [i] Καὶ ἔπεσον ἔμπροσθεν 10
τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· Ὅρα
μή·—σύνδουλός σου εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν ἐχόν-
των τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· (ἡ
γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας.)
[k] Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον· καὶ ἰδοὺ, ἵππος 11
λευκὸς, καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν, καλούμενος πιστὸς καὶ
ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. [l] Οἱ δὲ 12
ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ
διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν
εἰ μὴ αὐτός· [m] καὶ περιβεβλημένος ἱμάτιον βεβαμμέ- 13
νον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ ΛΟΓΟΣ
ΤΟΥ ΘΕΟΥ. [n] Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ 14
ἠκολούθει αὐτῷ ἐφ᾽ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον
λευκὸν [καὶ] καθαρόν. [o] καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπο- 15
ρεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάσσῃ τὰ ἔθνη· καὶ
αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς
πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ
Θεοῦ τοῦ παντοκράτορος· [p] καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ 16
τὸν μηρὸν αὐτοῦ [τὸ] ὄνομα γεγραμμένον· ΒΑΣΙΛΕΥΣ
ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ. [q] Καὶ εἶδον ἕνα 17
ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ,
λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι·
Δεῦτε καὶ * συνάχθητε εἰς τὸ δεῖπνον * τὸ μέγα τοῦ Θεοῦ·
ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ 18

g Psal. 45. 14, 15. Ezek. 16. 10.
h Matt. 22. 2. Luke 14. 16. infra 21. 5.
i Acts 10. 26. & 14. 4. 1 John 5. 10. supra 12 17. infra 22. 8.
k Supra 3. 14. & 6. 2.
l Supra 1. 14. & 2. 18.
m Isa. 63. 2, 3. John 1. 1. 1 John 1. 1.
n Matt. 28. 3. supra 4. 4. & 7. 9.
o Psal. 2. 9. & 76. 13. Isa. 11. 4. & 63. 3. 2 Thess. 2. 8. supra 2. 16 27. & 12. 5. & 14. 19, 20. infra v. 21.
p 1 Tim. 6. 15. supra 17. 14.
q Jer. 12. 9. Ezek. 39. 17.

7. *ἦλθεν ὁ γάμος—ἑαυτήν.*] A most beautiful representation, by imagery elsewhere occurring in the New Test. (as 2 Cor. xi. 2, and Eph. v. 22—32), of the spiritual union between Christ and his Church, consisting of his faithful disciples of every age.

8. *δικαιώματα.*] Render, 'justifications,' i. e. justificatory robes. See Note on Matt. xvii. 12.

10. *προσκυνῆσαι αὐτῷ.*] Intending merely an act of civil honour, or homage. But the angel declined it with humility, and with a wise and prophetic caution. (Abp. Newcome.) See Bp. Bull's Def. Fid., pp. 30, 31.

— *ἡ γὰρ μαρτυρία—τῆς προφητείας.*] The best interpretation I have seen of this passage is that of J. F. à Stade, given by Wolfius; it supposes the angel to say: 'Do not offer me the worship due to God; I am unworthy of the honour, since I am not superior to yourself, but exercise the same function. We both testify of Christ; you to the present generation, I to posterity. Wherefore, love me as a brother and fellow-labourer, but do not worship me as God.' If this be the meaning of a text which has created much dispute, and nothing, I think, can be more clear and satisfactory, we have here a convertible proposition. '*Ἡ μαρτυρία τοῦ Ἰησοῦ*, the office of an Apostle which you fill, says the angel, and *τὸ πνεῦμα τῆς προφητείας* exercised by me, are not different in value or dignity, but are one and the same thing.' (Bp. Middleton.) See Note on John xvi. 13, and John v. 39.

11—21. Here our Lord is introduced as enabling his followers to triumph in their last combat with the anti-christian powers, and is described in various characters, which respect his attributes and Atonement.

17, 18. By the image of a *supper*, and eating,

σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων
ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων,
19 καὶ μικρῶν καὶ μεγάλων. Καὶ εἶδον τὸ θηρίον, καὶ τοὺς
βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα
ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ
20 τοῦ στρατεύματος αὐτοῦ. [r] Καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ
* μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον
αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ
θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες
ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην
21 ἐν [τῷ] θείῳ. Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ
τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐκπορευομένῃ ἐκ τοῦ στό-
ματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν
σαρκῶν αὐτῶν.

r Deut. 13. 1. Dan. 7. 11. Matt. 24. 24. supra 13. 12, &c. & 14. 10. & 16. 14. infra 20. 10.

1 XX. [a] ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρα-
νοῦ ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἅλυσιν μεγάλην
2 ἐπὶ τὴν χεῖρα αὐτοῦ. [b] καὶ ἐκράτησε τὸν δράκοντα τὸν ὄφιν
τὸν ἀρχαῖον, ὅς ἐστι Διάβολος, καὶ Σατανᾶς· καὶ ἔδησεν
3 αὐτὸν χίλια ἔτη· [c] καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ
ἔκλεισεν [αὐτὸν] καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλα-
νήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ
4 ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον. [d] Καὶ εἶδον θρό-
νους· καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρῖμα ἐδόθη αὐτοῖς·
καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ
καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν
τῷ θηρίῳ οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα
ἐπὶ τὸ μέτωπον [αὐτῶν] καὶ ἐπὶ τὴν χεῖρα αὐτῶν. καὶ
5 ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη· οἱ δὲ
λοιποὶ τῶν νεκρῶν οὐκ [ἀν]έζησαν * ἄχρι τελεσθῇ τὰ χίλια
6 ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. [e] Μακάριος καὶ ἅγιος
ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ
θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν· ἀλλ' ἔσονται ἱερεῖς
τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ
χίλια ἔτη.

a Supra 1. 18.

b 2 Pet. 2. 4. supra 12. 9.

c Supra 16. 14, 16. infra v. 8.

d Dan. 7. 9, 22, 27. Matt. 19. 28. Luke 22. 30. Rom. 8. 17. 1 Cor. 6. 2. 3. 2 Tim. 2. 12. supra 3. 16. & 5. 10. & 6. 9, 10, 11. & 13. 12. &c.

e Isa. 61. 6. 1 Pet. 2. 9. supra i. 6. & 2. 11. & 5. 10.

&c., is represented a great slaughter of, and a complete victory over his enemies; and in vv. 19—21, the nature of that victory, together with the advantages resulting from it. (Holden.)

XX. 1—3. In the foregoing Chapter the termination of all open opposition to the Gospel, and the dreadful punishment of all those who had introduced, supported, or concurred in the idolatrous corruptions before described, are most clearly predicted. But while the *instruments* of mischief had been cut off, the great *agent* was still at liberty; and he would surely excite fresh disturbances, or produce new delusions, if not prevented. The Apostle had, therefore, a vision emblematical of the restraints which would be laid on Satan himself. It is here implied that Christ, with omnipotence and absolute authority, will restrain 'the devil and his angels,' even all his legions of evil spirits, from deceiving mankind in general, or any part of them, into idolatry, impiety, heresy, and wickedness, as he has hitherto done. (Scott.)

4. καὶ ἐκάθ.] Supply τινες.

— καὶ τὰς ψυχάς.] Repeat εἶδον. Καὶ οἵτινες οὐ προσεκ. This is well rendered by Professor Scholefield, 'and whosoever worshipped not.' Compare ii. 24.

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς 7

f Ezek. 38. 2. & 39. 1. supra 16. 14.

ἐκ τῆς φυλακῆς αὐτοῦ, [f] καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη 8
τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν
Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν
ὡς ἡ ἄμμος τῆς θαλάσσης. Καὶ ἀνέβησαν ἐπὶ τὸ πλά- 9
τος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ

g Dan. 7. 11. supra 19. 20. & 14. 10, 11.

τὴν πόλιν τὴν ἠγαπημένην· [g] καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ
ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς· καὶ ὁ Διάβολος ὁ 10
πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου,
ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθή-
σονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

h 2 Pet. 3. 10.

[h] Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ' 11
αὐτοῦ· οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς, καὶ

i Exod. 32. 32. Psal. 62. 13. & 69. 29. Jer. 17. 10. & 32. 19. Dan. 7. 10. Matt. 16. 27. Rom. 2. 6. & 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Gal. 6. 5. Phil. 4 3. supra 2. 23. & 3. 5. & 13. 8. infra 21. 27. & 22. 12.

τόπος οὐχ εὑρέθη αὐτοῖς. [i] καὶ εἶδον τοὺς νεκροὺς, μικροὺς 12
καὶ μεγάλους, ἑστῶτας ἐνώπιον τοῦ * θρόνου, καὶ βιβλία
ἠνεῴχθησαν· καὶ ἄλλο βιβλίον ἠνεῴχθη, ὅ ἐστι τῆς ζωῆς·
καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις
κατὰ τὰ ἔργα αὐτῶν. Καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ 13
νεκροὺς, καὶ ὁ Θάνατος καὶ ὁ ᾍδης ἔδωκαν τοὺς νεκροὺς τοὺς
ἐν αὐτοῖς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. [k] καὶ 14

k 1 Cor. 15. 26, 54, 55.

ὁ Θάνατος καὶ ὁ ᾍδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός·
οὗτος ὁ δεύτερος θάνατός ἐστι. Καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ 15
βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ
πυρός.

a Isa 65. 17. & 66. 22 2 Pet. 3. 13.

XXI. [a] ΚΑΙ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ 1
πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε· καὶ ἡ θάλασσα

b 2 Cor. 11. 2. Gal. 4 26. Heb. 11. 10. & 12. 22. & 13. 14. supra 3. 12. infra v. 10.

οὐκ ἔστιν ἔτι. [b] Καὶ [ἐγὼ Ἰωάννης] εἶδον τὴν πόλιν τὴν 2
ἁγίαν, Ἱερουσαλὴμ καινὴν, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ
ἀπὸ τοῦ Θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ

8. *τὸν Γὼγ καὶ τὸν Μαγώγ.*] An allusion, it is supposed, to Ezek. xxxviii. and xxxix. What nations are here meant, Expositors are wholly unable to ascertain. It is, however, probable, that no particular nations are meant; but that these are only names designating certain classes of men, inimical to the Gospel.

14. *ὁ Θάνατος καὶ ὁ ᾍδης.*] Render, 'Death and hades;' in other words, 'the death which consists in the separation of the soul from the body, and the state of souls intervening between death and judgment, shall be no more.' To the wicked these shall be succeeded by a more terrible death, the second death, the damnation of Gehenna, *hell*, properly so called. Indeed, in this sacred book, the commencement, as well as the destruction, of this intermediate state, are so clearly marked, as to render it almost impossible to mistake them. In vi. 8, we learn that *hades* follows close at the heels of death; and from this passage that both are involved in one common ruin at the universal judgment. (Campbell.)

XXI. In this and the following Chapter is described in glowing imagery (formed on that of the Prophets of the Old Test.) the bliss of the righteous in heaven, after the resurrection and judgment; unless, with some Expositors (especially those who maintain a *literal* resurrection at the beginning of the Millennium, and the *personal* reign of Christ on earth for a thousand years), we understand these concluding Chapters of the *state of the Church during the* MILLENNIUM. The best Expositors, however, are, in general, agreed that the *only* passage of Scripture which speaks of this Millennium (namely, xx. 4—6) is to be taken in a *figurative* acceptation; and, consequently, the present Chapters are to be understood of time *subsequent to the general judgment.* This, I think, has been proved by several Interpreters, but by no one more ably than by Mr. Scott. Thus, as Newcome observes, 'the new heaven and earth, and the new Jerusalem, are emblematical of the glory and happiness which will be the reward and happiness of good men for ever.'

3 ἀνδρὶ αὐτῆς. [c] Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, c Ezek. 43. 7
λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀν-
θρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ
λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ'
4 αὐτῶν Θεὸς αὐτῶν· [d] καὶ ἐξαλείψει [ὁ Θεὸς] πᾶν d Isa. 25. 8. & 35. 10.
δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν· καὶ ὁ θάνατος 1 Cor. 15. 26. 54.
οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται supra 7. 17.
5 ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον. [e] Καὶ εἶπεν ὁ καθήμενος ἐπὶ e Isa 43. 19. 2 Cor. 5. 17
τοῦ θρόνου· Ἰδοὺ, καινὰ πάντα ποιῶ. καὶ λέγει μοι· supra 4. 2. & 19. 9. & 20. 11.
Γράψον· Ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοί εἰσι.
6 [f] καὶ εἶπέ μοι· Γέγονε. ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ f Isa. 12. 3. & 41. 4. & 44. 6.
καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς & 55. 1. John 4. 10,
7 τοῦ ὕδατος τῆς ζωῆς δωρεάν. [g] ὁ νικῶν κληρονομήσει 14. & 7. 37. supra i. 8. & 16. 17.
* ταῦτα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ infra 22. 13, 17.
8 υἱός. [h] * τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἁμαρτωλοῖς καὶ g Zach. 8. 8. Heb. 8. 10.
ἐβδελυγμένοις, καὶ φονεῦσι καὶ πόρνοις, καὶ * φαρμακοῖς καὶ h 1 Cor. 6. 9. Gal. 5. 21.
εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ Eph. 5. 5. 1 Tim 1. 9.
λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ· ὅ ἐστι * ὁ θάνατος ὁ Heb. 12. 14. supra 20. 14, 15.
δεύτερος. infra 22. 15.
9 [i] Καὶ ἦλθε [πρός με] εἷς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόν- i Supra 15. 1, 6, 7. & 19. 7.
των τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν
ἐσχάτων· καὶ ἐλάλησε μετ' ἐμοῦ, λέγων· Δεῦρο, δείξω σοι
10 τὴν νύμφην, τοῦ Ἀρνίου τὴν γυναῖκα. [k] καὶ ἀπήνεγκέ με k Gal. 4. 26. Heb. 12. 22.
ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν supra 1. 10. & 3. 12. & 21. 2.
πόλιν [τὴν μεγάλην] τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν
11 ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ·
[καὶ] ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ
12 ἰάσπιδι κρυσταλλίζοντι· [l] ἔχουσάν [τε] τεῖχος μέγα καὶ l Ezek. 48. 31.

4. τὰ πρῶτα.] Meaning, 'the first or former state.' See Matt. xii. 45, and 2 Pet. ii. 20.

5. ὁ καθήμενος ἐπὶ τοῦ θρόνου.] Meaning, either the *Father*, or his great representative.

— ἰδοὺ, καινὰ πάντα ποιῶ.] See Note on Matt. xvii. 11.

6. Compare Chapters i. and ii. Γέγονε. Equivalent to τετέλεσται, 'all things are brought to a consummation.' Τῆς πηγῆς τοῦ ὕδ. τ. ζ. A perennial spring of running water, as Newcome observes, is a fit emblem of happiness and immortality.

8. δειλοῖς.] Meaning, as Bp. Taylor explains, 'those who fear men more than God; who will *do* any thing, but *suffer* nothing; that fall away in persecution.'

After ἀπίστοις καὶ very many of the best MSS. have ἁμαρτωλοῖς καὶ, which has been adopted by Wetstein, Matthæi, Scholz, &c. And so in a kindred passage of 1 Tim. i. 9, we have ἁμαρτωλοῖς—καὶ βεβήλοις, where βεβήλοις answers to ἐβδελυγμένοις here. Finally, in thus closely connecting the words φονεῦσι καὶ πόρνοις I am supported by the similar combination, in the same passage, ἀνδροφόνοις, πόρνοις; and in closely connecting φαρμακοῖς καὶ εἰδωλολάτραις, by Gal. i. 20, εἰδωλολατρεία, φαρμακεία.

— ψευδέσι] for ψεύσταις in 1 Tim. i. 9, 'false towards God, wicked, ungodly.'

9. τὴν νύμφην, &c.] Meaning the Church of Christ in a state of glory and bliss.

11. τὴν δόξαν τοῦ Θεοῦ] the Shechinah. On the description which follows, see Bp. Newton, Dean Woodhouse, and Bp. Lowth, on Isaiah liv. 11. At ver. 14, the θεμελίους δώδεκα denote twelve *courses* of *foundation stones*, called by Aristophanes, Av. 1136, θεμέλιοι λίθοι. They were sometimes called δόμοι. Thus in Herodotus's description of the manner in which the walls of Babylon were built, it is said, i. 179, ὀρύσσοντες ἅμα τὴν τάφρον, ἐπλίνθευον τὴν γῆν τὴν ἐκ τοῦ ὀρύγματος ἐκφερομένην· ἑλκύσαντες δὲ πλίνθους ἱκανὰς, ὤπτησαν αὐτὰς ἐν καμίνοισι. μετὰ δὲ, τέλματι χρεώμενοι ἀσφάλτῳ θερμῇ, καὶ διὰ τριήκοντα δόμων πλίνθου, ταρσοὺς καλάμων διαστοιβάζοντες, ἔδειμαν τῆς τάφρου τὰ χείλεα.

ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγ-
γέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστι τῶν
δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ. Ἀπ' ἀνατολῆς πυλῶνες 13
τρεῖς, ἀπὸ βοῤῥᾶ πυλῶνες τρεῖς, ἀπὸ νότου πυλῶνες τρεῖς,
m Matt. 16. 18. Eph. 2. 19, 20. ἀπὸ δυσμῶν πυλῶνες τρεῖς. [m] καὶ τὸ τεῖχος τῆς πόλεως 14
ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα
n Ezek. 40. 3. Zach. 2. 1. ἀποστόλων τοῦ Ἀρνίου. [n] Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε μέ- 15
τρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς
o Eph. 3. 18. πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς·—[o] καὶ ἡ πόλις τετρά- 16
γωνος κεῖται, καὶ τὸ μῆκος αὐτῆς [τοσοῦτόν ἐστιν] ‡ ὅσον
καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ
σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ
ὕψος αὐτῆς ἶσα ἐστι. καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκα- 17
τὸν τεσσαρακοντατεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ
ἐστιν ἀγγέλου. Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς 18
ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν ὁμοία ὑάλῳ καθαρῷ.
καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ 19
κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπ-
φειρος, ὁ τρίτος χαλκηδὼν, ὁ τέταρτος σμάραγδος, ὁ πέμ- 20
πτος σαρδόνυξ, ὁ ἕκτος σάρδιος, ὁ ἕβδομος χρυσόλιθος, ὁ
ὄγδοος βήρυλλος, ὁ ἔννατος τοπάζιον, ὁ δέκατος χρυσόπρα-
σος, ὁ ἑνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος. Καὶ οἱ 21
δώδεκα πυλῶνες, δώδεκα μαργαρίται· ἀνὰ εἷς ἕκαστος τῶν
πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως
χρυσίον καθαρὸν ὡς ὕαλος διαυγής. Καὶ ναὸν οὐκ εἶδον ἐν 22
αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστι,
p Isa. 60. 19. Zach. 14. 7. infra 22. 5. καὶ τὸ Ἀρνίον. [p] καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου 23
οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν [ἐν] αὐτῇ· ἡ γὰρ δόξα
τοῦ Θεοῦ ἐφώτισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ Ἀρνίον.
q Isa. 60. 3. r Isa. 60. 11, 20. Zach. 14. 7. supra 3. 8. infra 22. 5. s Exod. 32. 32. Ps 69. 29. Isa. 35. 8. Joel 3. 17. Phil. 4. 3. supra 3. 5. & 13. 8. & 20. 12. infra 22. 14, 15. [q] Καὶ τὰ ἔθνη [τῶν σωζομένων] ἐν τῷ φωτὶ αὐτῆς περιπα- 24
τήσουσι. Καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ
τὴν τιμὴν αὐτῶν εἰς αὐτήν. [r] καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ 25
κλεισθῶσιν ἡμέρας, (νὺξ γὰρ οὐκ ἔσται ἐκεῖ·) καὶ οἴσουσι 26
τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. [s] Καὶ 27
οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν * κοινὸν, καὶ ποιοῦν
βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς

16. ἐπὶ] 'up to,' 'about,' as used of measure or extent upon. So Ælian, Var. Hist. iii. 1, we have τὸ μῆκος ἐπὶ τέσσαρ. διήκει σταδίους. See Winer, Gr. Gr. § 53.

17. μέτρον ἀνθρώπου.] Meaning, 'such a measure as is usual among men;' similarly as it is said, Isaiah viii. 1, 'the pen of a man.'

19. σάπφειρος.] A precious stone, next in value to the diamond, mostly of a blue colour, and variegated.

20. σμάραγδος.] A name under which the ancients comprehended all gems of a fine green colour, including the emerald.

— σάρδιος.] A precious stone of a blood-red, or sometimes flesh colour, commonly called *carnelian*.

22. ναὸν οὐκ εἶδον ἐν α.] as being now unnecessary in the immediate presence of God.

24. ἐν τῷ φωτὶ αὐτῆς περιπατ.] So it is said, Ps. xxxvi. 9, 'in thy light shall we see light.'

25. οἱ πυλῶνες α. οὐ μὴ κλεισθ.] An emblem of peace. So Horace, 'Apertis otia portis.'

1 ζωῆς τοῦ Ἀρνίου. XXII. [a] Καὶ ἔδειξέ μοι [καθαρὸν] a Ezek. 47. 1. Zach. 14. 8.
ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευό-
2 μενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου. [b] Ἐν μέσῳ b Gen. 2. 9. Ezek. 47. 12.
τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐν- supra 2. 7. & 21. 21.
τεῦθεν ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα
ἕνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ
3 ξύλου εἰς θεραπείαν τῶν ἐθνῶν. [c] Καὶ πᾶν * κατάθεμα c Zach. 14. 11.
οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ Ἀρνίου ἐν
4 αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ, [d] καὶ d Matt. 5. 8. 1 Cor. 13. 12.
ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν 1 John 3. 2. supra 3. 12.
5 μετώπων αὐτῶν. [e] Καὶ νὺξ οὐκ ἔσται ἐκεῖ· καὶ χρείαν οὐκ e Ps. 36. 10. Isa. 60. 19, 20.
ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς * φωτιεῖ Zach. 14. 6, 7.
ἐπ' αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων. supra 21. 23.
6 [f] Καὶ εἶπέ μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· f Supra 1. 1. & 19. 9. & 21. 5.
καὶ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν [ἁγίων] προφητῶν
ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ
7 δεῖ γενέσθαι ἐν τάχει. [g] Καὶ ἰδοὺ, ἔρχομαι ταχύ· μακάριος g Supra 1. 3. & 3. 11.
ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.
8 [h] Καὶ ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων. Καὶ ὅτε h Acts 10. 26. & 14. 14.
ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν supra 19. 10.
9 ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. καὶ λέγει
μοι· Ὅρα μή·—σύνδουλός σου [γάρ] εἰμι, καὶ τῶν ἀδελφῶν
σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ
10 βιβλίου τούτου. τῷ Θεῷ προσκύνησον. [i] Καὶ λέγει μοι· i Dan. 8. 26. & 12. 4.
Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου supra 1. 3.
11 τούτου· ὅτι ὁ καιρὸς ἐγγύς ἐστιν· [k] ὁ ἀδικῶν ἀδικησάτω ἔτι, k 2 Tim. 3. 23.
καὶ ὁ * ῥυπαρὸς ῥυπαρευθήτω ἔτι· καὶ ὁ δίκαιος δικαιωθήτω
12 ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. [[l] Καὶ] ἰδοὺ, ἔρχομαι l Isa. 40. 10. & 62. 11.
ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς vid. supra 20. 12.

XXII. 1. *ποταμόν.*] See Note at xxi. 6.

2. *ξύλον ζωῆς.*] Professor Scholefield follows Bp. Middleton in rendering 'was a tree of life;' and this, as he observes, to avoid the inconsistency of saying that *the* ONE *tree* was on each side of the river. 'Another interpretation, however, (continues he), has been advanced by Dr. Owen, which is entitled to some consideration: "And the river *being* on either side *of it*." And this might be carried even a little further: "In the midst of the street of it and of the river, *being* (viz. both *the street* and *the river* being) on either side of it," [the tree].' Ἐντεῦθεν καὶ ἐντ. Like the Latin *hinc illinc*, 'on every side.'

3. *πᾶν κατάθ.*] for ἀνάθεμα. Here Abp. Newcome and Dr. Burton justly suppose an allusion to the *curse* connected with the *tree of life* and the garden of Eden; the general sense being: 'the fatal effects of the first curse, pronounced in consequence of the first transgression, shall cease; the displeasure of God will be here unknown.'

5. *βασιλ. εἰς—αἰώνων.*] In heaven, of which the New Jerusalem is a type. 'For ever and ever' is opposed to the millenary reign. (Newcome.) Here terminates the prophetic portion of the Apostle's sublime representation of the destinies of the Church, from its origin to its consummation; and the remainder of the Book is confirmatory and hortatory, demanding a due attention to its sublime contents, and conformity in their practice.

6, 7. See vv. 1—3 and Notes, and Note on Luke i. 70.

11. *ὁ ἀδικῶν ἀδικ. ἔτι*] q. d. 'If he persists in his unrighteousness, he will reap the consequences of it.' The mode of expression is authoritative. (Newcome.)

m Isa. 41. 4. & 44. 6. & 48. 11. supra 1. 8, 11. & 21. 6.

τὸ ἔργον αὐτοῦ ἔσται. [m] Ἐγώ [εἰμι] τὸ Α καὶ τὸ Ω, 13
ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

n 1 John 3. 23.

[n] Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται 14
ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν
εἰσέλθωσιν εἰς τὴν πόλιν. [o] Ἔξω [δὲ] οἱ κύνες καὶ οἱ φαρ- 15
μακοὶ, καὶ οἱ πόρνοι καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι,
καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος.

o 1 Cor. 6. 10. Eph. 5. 5. Phil. 3. 2. Col. 3. 6. supra 21. 8.

p Num. 24. 17. Isa. 11. 10. Rom. 15. 12. 2 Pet. 1. 19. supra 1. 1. & 5. 5.

[p] Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι 16
ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα καὶ τὸ
γένος [τοῦ] Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ * πρωϊνός.

q Isa. 55. 1. John 7. 37. supra 21. 6.

[q] Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἔρχου· καὶ ὁ 17
ἀκούων εἰπάτω· Ἔρχου. Καὶ ὁ διψῶν ἐρχέσθω, καὶ ὁ θέλων
λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.

[Συμ]μαρτυροῦμαι ἐγὼ [γὰρ] παντὶ ἀκούοντι τοὺς λόγους 18
τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτιθῇ * ἐπ'
αὐτὰ, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμ-
μένας ἐν βιβλίῳ τούτῳ. [r] Καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων 19
βίβλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος
αὐτοῦ ἀπὸ * ξύλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας
[καὶ] τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ. Λέγει ὁ μαρ- 20
τυρῶν ταῦτα· Ναὶ ἔρχομαι ταχύ· ἀμήν. Ναὶ ἔρχου, Κύριε
Ἰησοῦ!

r Exod. 32. 33. Deut. 4. 2. & 12. 32. Psal. 69. 29. Prov. 30. 6. supra 3. 5. & 13. 8. & 17. 8. & 20. 12. & 21. 27.

Ἡ χάρις τοῦ Κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ πάν- 21
των [ὑμῶν] τῶν ἁγίων. Ἀμήν.

13. *ἐγώ εἰμι τὸ Α, &c.*] Even He of whom the Scripture saith that he hath 'neither beginning of days nor end of life' (Heb. vii. 3); or, He who is 'the same yesterday, to-day, and for ever' (Heb. xiii. 8); or, as Milton,

'Him first, Him last, Him midst, and without end.'

14. *ἵνα ἔσται ἡ ἐξουσία.*] The *ἵνα* is by Heinrichs taken as standing for *ὅτι*, so as to correspond to our *inasmuch as*, by a use similar to that at 1 Cor. ix. 18. But we may rather suppose it to denote simply *result*, as when used with the Optative. Render, 'the result being, that theirs shall be the right, or privilege,' &c.

15. *οἱ κύνες.*] See Phil. iii. 2, and Note.

— *ὁ φιλῶν καὶ ποιῶν ψεῦδος.*] Render, 'whosoever *approveth*, as well as he that maketh or forgeth a lie;' meaning, he who does the thing from pleasure and purposely, because he prefers falsehood to truth. So Lucian, in his Tract entitled Philopseudes, § 1, speaks of those who prefer lying to truth, *ἡδόμενοι τῷ πράγματι καὶ ἐνδιατρίβοντες ἐπ' οὐδεμιᾷ προφάσει.* Or the *opposite* it is said, Zech. viii. 19, *τὴν ἀλήθειαν καὶ εἰρήνην ἀγαπήσατε*, meaning the practising of them gladly and cordially.

17. This verse contains the *response* made to the promise of Christ, 'I come quickly,' ver. 12; and the Holy Ghost and the Church, the spiritual bride of Christ, are represented as inviting all to participate in the blessings of the Gospel.

19. *ἀφαιρήσει ὁ Θεὸς—ζωῆς.*] In this expression there seems a *double* allusion,—first to the keeping of an *account-book*, in which every one's *μέρος* or portion is entered down, and crossed out when taken away; 2. to the *βίβλος* of a *will*, from which any one's name being removed, disinherits him. So Josephus, Ant. xvii. 4. 2, *τὸν υἱὸν αὐτῆς—ἐξήλειψε τῶν διαθηκῶν.*

20. *ἔρχ. τ.*] Namely, to destroy her enemies, and establish her in everlasting happiness.

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THE END.

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